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# FRIENDS' REVIEW:

RELIGIOUS, LITERARY

AND

## MISCELLANEOUS JOURNAL,

EDITED BY

HENRY HARTSHORNE.

*pt 2*  
*mar 1885 - Aug 1885*  
VOLUME XXXVIII

PHILADELPHIA:

PUBLISHED AT 1316 FILBERT STREET.

1884-'85.



# Friends' Review.

Vol. XXXVIII.

PHILADELPHIA, THIRD MONTH 14, 1885.

No. 32.

## NOTICE.

Our friend, Mary L. Evans, has issued a new edition of her "Glances by Sea and Land," a sprightly and entertaining narrative of her experiences and observations during a trip to Europe. Most of the letters which compose it were originally published in "The Friend."

It is for sale by Jacob Smedley, at 304 Arch street, Philada. Price, \$1.15 per copy; or by mail, postage included, \$1.25.

## FRIENDS' ASYLUM.

THE ANNUAL MEETING of the contributors to the "Asylum for the Relief of Persons Deprived of the Use of their Reason," will be held on Fourth-day, the 18th of Third mo., 1885, at 3 o'clock, in the Arch St. Meeting-house. THOMAS SCATTERGOOD, Clerk.

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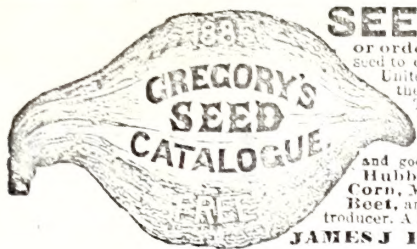
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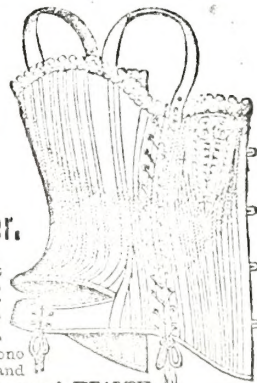
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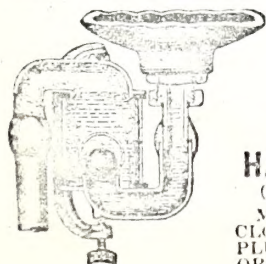
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THE

# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, THIRD MONTH 14, 1885.

No. 32.

EDITOR: HENRY HARTSHORNE.

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Advertisements, notices and changes of address, should reach the office not later than Second-day morning, for the number of that week.

Entered as second-class matter at the Post-office of Philadelphia, Pa.

For Friends' Review.  
AN APPEAL FOR JAPAN.

The Women's Foreign Missionary Association of Friends of Philadelphia is desirous of establishing a Friends' Mission in Japan. Our attention has been called to the importance of this by the intercourse of some of our members with intelligent Japanese, who have frequented our city during the last two years. The latter have been deeply interested in the Gospel as presented to them in connection with the spiritual views of Friends, and have asked that a mission might be opened by us in their native land. They state that the fields are white already to harvest, but the laborers are few.

The same sentiment is echoed in a letter from Japan, recently received by one of our members. The writer says: "As to the field of mission work in Japan, never was there a land more ready to receive or better prepared; nor perhaps a foreign land where, with but little preparation, an American could so easily get into work. The present time seems especially propitious, as the nation is apparently upon the eve of a great religious revolution; I mean in belief. It seems from the standpoint of an on-looker, that as once on the shores of Galilee, the net was insufficient to gather in all the fishes which came at the Master's command, so to-day in this land, the fishermen are few and their nets small, compared with the task before

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them. No wonder then the call is to those in another ship to assist."

Recent advices from Japan state that with the loosening of Buddhism, a tendency to infidelity is finding place among the young men, and that there is a systematic propagation of English infidel literature. At the annual meeting of the missionaries, held in Osaka, resolutions were passed pleading very earnestly for new helpers. "A crisis in the religious history of Japan is upon us," it is stated. "Men coming at once will barely be prepared for active work at the time they are most needed. Those sent a few years later may find that the favorable time has passed. One man now is worth several men five years hence."

Is not this a similar call to that given to the apostle Paul to "come over into Macedonia and help?" and is it not now sounding in our ears calling Friends to Japan? Not only do we hear that the door is wide open to all, but we hear a voice calling upon us to help in spreading the knowledge of the true God, and the glad tidings of salvation through His son Jesus Christ.

If, therefore, there are any members of our religious society whose hearts respond to this call from Japan, who feel inspired with a love for souls, and for the advancement of the Kingdom of Christ, and can trust that the Lord will touch their lips with a live coal from off His altar, they are in-





vited to confer with our Association on the subject.

Letters may be addressed to the Corresponding Secretary, Margaret W. Haines, Cheltenham, Montgomery county, Pennsylvania.

#### OUR LONDON LETTER.

One of the results of the cry of "Outcast London," of which we have heard so much lately, has been to arouse the Church of England to a deeper sense of its own responsibilities in regard to the spiritual destitution of the masses of the people. It has therefore initiated a series of special mission efforts, and, as the field is so vast, it has been subdivided into sections. Last year the work was begun in the East End of London. Since its close Bishop Jackson has passed away; but his successor, Dr. Temple, has warmly entered into it, and now the western and northern parts of the diocese have been entered upon—a large area, indeed, extending from Uxbridge to the Strand, and including some three hundred churches. A large number of "missioners" have volunteered for the work, including some high dignitaries of the church. They embrace men of "high" and "low" opinions, nor are "broad church" views unrepresented. The important adjunct of house-to-house visitation has been widely carried out, and in some districts the more questionable device of imposing Ritualistic processions has been resorted to. Great pains have been taken to facilitate the attendance of those whose work commonly prevents them from going to places of worship, and with this view services have been held at late hours in the evening, and there have been fewer dances and dinner parties than usual. A good example of fraternal toleration was set by a well-known clergyman, who preached by invitation in a Baptist chapel. Would any one believe that, according to an old canon of the church, such conduct is illegal and subjects the clergyman to pains and penalties? He, however, took this step in order partly to test its legality, which he believed would be established. At the same time, in the true Christian spirit, he stated that he was prepared to take risks and to suffer for his act, if necessary; that in that case he should not claim to be regarded as a martyr, nor would he think of regarding as persecutors those who might put the law of the Church in force against him. Surely the Church could not be so ill-advised as to make the attempt!

The *Nonconformist and Independent* has lately put before its readers some very interesting statistics relative to the growth of the Congregational Body in the last thirty-three years. It appears that the number of their places of worship and mission-rooms in England and Wales has risen from 3,244 in 1851 to 4,357 in 1884, showing an increase of 34 per cent., and that the accommodation provided has increased from 1,070,746 to 1,570,746, or 46 per cent. Meanwhile the population has increased by 52 per cent. during the same interval, that is, at a somewhat greater ratio than the total sittings which this active religious body has been able to

provide. But our contemporary states that this failure to keep pace with the growth of population applies to the religious bodies collectively. If this be really the case, it becomes a serious matter to consider what are the causes for this state of things.

Very striking are the differences in numerical strength of the Independents in the different counties. Thus in England the percentage of sittings to population is very low in the mining counties of Durham, Northumberland and Cornwall, and also in Worcester and Stafford, whilst on the other hand it is very high in such curiously opposite locations as Huntingdon and Monmouth, Essex and Gloucester. The extremes are 1.6 per cent. in Durham, and 16.9 in Huntingdon. The stronghold of Independency is Wales. Here the general average of sittings is 24.2 per cent. of the population, and ranges from 11.7 in Radnorshire to no less than 38.2 in Caermarthenshire.

London, Second mo. 19th, 1885.

For Friends' Review.

#### CONVICTION.

Before any thing can be accomplished, the first steps must be taken, even before we can approach the completion. It is no less so in spiritual things than it is in temporal things. The first act that God performs on the human mind by the Holy Spirit to save the soul is to convict or convince man of sin that is within him. Without being convinced of sin, no man would seek to turn from sin or seek for a better life. So the Holy Spirit shows man that he is a sinner, that he may turn to God for forgiveness. The Jews sought to turn away Jesus from his teaching, and manner of life. But Jesus turned not, saying unto them: "Which of you convinceth me of sin?" Jno. viii. 46. A bishop was to be able to convince the gainsayers. Tit. i. 9. The first work of the Holy Spirit is to convince the world of sin. "If I go not away the Comforter will not come unto you; but if I depart I will send Him unto you. And when he is come, he will reprove, [or convince,] the world of sin," Jno. xvi. 7, 8. But when the man is thus convinced or convicted, what is he to do? For doubtless if there was nothing better shown him with sufficient evidence to convince him of the truth, there could be no motive for him to turn away from sin. But the Holy Spirit convinceth of righteousness as well as sin, Jno. xvi. 8. So a motive is offered for turning away from sin when the soul is convicted. But the soul thus enlightened, being already in sin, and under Satan's influence and deceit, could not have sufficient motive for turning without seeing the effect and end of each life. So the Comforter convinces of judgment to come also, Jno. xvi. 8. And he that cometh to God, must believe that he is a *rewarder* of them that diligently seek Him. Heb. xi. 6.

Though the joys and blessings of righteousness in God's kingdom might be set before the sinner, or even the righteous, yet he could not know but that there might be equal or greater in the king-





dom of Satan, unless the judgment was revealed. "In the day thou eatest of it thou shalt surely die." Gen. ii. 17. So there are two motives offered to man to induce him to turn to God. The one, to escape death everlasting; the other, to gain eternal life. "The wages of sin is death, but the gift of God is eternal life." Rom. vi. 23.

But all of this would fail to effect a willingness in man to be changed in his life, without a revelation of the character and authority of the witness who has showed him these things. And he could not rest satisfied with any *less* authority than that of God. So the Son is witnessed to by the Father. "This is my beloved Son, in whom I am well pleased." Mat. iii. 17. And the Father is witnessed to by the Son. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." Mat. xi. 27. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared Him." Jno. i. 18. Jesus is also witnessed to by the Spirit. "The Spirit of truth, which proceedeth from the Father, he shall testify of Me," Jno. xv. 26. "And it is the Spirit that beareth witness, because the Spirit is truth." I. Jno. v. 6. God is also revealed unto the sinner by the things that are made. "Because that which may be known of God is manifest in them; for God hath showed it unto them." Rom. i. 19.

But it is necessary to know the way to God as well as to know of God. How can we know the way? Jno. xiv. 5. Jesus answers the question: "I am the way; no man cometh unto the Father but by Me," Jno. xiv. 6. But all this would avail nothing to the sinner without power to come to Him. "No man can come to Me, except the Father which hath sent Me draw Him." Jno. vi. 44. The *power* to come is the last thing given, in the work of conviction, for it is the last thing needed. But God offers it to the sinner in its place of order and time. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." Jno. i. 12.

So God, who before has opened the way for the remission of sin by the blood of Christ, Mat. xxvi. 28, Heb. ix. 22, hath condescended by His grace to reach every need of dead, fallen man, that he may become a child of God, and constrains him to be converted.

As he sees the love and mercy of God to his soul, in the offer of pardon and eternal life, through repentance, and the awfulness of eternal death as the wages of sin, if he hardens not his heart through the deceitfulness of Satan, he is made sorry, which worketh repentance to salvation. "Godly sorrow worketh repentance to salvation." II. Cor. vii. 10.

There is no passing from death to life, from Satan to God, from condemnation to salvation, without repentance; which is only possible with sorrow, caused by conviction for sin by the power of God, through faith.

"For he that cometh to God must believe that he

is and that He is a rewarder of them that diligently seek Him." Heb. xi. 6. "By grace are ye saved through faith." Eph. ii. 8. X.

Extract From a Circular.

#### A GOSPEL TEMPERANCE MISSIONARY.

Nat. W. C. T. U., Office of the President, )  
Evanston, Illinois, Feb. 16th, 1885. }

• TO THE W. C. T. U. EVERYWHERE: The mission of Mrs. Mary Clement Leavitt is worthy the careful study of all white ribbon women. Here is a true-hearted, gifted and cultured lady starting out to discover a new world—a World's W. C. T. U. She has no capital save her faith in God and her credentials from us, receives not a penny from our national treasury, and is supported and sent forward to her fields wholly by the good will of the people to whom she goes, strangers to her yesterday, coadjutors to-day and friends to-morrow. She has pushed on, through all the western States and nearly every Territory; thoroughly canvassed the Pacific slope; traveled endless journeys by stage; endured hardship like a good soldier, and her shining track is marked all the way by the milestones of new outposts for the White Ribbon Army. She went to the Sandwich Islands with thirty-five dollars in her pocket, was warmly welcomed by the best Christian people there; established a new society, which they had been asking of us for years, and now has set her adventurous sail for Australia and a thorough work there, to introduce our methods and plans to the newest of nationalities. Thence she hopes and prays to go to India, China, Japan, and then to Europe—for her great heart claims the whole round earth for the blessed comradeship of the Woman's Christian Temperance Union.

There are hundreds of thousands who speak our language and are of our race in all the Orient, and their habits of social drink are a greater harm to the natives than our missionaries can by any means offset. In our name, with Testament in one hand and temperance pledge in the other, this Boston teacher faces the antipodes, and will, by help of those same noble missionaries, set the forces of a new life moving in far-off lands. Is not the embassy glorious and the figure of this quiet gospel worker altogether heroic? Were not your womanly hearts touched as you read her gentle request that we would pray for her safe conduct in all this weary pilgrimage, and her return to the land she loves and the noble daughters who have spared her for this marvelous journey?

We can not hope that she will be able to accomplish this journey around the world unless Christian men and women contribute something to a fund for that purpose. She will be unable to start onward from Australia, unless from some quarter comes a favorable response, to the extent of several hundred dollars. I do not believe so much, on a scale so extended, has ever been accomplished by the same amount that she will need. Dr. R. H. McDonald, of California, has sent one hundred dollars, and Mrs. Seabrook, of New Jer-





sey, ten dollars. Beyond these sums I know of nothing whatever contributed since Mrs. Leavitt left for Australia.

Try the plan of a *dime apiece from members* and a *penny apiece from children in the Bands of Hope*. Send by postal order to our faithful Treasurer, Miss ESTHER PUGH, W. C. T. U. Headquarters, Cleveland, Ohio. Yours in the Faith,

FRANCES E. WILLARD,  
 Prest. Nat. W. C. T. U. & Supt. Dept. of  
 Organization.

Abridged from The Christian Union.

#### THE WHITE CROSS LEAGUE.

The Bishop of Durham was the originator of the White Cross Army, which has grown to number thousands, and which has accomplished untold good in England since its organization. The only thing that is obligatory is its distinctive name, the White Cross, and if the name be taken, to accept the five White Cross obligations without alteration. For its motto we took the words of the spotless knight of old, from the spotless poet:

"My strength is as the strength of ten,  
 Because my heart is pure;"

a splendid motto for young men, the truth of which true scientific teaching is revealing in unexpected ways. And we adopted the five simple obligations which had been worked out at St. Peter's Choir Vestry, Eaton Square, a year or two previously, only wording them a little more plainly:

"I,

PROMISE, BY THE HELP OF GOD,

1. To treat all women with respect, and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding upon men and women.
4. To endeavor to spread these principles among my companions, and to try and help my younger brothers.
5. To use every possible means to fulfill the command, 'Keep THYSELF pure.'

Miss Ellice Hopkins says:

"On this simple basis we started the White Cross Army at a crowded meeting of men only (a large proportion of whom were pitmen and clerks) in the Bishop Lightfoot Institute at Bishop Auckland, the Bishop himself taking the chair and putting the 'Obligations' to the meeting one by one. I never had a more enthusiastic audience, and nearly half came forward boldly and enrolled themselves. Since then we have held very much larger meetings of a thousand to two thousand men of all classes, partly in the Diocese of Durham, but partly in other parts of England. It was said it would be impossible to hold mass-meetings of men of all ranks on this subject without an outbreak of the coarse jocularly with which it is treated among men. I can only say, whatever effort it may have

cost me, I have never addressed meetings so solemn, so earnest, so enthusiastic, as these meetings

"The order of the meeting is a very solemn one. The principal speaker gives the opening address. The Chairman then passes the 'Obligations' one by one, those who consent to take them as the principles of their daily conduct being asked to hold up their hands to God; before the last, from its peculiarly responsible and solemn character, there is generally five minutes' silent prayer before the hands are held up to God. By this simple action the men are made to feel their responsibility, and to commit themselves at any rate to the acknowledgment of right principles, which surely is in itself a great step to forming a more righteous public opinion, even where right principle is not always acted up to. Then comes the enrolling of those who are willing to take a step further and come out actively on the side of right. Earnest Christian men are placed at intervals down the room, each undertaking a row of men, paper and pencil being rapidly passed down the ranks, and the men willing to enroll as soldiers of the White Cross Army inscribing their name and address while a hymn is being sung. The Card of Membership is given out at the first meeting of members. As soon as the lists of the names are completed and passed up to the platform, the remaining speakers are asked to address the men, after which the meeting is closed by the Doxology.

"The meetings of the members are to be held quarterly, and can be taken up either by (1) an earnest address and a simple devotional service, or (2) by a medical lecture—a thing unspeakably needed."

For Friends' Review.

#### OUR EDUCATIONAL PAPER.

Probably many Friends over the country look upon our one educational paper, *The Student*, as a school journal, mainly for teachers, and do not understand that it aims to be as helpful in the home as the school. Started at the time of the first general meeting of the "Educational Association of Friends in America," held at Haverford College in 1880, it seeks to supply to parents, teachers, and others who care to promote true education, the means of *continual* conference. Delightful and inspiring as these general gatherings are, we cannot all take the time and money to come together from all over our broad country; but any of us *can*, for only one dollar a year, bring into our homes the monthly *Student*, affording opportunity to express our views, ask for information, and receive a stimulus to thought on one of the most important of questions, "How to guide the unfolding nature of our youth to the highest development and best usefulness?"

In the part of the country where *The Student* is best known nearly one-half of its subscribers are parents—a much larger proportion than of teachers. This is as it should be. In every community the number of parents is greater than of teachers, and to the fathers and mothers belongs also the deeper responsibility.







It is the desire of those conducting *The Student* to promote education in its widest sense—including the bringing out of the whole being—physical, mental, spiritual—at home and at school—and from childhood to age. While it seems best to leave to our religious periodicals the discussion of doctrine and of methods of religious teaching, we make it evident that the sense of responsibility to our Heavenly Father on the part of teacher and pupil must be apparent in the daily instruction of a Christian teacher.

Some extracts from the first editorial in 1880 will show the aims with which *The Student* was begun, and with which also it is continued:

"To afford a channel for communication between teachers and friends of education, to make known the needs and resources of different sections of the Society, to state what is doing and how, to discuss the actual work of instruction in the school-room, to encourage right methods of training at home, and to plead for the better organization of educational work, all this is feasible and cannot fail to be profitable if rightly entered into. We do not believe that education should cease with the school days. Many young people would gladly carry on some systematic work in after years. Thoughtful parents would willingly have higher intellectual influences pervading their homes."

"In explanation of the name selected, *The Student*, we would say, that it conveys our idea of the proper position for all interested in the great work of Education. Good teachers must be continual students. Parents who perform their duties in this line successfully must make them their study, and all must keep their minds receptive to new methods, and seek, out of the great mass of ideas current, to choose the good and refuse the hurtful. We need, all of us, from least to greatest, to study. It is to *students* in this larger sense that we address the journal."

An additional advantage is found in the opportunity for intelligent members of our Society, in different parts of the country, to know and respect each other. But not half so many have availed themselves of this as it seems might be profitable.

It is for Friends to say, by their support given or withheld, whether we shall have an educational journal.

Specimen copies will be sent to any Friends who desire to know the work better. Address any requests or communications to *The Student*, Germantown, Pa.

FRIENDS' COLLEGES AND SCHOOLS.—We are indebted to the *Student* for the following items:

The Managers of Haverford College have concluded to release Professor Allen C. Thomas for a year in Europe. Professor Gifford will return to the College.

Damascus Academy, Ohio, had an enrollment of eighty-four for the last two terms. The money subscribed for the purpose of rebuilding is nearly all collected, and the work will begin in the spring.

The school is in charge of Emma R. Clarke, A. B. (Earlham), Principal, and Ida M. Davis, Assistant.

The Richmond Normal School, Richmond, Ind., started in 1883, has prospered and increased rapidly. The report gives one hundred and ninety-four pupils in the Normal Department, and fifty-one in the Primary. Timothy Nicholson is President of the Board of Trustees, Cyrus W. Hodgkin, Principal of the Faculty, and Dr. Erastus Test, Principal of the Academic Department.

From The [London] Christian.

#### THE CRISIS IN THE SOUDAN.

Do those who sit in their arm-chairs at home think what war means:

"With fire and sword the country round  
Was wasted far and wide,  
And many a childing mother then,  
And new-born baby died;  
But things like that, you know, must be  
At every famous victory."

Let not the Christians of England swell the savage cry for vengeance which is being heard. We rejoice that many faithful men are trying to preach it down. Amongst similar utterances we quote from the Rev. Newman Hall:

"He left to others the political aspect, but as a Christian minister he thought it right to ask them to weigh such considerations as the following: That revenge meant the slaughter of some thousands of brave Arabs and of some hundreds of our own valiant soldiers; that those Arabs of the Soudan had by Gordon himself been proclaimed free, and therefore were no rebels; that they were in arms against the vile and oppressive tyranny of Egypt; that they were in their own land, protecting it against foreign invaders seeking to bring them back to bondage, and were doing just what we should do in their case; that throughout our land prayers were that day offered to God to deliver us 'from battle and murder,' 'to give peace in our time,' to help us to 'forgive our enemies,' and to 'incline our hearts to keep this law, Thou shalt not kill,' and that Christ had taught us that we should do to others as we would that they should do to us. The people if urged to support the continuance of war should ask themselves whether there was sufficient necessity in this case to justify a departure from the plain meaning of the teaching of the Prince of Peace."

If England leads the van of the nations, she could prove her supremacy and exalt her prestige in no more effectual way than by setting her face against the war spirit which is abroad.

THE simple truth of the Bible is, that Christ hath suffered and died in the stead of sinners; and every man that is a sinner hath a right to come.

JESUS, as the exponent of the FATHER's heart, says, "Come unto Me, *all* ye that labor and are heavy laden, and I will give you rest."







## RELIGIOUS INTELLIGENCE.

**A TIME OF REFRESHING.**—The spirit of revival is in the Churches. The years of dearth are past and the years of fullness—may they be many—have come. The gracious influence of the Holy Spirit is upon God's people in moving power, and from all parts of our land, and from churches of all evangelical communions, come tidings of a great ingathering. We spoke last week of the prevalence of this revival spirit, and of the apparent willingness of the people everywhere to attend evangelistic services. We have been led by the extraordinary fullness of the reports of such meetings in our religious exchanges to make a count of the conversions, and we find cause for joy and hope in the result. Our gleanings are from about two dozen journals, nine of which are Methodist, representing three branches; six are Presbyterian, of the churches North and South; and three are Baptist, besides Congregational, Lutheran and other denominational organs. It is enough to know that many thousands are flocking to the sanctuary to enroll themselves as God's people.

These encouraging facts indicate that God is among the people and in the churches, and the Gospel is having free course. At such a time no church can remain indifferent without danger and loss. There is a ripened harvest. Why tarry the laborers?—*Independent*.

THE signs are increasing that among the Jews of Continental Europe there is a movement toward Christianity. The latest indication of this kind is the appearance of a new political and literary paper in Vienna, published in Hebrew, and called *Ha Qol* (The Voice), which takes a decidedly friendly position toward Christianity in this burning question. On the other hand, the ultras among the Israelites are beginning to publish words of warning, and are hoisting the danger signals. In the whole Jewish world of Europe, especially in the Eastern countries, there is a fermentation going on, which Christians should watch with interest.

**EVANGELICAL EDUCATION IN ITALY.**—Many ladies of high culture in Italy are now warring with the convent system, and ask for an evangelical system of higher female education to take its place.

Dr. William Clark, formerly President of the American Mission Theological Seminary in Constantinople, is now in London, seeking to interest ladies and teachers in establishing in Florence such a College for young Italian women. This endeavor has the warm support of Mrs. Garfield, widow of the late President of the United States, and many other influential people in America. The Hon. Arthur Kinnaid, Mr. George Williams, Rev. Newman Hall, Rev. R. S. Ashton, Secretary of the Evangelical Continental Society, and others in London, have also assured Dr. Clark of their personal interest in it.

A lady in America writes:—"It is a rare opportunity, presented to benevolent and Christian men and women of England and America, for doing a

most noble work for Italian young ladies of the higher classes, to bring a high culture with a high moral and ennobling religious influence among those young women who have the destiny of Italy in their hands."

Another says:—"If the ladies of England and America can be instrumental in establishing such an institution or such schools, which shall be as entering wedges to elevate the moral structure of Europe and inaugurate new systems of education for her young girls, they will have aided in one of the many directions in which true missionary work is being done by Christian women all over the world."—*The Christian*.

THE recent Episcopal appointments appear to have been made on the principle of pleasing the three great parties in the Establishment. Dr. Temple, of Exeter, who is elected to the See of London, would, we suppose, be claimed by the Broad Church party, though we believe he has not shown any extreme leanings in that direction since his elevation to the Episcopate. Canon King, of Christchurch, who becomes Bishop of Lincoln, in place of Bishop Wordsworth, who has retired from the post, is said to be a High Churchman. Evangelicals will certainly rejoice in the elevation of Dean Bickersteth (late of Hampstead) to the See of Exeter, about to be vacated by Dr. Temple. We pray that all three may be granted the wisdom and fidelity to truth that they sorely need in these perilous times.—*The (London) Christian*.

THE Wesleyans of England are indignant at the announcement that the Established Church is about to appoint a bishop for the Fiji Islands. They denounce this as ecclesiastical poaching, for while there are in the entire group only three organized Episcopalian congregations, in charge of two clergymen, the Wesleyan Methodists have 1,200 congregations, 11 European ministers, 51 native ministers, 32 catechists, 1,000 head teachers, all of whom are devoted fully to evangelistic or pastoral work, and 1,730 local preachers, besides class leaders and school teachers. There are, moreover, only about 2,000 Europeans in the islands. The native population almost to a man are Methodists, having been rescued from the most degraded heathenism by the labors of Wesleyan missionaries during the last fifty years.

We are glad to be able to inform our readers that the Russian Government has decided again to authorize the gratuitous circulation of tracts in that country. All the tracts seized by the authorities have been restored to the Russian Tract Society. We believe this welcome change of policy has resulted mainly from the recent visit to England of a high dignitary of the Russian Church. While here, he took the opportunity of inspecting the depot of the Religious Tract Society, and had a friendly conference with the secretaries.—*The Christian*.

A CONTINUOUS stream of Jews from Russia and Roumania is flowing into Palestine, says the *Jewish World*, and many even of those who went to







America have returned to the land of their fathers. Most of them support themselves by their own labor.

### RURAL.

**APPLE ORCHARDS.**—The apple is our staple fruit in Western New York, and after three years of failure of the crop the prices have been somewhat discouraging. It must be said, however, that a large portion of our apple crop was not up to the usual standard of excellence, very much not fit to go into market as first-class fruit. The main cause of this was that the trees were heavily loaded and poorly fed. We have good orchardists in Western New York, and many of them, but I must say, and I say it from actual observation, that a large number of our orchards are in a very low state of cultivation, neither creditable nor profitable to the owners.

Without attempting any details of orchard culture, I would say that to make orchards productive and profitable, the fertility of the soil must be maintained by the use of suitable fertilizers, so that the trees will make a vigorous annual growth. Judicious pruning must be given, and insect enemies kept in subjection. Then when the fruits are grown and well grown, they must have proper care in gathering, assorting, packing and marketing. All these require skill and watchfulness at every step. Orcharding, even in our favored section, cannot be made profitable without thoroughness in every detail. The best method of preventing the ravages of the codlin moth is still a matter of anxious inquiry and experiment. The efficacy of Paris green and other poisons, as well as the propriety of using them, are still open questions, and can only be answered satisfactorily by careful experiment. Thus far I think experience favors the use of Paris green, when used with judgment and care.—*Address of P. Barry, in Vick's Magazine.*

**HARD WATER.**—Water will feel harsh between the fingers if it has in it mineral salts, such as carbonate of lime (chalk), sulphate of lime (gypsum), sulphate of magnesia (epsom salts), oxide of iron (iron rust), alumina (clay), &c. Common salt (sodic chloride), washed out of the air and soil, is present in all natural springs in minute quantities. Except in wells near the sea coast, or from salt-bearing strata, as the new red marls or the coal measures, hard water, containing more than one grain per gallon, should be suspected of previous contamination with organic refuse. Sewage water is always hard. Rain water, in percolating through clay soil and the underlying rocks, dissolves certain of their constituents, all of which, save the salts of soda or potash, harden the water before it reappears at the springs. Part of this hardness may be got out by boiling, because the free carbonic acid gas which retains the carbonates of calcium and magnesium in solution, is driven off by heat, leaving the limy matters to form a "fur" on the kettle or boiler. This is temporary hardness, the permanent hardness being that which remains after the removal

of the temporary hardness, and is due to the sulphates, nitrates, and chlorides, these being soluble in the absence of carbonic acid. It has not been proved that temporary hardness is detrimental to health. Calculus is said to prevail in limestone districts, even sheep suffering severely, but it has not been traced to the water. Permanent hardness is more serious; where the mineral salts exceed five grains per gallon they may cause diarrhoea, dyspepsia, and general disarrangement of the alimentary functions. A horse will prefer a muddy soft water to a clear hard water.

Hard water is objectionable in every respect. With it vegetables cannot be cooked so thoroughly, nor soups made so strong, and tea will not go as far; ten ounces will make as good tea with soft water as eighteen ounces with hard. From this cause, one-third of the tea used in London is wasted. It is still more wasteful when used for cleansing purposes. Soap consists of fatty acids, with soda or potash, and these acids combine with the mineral salts, and so curd instead of forming a lather. One grain of chalk in solution will destroy nine grains of castile soap, or 10,000 gallons of water will waste twelve pounds of soap for one degree of hardness (1° H). Clark's process, by which the temporary hardness is got rid of, is the following: Quick lime added to the water combines with the free carbonic acid gas, and in twelve hours the chalk is thrown down in the settling tanks.

The consumption of soap in Glasgow was reduced one-half by bringing the soft water from Loch Katrine. Wherever attainable, soft water is to be preferred. It is economical, saves labor and fuel, and for culinary purposes is essential.—*Monthly Record.*

**PROFIT IN FRUIT RAISING.**—When fruit sells too low for profit it is time to preserve it and reap treble gains. The quickest and cheapest ways of keeping fruit will be found most profitable, and are the only ways in which a grower can work off a crop in time to save it. Dried fruit is easily handled, and is coming back into favor with knowing housekeepers, who recognize good things and know how they should be cooked. No expense for evaporators is necessary. I long since made up my mind that evaporated fruit is inferior to sun-dried in flavor, and talking with old dealers in family stores, find they prefer the sun dried for their own use. The best cook I ever knew said the same, and there is reason for it. The sun ripens and develops sugar and flavor in cut fruit dried in its rays. To have a nice quality of dried fruit, select firm, fine, ripe specimens, wipe clean, pare and cut with silver knives, as steel turns them black on the edges, and hurry into the sun as fast as they can be prepared.

The cheapest and best way of drying fruit is to lay it on lengths of cheese cloth, suspended in a frame out of doors, in full sun, with white mosquito netting over to keep off shreds and insects. This allows the air to reach both sides of the fruit at once, and when you want to turn it, the whole can be swung over on another cloth, leaving the first







ready for a new batch. Apples should be pared, cored and cut in eight pieces. Peaches should not be pared, for the richest flavor is lost with the skin. They should have the fur removed by dipping baskets of them a moment into weak boiling lye of wood ashes or common potash, and wiping with coarse towels. Common peaches only need to be cut in halves to dry. We had peaches dried in this way last winter, which when cooked would be hard to tell from the best canned peaches in looks, with richer flavor.—*Susan Power, in Vick's Magazine.*

THE following conclusions are given in a late Report of the State Chemist of Indiana. "In view of the inevitable loss by export and by drainage, we may note the following points:

1. The present supply of plant food, as furnished to the State of Indiana in commercial fertilizers, is insignificant as compared with the amount removed from the soil in field crops. It is probably but a small fraction of that which is exported in grain.

2. The artificial supply is likewise a very small part of that which is consumed by live stock.

3. The potash sold in fertilizers is utterly inadequate to maintain the fertility of our soils. In the eager demand for ground bones, the value of potassium compounds has been almost overlooked. The total annual supply is scarcely one-third of the amount clipped with the wool.

4. The greatest care should be taken to return all barnyard manure to the fields, not allowing the liquid portion to drain off into the streams. A waste of two per cent. of the matter discharged by our live stock would represent all the phosphoric acid and thirty times all the potash sold in the State for fertilizing purposes, worth some two million dollars. The actual waste is more likely to reach ten or twenty million dollars annually.

5. Considerable importations of salts from the German potash mines will probably be needful within a few years, and may prove advantageous at once. In the meanwhile, wood ashes should be applied to worn fields, and when dry leaves are burned, the ashes are particularly valuable and should not be wasted." ROBT. B. WARDER, State Chemist.

## THE FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 14, 1885.

EARLHAM COLLEGE.—We have received an interesting pamphlet, issued by authority of the Trustees of this College, setting forth very forcibly its "work and needs."

In regard to its work, we may quote a few paragraphs:

"Earlham has always been distinctively a Friends' School. Its management has been in the hands of men and women of the highest standing in the Church. Five members of the present Board of Trustees have each served for years as clerk of

either Indiana or Western Yearly Meeting. A number of others have held positions of responsibility in the Society for a quarter of a century or more. The Faculty has been composed, as a rule, of persons chosen for their loyalty to the principles of the Society of Friends, as well as for their learning and ability as instructors.

"That the College has had a marked influence upon the welfare of the Society in the West, may be inferred from the following facts: (1.) During the thirty seven years of its existence, 4,115 young people have found a home within its halls for a greater or less length of time. A large majority of these have been Friends. Of the 167 enrolled in both the College and the Preparatory School this year to date (First month 20th, 1885), 123, or seventy three per cent., are Friends, and all but 7 of them belong to Indiana or Western Yearly Meeting. With rare exceptions they are warmly attached to the principles and doctrines of the Society.

"(2.) Sixty-seven Earlham students have been recorded as Ministers of the Gospel, and a much larger number have been called to prominent and responsible places as elders and other officers in the Church.

"(3.) No less than 1,000, or 25 per cent. of the entire number of students, have been engaged as teachers—14 as college professors, and 4 as college presidents. These have been concerned in the education of 50,000 people at a moderate estimate.

"(4.) In the ten Friends' Academies shown upon the accompanying map, ten Earlham graduates are employed—six of them as principals.

"(5.) Amongst the Missionaries sent by the Society to the American Indians and the freedmen of the South, twelve have been Earlham students. One Earlhamite is now laboring as a Missionary in Jamaica, and one is now on the way to Africa.

"The Foreign Missionary Society, a voluntary organization recently formed among the students, gives promise of much good in the way of fostering zeal and intelligence concerning missionary work both at home and abroad."

The field of Earlham is especially the three Yearly Meetings between the Alleghanies and the Mississippi: Indiana, Western and Ohio; numbering in all about 36,000 members, with 6000 between the ages of six and twenty-one years.

Several other denominations have established and well endowed Colleges in the Ohio valley; with which, for want of sufficient endowment, Earlham is unable to maintain a successful competition in the education of the youth of our Society; notwithstanding a steadily increasing preference of Friends in that region for a Friends' College, other things being equal. By the rapid development, during the last few years, of the Preparatory Schools and Academies of Friends in that portion of the country, the supply of students to the Preparatory Department of Earlham has been decreased, and







thus its pecuniary support has been lessened; while the number of those ready to take its Collegiate courses is greater than ever.

Thus, with an endowment fund of only \$50,000, the Trustees well urge that the need for its enlargement is immediate and imperative. We agree with a correspondent, who asserts that the Society of Friends in this country has no single interest of greater importance than the proper strengthening and maintenance of Earlham College. This is the more manifest on account of that College admitting students of both sexes equally to all its advantages.

Allusion is made in this pamphlet to the plan presented by Francis T. King at the Educational Convention in Baltimore in 1877, for the full equipment of three Friends' Colleges of the highest grade: Haverford between the Atlantic and the Alleghany mountains; Earlham between the mountains and the Mississippi river; and Penn College west of the Mississippi. With these all brought and kept up to the highest standard of collegiate resources, and conducted by Teachers who are, at least predominantly, Friends by choice and conviction, denominational education will be found to be one of the most potent of all agencies, for the preservation and increased influence of our Society.

YARDLEY WARNER's last work for the freedmen, finished upon his death-bed, was the preparation of an energetic pamphlet upon "Illiteracy in the South," and the principal measures required to deal with it. Especially is the importance of *normal* schools, and normal classes in other schools, dwelt upon; the glaring incompetency of many of the teachers and school commissioners, in morals as well as in defect of knowledge, making this at present the most prominent need of the South.

Any Friend desiring a copy of this interesting pamphlet may obtain one by addressing Anne E. Warner, Bush Hill, Randolph Co., N. C.

PRINTED POISON.—This is a strongly written protest, by Josiah W. Leeds, against the indulgence, by law and public opinion, of the pernicious reading, in newspapers and books, now found in many places in our large cities. It is published for the author (8 cents a copy) at 528 Walnut street, Philadelphia, in a neat and well-printed pamphlet, adapted for general distribution.

#### DIED.

EASTERLING.—At Tehama, Kansas, Twelfth mo. 27th, 1884, Enoch Easterling, in the 77th year of his age; a member of Timbered Hills Monthly Meeting, Kansas.

PECKHAM.—In Smyrna, N. Y., at the house of John J. Peckham, J. Randall Peckham, son of Sarah D. Peckham, of Farmington, N. Y., after an illness of ten days, aged 23 years.

He was a member of Smyrna Monthly Meeting, and was brought up by Benjamin Knowles and Anna Knowles in the same house where he died. He embraced religion about two years before his death while at Friends' Boarding School at Union Springs, and frequently bore testimony to the Lord's sustaining grace and comforting presence. A few weeks before his death, after a year and a half of absence, he returned to Smyrna at the time of a series of meetings, and gave his testimony to the joys of God's salvation and of his desire to live nearer the Lord. When sickness came on his mind often wandered, but he offered an earnest prayer of consecration to the Lord, saying, "I must have Thy help every day and every hour." After this his mind seemed more peaceful when he had his reason, and he tried sometimes to sing, "Nearer my God to Thee."

His widowed mother feels sadly the loss of her only son, but she is enabled to say, "Thy will be done."

#### THE INTERNATIONAL LESSON.

##### FIRST QUARTER.

LESSON XII.

Third month 22d, 1885.

PAUL VINDICATED.

Acts xxvi. 19—32.

GOLDEN TEXT.—Having therefore obtained help from God, I continue unto this day.

At the outset, Agrippa had told Paul that he was permitted to speak for himself; and Paul, we are told, v. 1, *answered for himself*; but in doing so, his main object was to speak for Christ. Brought face to face with the licentious king, his heart yearned over him, and he directed his appeal to the one point in Agrippa that seemed to him capable of being reached, viz., to his knowledge of the law and the prophets. Agrippa believed, at least theoretically, in the "promises made by God unto the fathers," and he knew how often God had revealed His will by signs and visions to the Jews of old. So he was prepared to be impressed by Paul's account of the heavenly vision which had convinced him that Christ was the promised Messiah.

19. *I was not disobedient to the heavenly vision.* Here lies the essential difference between Paul and many a man now a days. Once convince Paul that the vision was a heavenly one, and obedience followed as a matter of course.

20. *But showed first unto them of Damascus.* &c. Paul began at once, and where he was, and gradually extended his field of operations. He confessed Christ immediately, speaking of what he already knew of Him, not waiting for those further revelations which had been promised him, v. 16. *Throughout all the coasts* (R. V. country) *of Judea.* The exact time of this preaching is not known, as no record is given of it. But there was abundant opportunity for it between A. D. 40, when Paul left Jerusalem, and A. D. 48, when he started on his first missionary journey.—*Peloubet.* *That they should repent,* &c. Cf. Lu. iii. 3 and 8; Mark i. 15, and Mark vi. 12.

21. *For these causes.* The reasons of the fierce







enmity of the Jews against Paul were, 1st. That he preached *Christ*. Acts ix. 23—25, and 29. But 2d and chiefly, that he preached *Christ to the Gentiles*. Acts xiii. 45; xiv. 2; xiv. 19; xvii. 5 and 13; xviii. 6 and 12.

22. *Having therefore obtained help of God*. R. V. The help that is from God. The Greek noun for "help" is not used elsewhere in the New Testament. It implies the kind of assistance which one friend or ally gives to another of inferior power.—*Plumptre*. This fulfilment of the promise given, v. 17, is, as noted last week, an additional proof of the divinity of the Saviour who gave it. *Witnessing, i. e.* speaking from his own personal experience. *Both to small and great*. Acts xiv. 8—10; Acts xvi. 31, 32; Acts xiii. 7; Acts xvii. 18; Acts xxiv. 24, 25. See also to day's lesson. Rom. iii. 22, 23. *Saying none other things*. He is pressing home his argument to Agrippa. *Thou believest the prophets?* Well, in all I have done I simply believe and preach that they are fulfilled in Christ.

23. R. V. How that the Christ must suffer, and how that He first by the resurrection of the dead should proclaim light to the people and to the Gentiles. "It is in direct accord with the prophets that the Messiah should be *liable* to suffering, and that from His resurrection from the dead a light should dawn to lighten both Gentiles and His people."—*Farrar*. Just at this point Festus, who must have listened with growing astonishment to this address, dealing as it did with subjects entirely strange to his practical Roman mind, broke in with a loud voice, "Thou art mad, Paul, these many writings are turning thy brain." Interrupted thus in the full tide of his eloquence, Paul was not in the least disconcerted. He quietly answered Festus, using the customary title, "Most excellent." See Acts xxiii. 26; xxiv. 3.

26. Then turning to the king he continued: "But it is to the king I am chiefly speaking, for he knows all about this matter." And then seeing perhaps that his opportunity was almost ended, he appealed to that same argument which he had been using all along.

27. King Agrippa believest thou the prophets, etc.

28. *Almost thou persuadest me*. R. V. With but little persuasion thou wouldst fain make me a Christian. Recent critics concur in considering this remark as simply ironical, but possibly Agrippa was really impressed, only did not wish to show his feelings before Festus and the nobles of Cæsarea.

29. R. V. And Paul said, I would to God, that whether with little or with much, &c. With this last touching appeal Paul concluded. There is ground for thinking that the interview had some influence on Agrippa. Stier calls attention to the fact that on the outbreak of the great Jewish rebellion, some eight years later, Agrippa protected the Christians, gave them succor, and received them kindly into his territory.

30—32. *This man doeth nothing worthy of death or of bonds*. The result of the trial was at any rate a complete vindication of the Apostle. Agrip-

pa fully agreed in the judgment which Festus had already come to, and it seems probable that the favorable impression then produced had an influence on the whole after treatment of Paul.

#### PRACTICAL THOUGHTS.

1. Paul saw in Agrippa a soul for which Christ had died, and forgetting himself, he made a definite effort to convince him of the truth.

2. v. 20. Though Paul was so active in preaching, we must not forget that he had also quiet waiting times, and that he employed them well. Let us not say, "I must wait till my experience has matured or till I am older." Neither be restless if the Lord has closed up our way; but let us constantly ask, "Lord, what wilt thou have me to do?" and then do that, whether it be waiting or working.

3. Three ways of hearing the Gospel. *Paul's way*. He was not disobedient to the heavenly vision.

*Festus's way*. He did not understand it, and therefore set down those that preached it as madmen.

*Agrippa's way*. He had a theoretic belief, but never, so far as we know, went any further. His faith was a dead faith.

4. v. 29. Christianity is the only thing in the world that can so satisfy a human soul as to enable us to speak thus in the midst of trials and outward discouragements. A man must have a satisfying experience himself before he can be a preacher of any power.

#### TEMPERANCE NOTES.

THE FOLLOWING particulars are taken from a recent discourse by Joseph Cook: "Twelve of the twenty-four aldermen of New York are, or lately were, liquor dealers. In Boston there is one licensed saloon to 150 persons; in Chicago one to 140; in New York one to 135; in Buffalo and Albany, one to 100. The annual drink bill of the United States is not far from \$1,000,000,000. The annual sum raised by taxes of all kinds, national, state, county, town and school district, is only about \$700,000,000.

Sixteen Republican legislatures have recently refused to favor the submission of Constitutional Prohibition to the vote of the people.

According to the indications of the hour, the Dominion of Canada is likely to pass, earlier than the United States, a national enactment, making the liquor traffic an outlaw.

Father O'Connor, of New York, says that in that city there are 10,000 liquor shops, 7,000 of which pay a license for carrying on their nefarious traffic, and that of these 7,000 licensed saloon keepers, 6,500 are Irish and German Catholics. The Catholic priests in the diocese of Boston are asking the legislature for a law preventing the sale of liquor within four hundred yards of a church. Bishop Ireland, of St. Paul, has lately refused to admit to the Catholic communion any liquor seller in his parish.

A CONVERTED SALOON.—The *Pittsburg Dispatch*, of January 4th, thus describes "a remark-







able demonstration" in Braddock, one of the sections of the city, on the previous evening: "Oskins Hall was packed with an enthusiastic audience, who listened with breathless attention to speeches by a number of pledge signers, after which Mr. T. E. Murphy delivered one of the most eloquent and impassioned addresses ever listened to in this vicinity. He seemed to be in his most happy mood, and his efforts were crowned with the utmost success. Mr. James K. Marvin, one of the prominent saloon-keepers, was among the converts, and he signed the pledge amidst the cheers and applause of the entire audience.

"After the meeting had adjourned, the audience, *en masse*, repaired to Mr. Marvin's place of business. After singing a Gospel song, Mr. Murphy mounted the bar and in a grand peroration dedicated the place to Gospel Temperance, and it will hereafter be kept as a temperance coffee-house. This incident has caused intense excitement, and praises of Mr. Murphy's work are upon every lip. Such success has very seldom been awarded to any Temperance advocate, and the sight of men signing the pledge of abstinence in a former drinking saloon is a novel one. The gas fixtures, liquor bottles, and also the doors have been neatly decorated with 'bows of blue,' and Temperance is now the watchword."

GEORGIA is making a splendid fight against rum, and may, ere long, take her place beside Maine as a Prohibition State. Under the operation of the local option law, ninety counties have, one after another, made the liquor traffic, in the expressive words of Joseph Cook, "an outlaw." These counties, however, are made up of rural communities, and contain no large towns or cities; and legislators who were asked to adopt an improved local option law made much of this fact, and told their temperance constituents that the system was good enough for villages and sparsely settled territory, but in thickly settled communities the liquor interests were strong, and could not be overcome. To show the faint-hearted law-makers that they mean to rid the State of the curse, the Prohibitionists have resolved to force the fight in four counties, each of which contains large towns. These counties are Floyd, in which Rome is situated, Clarke, which has the State University at Athens, Gordon and Elbert.

IN WASHINGTON SOCIETY.—During the period that Mrs. Hayes presided as mistress of the White House marked improvement was many times noted with reference to the drinking customs in Washington social circles. With the advent of President Arthur wines came back to the White House, and have continued there at flood tide during the nearly four years of his administration now about to close. That this White House example has also made its impress upon Washington society there is abundant and painful testimony. A recent writer in the New York *Tribune* says: "There has been a good deal of talk about drunkenness in

Washington society this winter. There is no doubt that there has been a great increase in the direction of society drinking in the last five years. The punch-bowl has become one of the institutions of society. There is hardly a reception, afternoon or evening, where the punch-bowl is not found. Places where there are no punch-bowls are voted slow." Again, says the same writer: "This punch is drunk at receptions indiscriminately by young and old, without regard to sex. The young people are the greatest patrons, perhaps. Warned up by the exercises of the dance, the young people rush to the punch-bowl to satisfy their thirst. It is not an uncommon sight to see young gentlemen drink five or six glasses, nearly a pint, of this strong mixture. I have seen young ladies drink from two to three glasses of this punch." With drinking habits thus popularized, it is not at all surprising that "there has been a good deal of talk about drunkenness in Washington society of the past winter."—*Nat. Temp. Advocate*.

AS TO THE DATE of the first Total Abstinence organization, Dr. Dorchester gives, in the *National Temperance Advocate*, account of the Hector Society, New York State, which, in 1827, adopted a pledge against all intoxicating drinks; the Preston Society, in England, which did the same in the summer of 1832; and an association of men in the winter of the same year, in Jamesville, Onondaga Co., N. Y., who, having found a pledge against ardent spirits and wine, to fail, united in one including also beer and cider, with success. These are probably the earliest *tee-total* organizations on record.

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## CORRESPONDENCE.

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### EXTRACT FROM A PRIVATE LETTER.

NEWBERG, OREGON, Second mo. 20th, 1885,

I have just returned from Forest Grove, where the U. S. Indian Training School is located, and I thought thou might be interested in hearing something of our visit, and the progress of the school. The school has been in operation about six years. First, it was under the superintendency of Captain Wilkinson; then of our friend Dr. John Minthorne, from Iowa, and he has been succeeded by Dr. William V. Coffin, who is now in charge. About the middle of the Twelfth mo. last the girls' school building, with other buildings attached, was burned down. By this untoward event the work of the school was much discouraged, but by vigorous efforts the officers have put up a cheap building, and the school is again in operation. We arrived there on Seventh-day, the 14th inst., and saw the boys taken through their regular gymnastic exercises; such as, I suppose, they have at such schools, marching right, left, face-about, &c., all of which they seem to understand and much enjoy. At night they had a meeting of their Band of Hope. They took the management of it themselves, opened it with reading and prayer, followed by singing, speaking, select reading, &c. The greater part of the children are bright and intelligent. Their ages range from six years to twenty years, and it is surprising to see the interest they take in their studies, and how rapidly they ad-







vance in them. There are 110 boys and 86 girls at the school, 28 of whom leave this summer. There are 17 boys and 11 girls who have studied Swinton's first lessons in United States, an elementary work on English grammar, political history, geography and physical geography. They have also studied a normal elementary arithmetic, part 3d. The boys are half the time in the school, the other half are taught farming and mechanical work of various kinds, such as printing, &c. The girls are taught everything that belongs to housekeeping, sewing, &c. The half of each day the boys and girls are in school. The health of the children has generally been good, but there are a few cases of consumption and scrofula, and two deaths have occurred this winter. I think that when the embarrassment caused by the fire is considered, the school is in good condition. The school is under good discipline, and a sound religious influence prevails. All the employees are professing Christians, and three of them are Friends. The school is to be removed this summer to Salem, the capital of this State, where the citizens have given 160 acres of land for the use of this school. Where the school now is, it owns no farm, and consequently there is no opportunity to farm, except as the officers are able to rent land. Congress has appropriated \$25,000 to be used in the erection of buildings on the land at Salem, and \$41,000 have been appropriated for the use of the school. I think this is a noble work, and trust that the incoming administration will not thwart the good this institution is doing by improper appointments. We attended their Bible-school at 11 o'clock on First day morning. It was conducted by Superintendent Coffin, but as it was the first held since the fire, pupils were not classified, nor the school arranged as they generally have it. Some of the Indian children act as teachers in the Bible-school. At half past 2 o'clock we had a meeting with them, and again at 7 P. M. We also had meetings with them on Second-day and Third-day evenings, and sixteen of them expressed their intention to follow Christ. The scholars are from 27 different tribes, and they seem to agree very well. Mahlon Stubbs left on the 16th inst. for the Klamath Agency, in company with Jesse Hobson. He will be gone about two weeks, and may bring back with him some Indian children, as they want more in the school.

Many of those who have to leave are not over 15 years of age, and as their tribes are not Christianized, they being still so young will have a hard time to keep up their civilized and religious habits of life. If they could have a good school to enter, to finish their education, or good homes provided for them among white people, it would be much better for them.

I expect to begin another series of meetings at Dayton, a town eight miles from here, where there is no Friends' meeting, but quite a number of members of the Society. We hope to gather them into a meeting. After our work here is finished we go to Alder, 300 miles East of this place, where there is a settlement of Friends, and thence to Colorado, and so to our homes, if the Lord will. SAMUEL LLOYD.

#### THE WORK OF SANCTIFICATION.

If I understand Brother T. Kimber in last week's *Friends' Review*, (First mo. 10th) he teaches that in sanctification the "body of sin" is not *destroyed*. No doubt the New Translation is correct, in Rom. vi. 6, but it does not materially change the meaning; for when an enemy is "done away" surely we will have no more trouble with him. What is the meaning of the term "done away" as used in other places? See I Cor. xiii. 10. "But when that which is perfect

is come, then that which is in part shall be *done away*," and II Cor. iii. 7, "But if the ministration of death written and engraven in stones was glorious . . . which glory was to be *done away*." Is it not the teaching of the Scriptures that Christ was manifested to *destroy* the works of the devil?

In addition to the testimony of George Fox as given by the Editor of *Friends' Review*, listen to William Penn: "Men on true repentance are imputed as clean of guilt as if they had never sinned; but the completion of this, by the working out of sin inherent, must be by the power and Spirit of Christ in the heart, *destroying the old man* and his deeds and bringing in the new and everlasting righteousness." (Page 403 "Friends in the 17th century"). R. Barclay says (prop. 4, page 109 Apology): "A seed of sin is transmitted to all men from Adam . . . and it is the origin of all evil actions and thoughts in men's hearts . . . This seed of sin is frequently called death in Scripture and the body of death . . . the old man, the old Adam," &c. Then speaking of perfection, prop. 8, page 229, he says: "The body of death and sin comes to be *crucified and removed*."

Is it not taught in Mathew 3d, 11th and 12th that by Christ's baptism of the Holy Ghost and fire the heart is thoroughly purged and the evil nature consumed? Was not John's language there addressed to some who had experienced the "baptism of repentance for the" purifying of the heart? No: "remission of sins." Peter learned that God baptized the Gentiles with the Holy Ghost as well as the Jews, and "*purified* their hearts by faith." See Acts xv. 8, 9. A man may be many hours in dying, but when we are sure he is dead we do not hesitate to speak of his death as a definite thing, though we might not be able to tell the moment he ceased to breathe, and just so with the "old man." Let him be crucified. WM. P. SMITH.

Earlham, Iowa, First mo. 15th, 1885.

AMO, INDIANA, Second mo. 15th, 1885.

I feel there is something due *Friends' Review* on the subject of the Saints' Rest and the Resurrection, in some measure to explain Thomas Clark, as we understand the saint's perseverance and resurrection. In the first case it seems clear "there is a rest for the people of God," and that it is through a want of faith that some failed to enter into said rest. I by no means would cry Peace, Peace, when there was no peace, or settle any one in a rest short of the true rest; but may we all labor to enter into rest, which is the promise of the gospel of Christ. "The fear of the Lord is the beginning of wisdom," but as his peace is increased till love is perfected, fear or torment passes away and leaves the child of God resting sweetly in Jesus. This may be in the midst of the sea of life, or at the shore as of the Sea of Galilee.

On the Resurrection, I endorse a belief in the teaching of Scripture. The first teaching of the Bible is, that man was made in the likeness of God and His angels, or in their image; from which we have the fashion of or form of the heavenly host, and the teaching of the apostle is plain that we in the resurrection shall be as the angels in heaven. And then, though Thomas was at first faithless, yet, as the truth was unfolded to his senses, he was made to cry, "My Lord and my God." So it seems clear to me that this same Jesus that ascended shall descend, and we shall be like Him; and I earnestly desire that the injunction of Peter, in closing his epistles to the saints, may rest upon all of us: "But *grow* in grace and *knowledge* of our Lord and Saviour Jesus Christ."

I want the fullness of His redemption; and though we may be beset with many weights, yet I believe the







besetting sin of professing Christians is *unbelief*. "Faith comes by hearing." "Come, let us reason together, saith the Lord." Then, dear Friends, let us not cut off honest investigation by any hard terms or accusations. If the accuser of the brethren was cast out of us, as he was out of heaven, or were all to cease to judge others hastily and harshly, we would sooner become in the oneness as our Lord and His Father are one. Many things may seem abstruse and mysterious to the natural man, but God sees through all; and it is the Christian's hope, though we now see but darkly and know but in part, yet as we progress from stature to stature, as those "who by reason of use have their senses exercised to discern good and evil," even to see as we are seen, and know as we are known. Jesus had many things to say to His disciples, which in mercy we look for as we are able to bear them.

In love,

JOB HADLEY.

P. S.—I may say that I am sorry to see, as I believe, a lack of unity in Western and Eastern Friends, resting in a measure upon the spiritual doctrines of many Eastern Friends. I know many honest Friends are settled in their views, which are very much like my dear old friend Nathan Hunt held during the greater part of his life. I have his views on the resurrection and final judgment, which Friends of his own Yearly Meeting, as well as Western Friends condemn, and he gave up before his death. Our religion, I claim, is a spiritual religion; but too much of a good thing injures or spoils it.

J. H.

EDITOR OF FRIENDS' REVIEW:—I wish to say that I have read over and over again with much satisfaction in *Friends' Review* two articles, one in the 27th number, on "The Resurrection," by Thomas Clark, and another in the 28th number, on "What Is Not Revealed," by J. De Voll. I should be glad to see both of those valuable and highly Scriptural articles published in the *Christian Worker* and all other religious papers.

Dear brethren and sisters in Christ, our lives are too short and our time is too precious to be spent in puzzling our weak minds upon mysteries not clearly revealed to us by God in the Holy Scriptures. Let us be thankful that our *duties* to God and man are brightly revealed to us, and let us pray daily for Divine grace to give us a willing mind and a tender love, so that we may duly heed these blessed encouraging words from Him who "liveth and was dead," the "Alpha and Omega," who is "*the Resurrection*," "Be thou faithful unto death and I will give thee a crown of life."

I am, in sincere love to you and all the readers of *Friends' Review*, always your friend,

JOHN HEMMENWAY.

Minneapolis, Minnesota.

#### MEXICAN MISSION.

Since my last letter the work at Matamoros has presented an encouraging aspect. The total enrollment of the girls' school during 1884 was 97 pupils. This has been chiefly due to the blessing of God upon the self-denying labors of our friend Julia L. Ballinger, under whose direction the school has more than trebled its attendance.

The closing annual exercises on the 23d of Twelfth month were encouraging evidence of progress. One-third of our meeting-house was occupied by the platform on which the girls' school was closely packed, and the boys' school came next, more recent in its present management, but giving in the previous examination most encouraging evidence of advance-

ment. The rest of the meeting-house was densely packed by the audience, although the exercises at the Presbyterian Mission being at the same hour none of their number were present. Although our friends Ora Osborn and Lillie Neiger had aided during the previous session, it was on the opening of the new term that special departments were assigned them. Lillie has charge of the Kindergarten and primary class, Louisa Flores follows with the intermediate or second grade, and Julia L. Ballinger has the more advanced students, and is aided by Ora Osborn, who has charge of the drawing classes in both this and the boys' school. We trust this arrangement will prove better adapted to producing teachers than those which were practicable last term.

In the Bible-school the class of Lillie Neiger has grown considerably, and on the boys' side the attendance requires two teachers aside from the large Bible-class directed by W. A. Walls, which is a joint class of both sexes.

Both of our schools are now supplied with good desks and blackboards from Chicago, those of the girls' school having been donated by the Womens' Association of Indiana Yearly Meeting, and those of the boys' school being purchased from a discretionary donation made through the Women's Association of Philadelphia.

Having advanced our printing work so as to give me a brief furlough I thought best to visit all the out-stations, and as God may open the way labor for their growth and stability, and thus I am now writing from San Fernando Mission, which is a bright little light amid dense darkness. The Bishop is now here, and the ringing of bells and firing of cannon announce the hours of his services in the village temple, although in violation of the reform laws which govern or are said to govern this republic.

Yesterday, the 15th, we had a meeting at the residence of our friend Santiago Garcia Gonzalez, and although some of those who would have attended were absent, yet an interesting group of seventeen persons listened with evident interest to the prayers and exhortations of the laborers present. The few converted and interested persons here are of the upper class in wealth and intelligence, and it costs them more to break away from the general sentiment of those of their own position than where the converts belong to the laboring class.

One of the sisters of our friend Santiago Garcia Gonzalez, who was convinced of the truth some six months since, has left her home here and established a girls' school and a Bible-school or rather meeting for Gospel teaching on First-days, at Mendez, a branch of this mission only 60 miles away, *i. e.* the nearest village. Her day-school has an attendance of 26 pupils, and her Bible-school on First-days has an attendance of about 20. Our friend, Julio Gonzalez Gea, visits that place every two weeks, passing First-day among them. The general spirit of that village is opposite to that of San Fernando, the principal persons of the village favoring the cause and granting the fullest tolerance to our laborers. I expect to visit that point on my return journey.

From Matamoros to this point our journey has been physically a trying one, damp, misty weather, with the thermometer near the freezing point. We had to sleep on the ground under the carriage two nights, the first one with slight rains, and the second one clear and with a sharp frost, yet thus far no serious inconvenience has resulted.

Our friend, Francisco Pena, who goes forward to strengthen the Southern Mission, is with me, and his health being delicate, I have feared that the unexpect-







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edly severe weather of last week would injure him, but the change of air seems to have been beneficial to him.

Whilst these journeys are trying to the outward man, the silence of the plains is favorable to meditation and a looking unto the Lord for fresh strength for his work and service, and when we come to these little villages and mingle with the awakened persons who know how to appreciate these rare opportunities, we feel mutually edified, and each one of these spots seems like a moral oasis in the deserts which we traverse.

SAMUEL A. PURDIE.

San Fernando, Second mo. 16th, 1885.

**TIMBERED HILLS MONTHLY MEETING** was held Second mo. 17th, 1885. Two members were received by request and nine by certificate. Mary Ellis had just returned from seven weeks' Gospel labor in Montgomery county, this State (Kansas). Both branches of our Monthly Meeting have been revived by series of meetings held by our own members.

**SPRING RIVER QUARTERLY MEETING** was held Second mo. 20th to 22d, inclusive. Reports were received from all the Monthly Meetings, and representatives were present from all except Shawneetown, 200 miles distant. Three races were represented, and prayer was offered in English and in Modoc.

Reports from nine Bible-schools show an enrollment of nearly 500. A very good state of feeling existed in the meeting, and the business was transacted in a degree of harmony not often excelled. IRA EASTERLING.

Tehama, Kansas, Third mo. 2d, 1885.

HAVERFORD COLLEGE, Third mo. 7th, 1885.

What I said—or meant to say—in regard to a graduate of Haverford whose very acceptable address at the College is noticed in the last *Friends' Review*, was that his generous benefactions had not been equalled by those of any other alumnus in the *same space of time* after graduation. Two or three other graduates could be mentioned, who, as their opportunities of aiding the College have been more frequent, have heaped up a larger amount. I am glad to take this occasion to acknowledge the unstinted liberality with which some of our Managers have answered every call for subscriptions for new buildings and improvements of every kind, for the semi-centennial fund, and for making up annual deficits in the financial accounts. Few people are at all aware of the great sum to which these silent contributions of a few generous men have amounted. I hope that the Treasurer's reports will in future give both the names of all such contributors and the sums contributed, not only as a part of the history of the College and a just recognition of its benefactors, but also as a suggestion and stimulus to others to imitate their good example. My chief motive in referring to the noble gifts of our visitor the other evening, was the hope that some of those who heard might be incited to go and do likewise.

THOMAS CHASE.

#### ITEMS.

RECENT trials and experiments tend to show that long-distance telephoning is a practical success. Telephone messages have passed between this city and Chicago, and only a few days ago a permanent line was opened between this city and Boston for the transaction of business. In Europe recently telephonic conversation was held between St. Petersburg and Cologne, a distance of two thousand four hundred and sixty-five miles. The development of the powers of the telephone has only just begun.—*N. Y. Observer*.

**NATIVE SLAVERY ON THE CONGO.**—H. M. Stanley, whilst supporting the proposal put forward by the Representative of England at the Conference in Berlin, to make the suppression of the slave-trade an article of the Convention between the Powers, stated emphatically that it was impossible to put away slavery itself, at the present time. We fear there is only too much truth in that statement, as there seems an ineradicable tendency in the African heathen to subject his weaker brethren to the hardest and most cruel bondage.—*Anti-Slavery Reporter*.

**CHANGES TO COME IN ENGLAND.**—The following are announced as articles of the Radical program :

1. Abolition of the law of primogeniture, and such a restriction of the power of tying up either land or personal property as will practically abolish our present law of entail and settlement.
2. Creation of facilities for the acquisition of land by agricultural holders, possibly by a system of loans to small occupiers, and a large development of allotments to laborers.
3. Increased taxation of land, especially by raising the succession duties.
4. A progressive or graduated income tax or property tax, applied to all forms of property.
5. Extension of the powers of local authorities in towns and in rural districts, so as to enable them to provide better dwellings for the poor.
6. Universal gratuitous undenominational education.
7. Disestablishment and disendowment of the established Churches of England and Scotland.
8. Payment of the official expenses of elections out of local taxes.
9. Abolition of the House of Lords.
10. Payment of members of Parliament.

**GREAT SIMILARITY IN THE AMERICAN RELIGIONS.**—The religion of the American Indian shows great similarity throughout the tribes. The hopes and fears and beliefs are based upon the conditions of their physical surroundings, those events which are most familiar and which most influence man in his daily life. These are, the relations of Day to Night, or Light to Darkness, of the weather, the winds and rains, snows and storms to sunshine. The two changes personified are at the foundation of all American religions. They embody struggle, as between light and darkness. Knowledge, sight, learning, improvement, all good things come from light. In the typical hero-myth there is always the hero and first ancestor of the nation, who taught it its knowledge, brought it to its present seats, saved it from the cataclysms of nature. He is the creator of the world ; he is born of a virgin ; he is one of two or four brothers, with whom he is always in struggle. After a time he leaves his chosen people, always with the promise of return to lead them to still greater good and prosperity. The Greek myths of great law-givers who disappear and are looked for, the German legends of the expected return of Tell, and the three men, and of the great emperor, were strongly brought to mind at this point, and the recurrence of the hero-myth among American Indians is one of the touches that make the whole world kin. The two brothers are Day and Night, when they are four they are the points of the compass ; the number four is the sacred number of American mythology ; the clouds are represented as great birds, the ancestors of the tribes.—*D. G. Brinton*.

It is pleasant to hear our Judges' testimony of the decrease of crime in the land. Lord Coleridge, in charging the grand jury at the Norfolk Assizes last week, said there had been a steady diminution of crime for the last ten years in England and Wales.







The actual number of criminals in England now is somewhat less than it was forty or fifty years ago. In view of the facts that our population has increased by nine or ten millions, and that the detection of crimes is now more certain than formerly, this shows a wonderful improvement.—*The (London) Christian*.

THE (Birmingham) *Monthly Record* says: "We are glad to see that our good Queen has not overlooked and left unrewarded other examples of courage than those exhibited by our military men. The newspapers at present are full of the praises of men like Colonel Burnaby, Sir H. Stewart and General Gordon, while the meritorious conduct of police-constable Cole is the occasion of much less remark. It will be remembered that this officer, at the peril of his life, endeavored to remove from Westminster Hall a parcel of dynamite which he found there. Although he knew the great risk incurred, he persevered until the acid burnt his hands and compelled him to throw down the infernal machine, which inflicted on him such terrible injuries. Personal courage of this sort is far more to be admired than the so-called valor of the battle-field. Both the officers who were injured by the explosion at the Houses of Parliament, deserve noble recognition, and we are glad to see that the Albert medal is to be given to police-constable Cole."

TEA culture in South Carolina is to be continued under the auspices of the Federal Department of Agriculture. No one should object to that if the Department has an efficient chief. Tea of good quality can be, and should be, grown in the United States. The difficulty seems to be in the expense of gathering the leaves, and in preparing them for the market. American labor, even negro labor, cannot compete with Chinese labor for that purpose. Machinery seems to be indispensable for the "curling" of the leaves, and this, we hear it said, has thus far defied American ingenuity. We can hardly agree with that statement, for a machine for the purpose, which appeared to do its work perfectly, was worked in the immediate vicinity of Philadelphia twenty years ago. The leaves which were "curled" in that machine were those of an herb that grows abundantly in the mountain regions of Pennsylvania.—*Phila. Pub. Ledger*.

Do you think that you honor CHRIST, by doubting if His blood and righteousness be enough to cover you?

From *The Christian*.

#### WHEN WILL THE LORD COME?

Mark xiii. 32, 35.

Will He come in solemn midnight  
When the world is wrapped in sleep?  
While the Church of Christ is slumbering,  
Only angels vigil keep?  
Will He come when sorrow steepeth  
Thousand hearts in thrilling woe?  
When the power of sin is deepest,  
Darkening every home below?  
"Prepare your hearts, and make Him room,  
At any time the Lord may come."  
  
In the silent hour of dawning,  
In the early morning watch,  
Will He come with sudden splendor,  
Thunder loud, and lightning flash?  
Will He come while saints are watching,

All expectant for the sign,  
When the clouds shall part asunder,  
And reveal the Christ Divine?  
"Prepare your hearts, and make Him room,  
At any time the Lord may come."

Will He come when glorious morning  
Floods the earth with blaze of light;  
Every prospect fair adorning,  
Will the Lord appear in sight?  
Will He come while men ignore Him,  
Asking o'er their hoarded gold,  
"When the promise of His coming?  
All continues as of old."  
"Prepare your hearts, and make Him room,  
At any time the Lord may come."

Will He tarry till the evening,  
When the shadows fall apace?  
Will He turn their gloom to brightness  
By the shining of His face?  
Will He come while earth rejoices,  
Gay with music, feast, and dance,  
Singing with a thousand voices,  
Heeding not the Lord's advance?  
"Prepare your hearts, and make Him room,  
At any time the Lord may come."

Will He come while war is slaying?  
Will He come while mourners weep?  
While ten thousand souls are praying,  
Will the Lord His promise keep?  
In the midnight, and the morning,  
At the eventide and dawn,  
Heed your Saviour's words of warning—  
"Watch," He saith, "I quickly come."  
"Prepare your hearts, and make Him room,  
At any time the Lord may come." R. L.

#### THE SNOWDROP.

The first flower of the infant year,  
Through kindred snows that springeth,  
Though gemmed with many a frozen tear,  
Is to my musing soul more dear  
Than all that gay June bringeth,  
When blossomed brier and rosy flowers  
Look bright in summer sun and showers.

For this lone child of wintry air,  
Midst adverse storms appearing,  
Resembleth spirits, sweet and fair,  
Who, in this world of grief and care,  
Its bitter woes are cheering;  
Serene amidst its ceaseless strife,  
And smiling on the ills of life.

Like them thou meekly art, pale flower,  
The tempest's warfare meeting;  
Although the rude winds shake thy bower,  
And on thy form, with ruthless power,  
The icy storms are beating,  
Yet, still thy oft crushed buds we see  
Retain their spotless purity.

And their first pledge of coming spring,  
The new-born year revealeth,  
Shall thoughts of tenderer interest bring  
Than all she from her lap shall fling,  
When summer suns she feelleth;  
For thou dost from her leafless breast  
Look forth and promise all the rest.

AGNES STRICKLAND, in *Vick's Magazine*.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 10th inst.

**GREAT BRITAIN.**—In the House of Commons on the 2d, H. Labouchere (Radical) moved a resolution expressing regret that the militia had been embodied, because it indicated the resolution of the Government to interfere in the Soudan by force of arms. The motion was lost by a vote of 149 to 19. The bill for the redistribution of seats was considered on the 3d and 6th. Amendments in favor of the representation of minorities, and increasing the number of members of the House of Commons so as to give Scotland more members, were rejected. Two clauses of the bill were adopted in Committee of the Whole. On a motion to grant £330,000 for extra naval expenses in Egypt, and for the construction of new iron-clads, H. Labouchere moved to reduce the amount to £250,000, on the ground that Egypt ought to pay the expenses. The motion was rejected, and the original proposal was adopted. The Lord Mayor and Municipal Council of Dublin, in their official character, presented a petition at the bar of the House of Commons on the 6th, asking for the appointment of a commission to inquire into the condition of Irish industries.

Some uneasiness has been caused by recent advances of Russian troops in Central Asia towards Afghanistan. The precise boundary of Afghanistan is matter of doubt, and the question is now a subject of negotiation between Russia and England. The latter power is in alliance with Afghanistan, and also regards the eastward progress of Russia in Central Asia as a menace to the English possessions in India. It is stated that Russian outposts have advanced into the disputed district, and that in answer to English remonstrances, Russia declined to withdraw, but declared that Russian officers had been ordered to avoid conflicts with the Afghans, and that such could occur only by attacks from the latter. The Russian officials also claim that the Afghans had previously occupied another position within the doubtful territory. Gladstone, it is said, has proposed that both parties shall retire, and there appears reason to hope that this course may be adopted. It is asserted that orders have been sent to the British Commissioner on the Afghan frontier question, to direct the Afghans to evacuate their position when the Russians withdraw from their's, as the Russian Ambassador to England has promised that they will do.

An explosion of "firedamp" in a colliery near Sunderland on the 3d caused the death of 41 men of 150 who were in the mine at the time.

**FRANCE.**—The Chamber of Deputies has passed the bill increasing the duties on cereals.

The Paris *Temps* asserts that all the Powers have accepted the French proposal to form a committee to frame provisional regulations for the freedom of navigation of the Suez Canal.

The Municipal Council of Paris has rejected a motion to empower magistrates to remit a portion of the rent of persons who are unable to pay the full amount charged.

A Paris paper asserts that Premier Ferry has notified the French Minister to China that the war indemnity demanded by France from China has been doubled, France ceding Tamsui, but keeping Kelung until the indemnity shall be paid; and that a treaty of commerce is being arranged with China, by which the provinces of Yunnan and Kanung are to be open to French trade.

**GERMANY.**—The Reichstag on the 6th rejected a motion in favor of the establishment of a bi-metallic standard of currency. The measure creating the

office of Second Assistant Secretary in the Foreign Office has been adopted by a vote of 172 to 153. This gives an assistant to Prince Bismarck. He asked nearly three months ago that such an appointment might be made, but his request was then refused.

A tract comprising 2500 square miles, west of Zanzibar, East Africa, which was acquired by the German Colonization Society, has been formally placed under the sovereignty of the German Emperor. Dr. Rohlf, appointed German Consular Judge for this territory, has notified the Sultan of Zanzibar of the facts. The Sultan has manifested no opposition.

The Chamber of Commerce of Kiel and a number of merchants of Hamburg and Bremen have sent a protest to Prince Bismarck against the French Government's declaration of rice as contraband of war. Prince Bismarck, however, will not take action until a German vessel shall be seized.

**AUSTRIA-HUNGARY.**—By an explosion in a colliery at Karwin in Austrian Silesia, 123 of 147 men are known to have been killed, and only five had been rescued alive the next day.

**SOUTH AFRICA.**—The Governor General of Cape Colony has informed the Presidents of the Transvaal and the Orange Free State that the British Government will not violate the independence of either of those States.

**EGYPT.**—The British forces which had been advanced up the Nile have nearly all been concentrated at Korti. It is understood that active operations will not be attempted until autumn.

**DOMESTIC.**—Grover Cleveland was duly inaugurated as President of the United States on the 4th inst. His inaugural address was of moderate length and dignified in tone, urging that "the bitterness of partisan defeat and the exultation of partisan triumph should be supplanted by an ungrudging acquiescence in the popular will, and a sober, conscientious concern for the general welfare." Economy in administration, civil service reform, the protection of the rights of the freedmen, a just treatment of the Indians, the repression of polygamy, and an independent foreign policy, are all commended.

The President nominated and the Senate confirmed the following Cabinet: Secretary of State, Thomas F. Bayard of Del.; Secretary of the Treasury, Daniel Manning of N. Y.; Secretary of War, William E. Endicott of Mass.; Secretary of the Navy, William C. Whitney of N. Y.; Secretary of the Interior, L. Q. C. Lamar, of Miss.; Postmaster General, William F. Vilas of Wis.; Attorney General, A. H. Garland of Ark.

**CONGRESS.**—The 48th Congress ended at noon on the 4th inst. All the remaining appropriation bills were passed and signed by President Arthur before that time. The Senate bill authorizing the President to place one person on the retired list of the army with the rank of General, was passed in the last hours, and the President, immediately on signing it, nominated to the Senate Gen. Grant for the position, which nomination was unanimously confirmed. Immediately after adjournment, the Senate reconvened in extra session, Vice President Hendricks presiding, and new Senators were sworn in.

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THE

# Friends' Review.

VOL. XXXVIII.

PHILADELPHIA, THIRD MONTH 21, 1885.

No. 33.

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# THE Friends' Review.

513

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, THIRD MONTH 21, 1885.

No. 33.

EDITOR: HENRY HARTSHORNE.

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Advertisements, notices and changes of address, should reach the  
office not later than Second-day morning, for the number of that week.

Entered as second-class matter at the Post-office of Philadelphia, Pa.

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From The British Friend.

## MINUTE ON BIRTHRIGHT MEMBERSHIP.

Bristol and Somerset Quarterly Meeting was held  
at Bridgewater on the 21st of Tenth mo., 1884.

16th. The following Minute is now received from  
Bristol and Frenchay Monthly Meeting.

Bristol and Frenchay Monthly Meeting, Ad-  
joined Monthly Meeting, held the 23d of Ninth  
mo., 1884. Women Friends being present.

9th Minute. This meeting having considered the  
position of our members who have received a birth-  
right in our Society, and having felt an earnest  
desire that they may all be members of the church  
of Christ by true conversion of heart, and of our  
section of it by conviction, agrees to propose to  
the Quarterly Meeting that it should suggest to the  
Yearly Meeting to issue an advice to Monthly Meet-  
ings to the following effect:

Monthly Meetings are directed seriously to con-  
sider the condition of the young people amongst  
them who have received a birthright membership in  
our Society, or have been admitted as minors; and  
from time to time to appoint suitable Friends to  
visit, in the love of the Gospel, such of them as  
have arrived at a period of life at which they are  
capable of understanding the principles of our re-  
ligious profession, and the privileges and responsi-  
bilities of fellowship in a Christian church.

The Friends so appointed are encouraged to enter  
into sympathy with their younger brethren and sis-  
ters in their peculiar trials and difficulties, and ten-  
derly to invite them to yield their hearts to Christ.

They should also endeavor to set before them the  
privileges enjoyed by members of our Society, and  
the Scriptural grounds of our distinctive views and  
practices.

It should be further pointed out to the young  
people visited, that whilst membership received by  
birth has brought with it the care and training  
suited to their early years, the time has come, or  
will soon come, when it behoves them to regard a  
continuance of their membership as an act of their  
own choice, and indicating a general acquiescence  
in the arrangements of our Christian economy.

They should be invited, with earnest prayer, to  
seek counsel of the Lord, and to endeavor to arrive,  
in due time, at a conclusion with regard to their  
own course.

After such a visit, ample time having been allow-  
ed for mature and careful consideration, another  
interview should be sought, and further care ex-  
tended in those cases which seem to call for it; the  
object being, not to urge any to a hasty conclusion,  
but to point out lovingly and faithfully to our mem-  
bers that the maintenance of a neutral position can  
hardly be permanently beneficial to themselves or  
the body, and to stir up our younger Friends to an







earnest and decided dedication of heart and life to the Lord.

(Signed) J. THIRNBECK GRACE, Clerk.

The subject has received some consideration at the present time, and it is referred to our next meeting for further deliberation. A copy of this Minute, including the Bristol Minute, is to be sent to our Monthly Meetings.

(Signed) JOHN MORLAND, Clerk.

From the (London) Christian.

### STUDENTS' MEETINGS IN EDINBURGH.

BY DR. D. A. MOXEY.

A wonderful work of grace has begun, and is going on, in our University. Premonitory symptoms of the blessed outburst had not been wanting, and many a true child of God within and without her walls had been instant in prayer on her behalf.

It had been a matter of remark that the different Christian societies among the students had of late increased in number, and developed in interest and spirituality.

But the event that has precipitated the shower of blessing that has been, and is, falling in our midst, is the recent visit of the two young Christian athletes from Cambridge, who are now on their way to preach Christ to the Chinese. Students, like other young men, are apt to regard professedly religious men of their own age as wanting in manliness, unfit for the river or cricket field, and only good for psalm singing and pulling a long face. But the big, muscular hands and long arms of the ex-captain of the Cambridge eight, stretched out in entreaty, while he eloquently told out the old story of redeeming love, capsized their theory; and when Mr. C. T. Studd, a name to them familiar as a household word, and perhaps the greatest gentleman bowler in England, supplemented his brother athlete's words by quiet but intense and burning utterances of personal testimony to the love and power of a personal Saviour, opposition and criticism were alike disarmed and Professors and students together were seen in tears, to be followed in the after-meeting by the glorious sight of Professors dealing with students, and students with one another.

In looking over the long list of the Professors in our University, it is a subject of the deepest thankfulness to find what a goodly proportion are avowedly on the Lord's side, and how few are openly his enemies. Indeed, we only know of one who persecutes the Lord Jesus, but we are praying that, like Saul of Tarsus, he may be brought down to the dust, with the cry, "Lord, what will Thou have me to do?"

On Friday, January 23, Messrs. Studd and Stanley Smith addressed the students for the last time in the Free Assembly Hall. About 600 only out of 3000 would be present, but the impression produced was deep and widespread. Professor Grainger

Stewart presided and assisted in prayer, and as the men were leaving, he called on those that were impressed to throw aside unmanly shame, and to decide there and then for Him who was never ashamed of them. The stampede was arrested, and many young souls were entrusted to Jesus, the lover of souls.

On the following Sunday night, January 25, Professor Henry Drummond addressed the students in the Oddfellows' Hall, when probably 1000 were present. Students are essentially hero-worshippers, and hard muscle and fertile brain seem to be the gods they specially revere. They had already found two of their muscular heroes in vital union with the Lord Jesus Christ, and now they listened to an intellectual giant, who looked no older than themselves, glorifying this same Jesus—a scientist preaching the Gospel. This last surprise seemed to have been the means used by God to topple over the absurd idea that Christ meant cant, and the devil meant manliness; and when Professor Greenfield, M. D., who is regarded as a man of brain-power and of scientific attainments second to none in the University, stood up, and in tearful and broken sentences, almost child-like in their simplicity, urged the students to come to Jesus, a scene ensued which every one who saw it declares to have been unexampled in his experience. Whole rows of weeping men were dealt with, the difficulty being to find a sufficient number of workers.

Many graduates, and other lovers of our University, have been observing how manifestly God has been using the means to the blessed end that has now dawned upon us. Several teachers, whose Christianity was doubtful, have ceased to be Professors, and in several cases men of pronounced evangelical views have taken their places. Of course this has not always been the case, but I think I may venture the assertion that there has been a distinct gain of recent years to the cause of Christ. The appointment of Sir William Muir to the Principalship is a matter of deep gratitude to God.

The Ter-centenary Anniversary, and the magnificent celebration of it, frightened many of the Lord's dear people, especially when we read, among the list of invitations, the names of well-known skeptics and Treethinkers in the literary and scientific world. But God overruled it to His own glory, and the outcome of the extraordinary gathering focussed in an unmistakable testimony (from the foremost intellects of Europe) to the truth of, and need for, the glorious revelation to man, contained in God's blessed Book. Students went off to their homes all over the United Kingdom with this testimony, surviving all the excitement, and doubtless in many hearts speaking with a still, small voice. Then the death of our late Principal, so tragic in its suddenness, was another link in the chain of God's providences, all helping to render the words of the two Cambridge students doubly solemn and doubly real.

LIVE near to God, and so all things will appear to you little in comparison with eternal realities.







From the Friend of Missions.  
**THE SALVATION ARMY IN INDIA.**

(From a Private Letter by H. W. Fry.)

My desire now is to let you see for yourself the methods adopted by the comparatively new Missionary agency locally known as the "Muktifauj," that is, the Salvation Army, as it is now in operation in India.

Here we are! Those pyramids of colored lights on each side of the door are a native fashion to make the entrance look bright and attractive. Come in! The place could scarcely be more economically furnished, could it? The only attempts at ornamentation consist of the flag and the huge "Salvation" in red letters on a white ground over the platform. That refined delicate-looking man in the middle of the platform, dressed in coat, trousers and turban of yellowish stuff, making a fakir's dress, and wearing, as all the other men do, a ribbon with "Muktifauj" on it, with bare feet, is Major Tucker, the leader of the movement in India. He was formerly an Assistant Commissioner in the North of India, but he gave up his position, income, prospects and friends, and devoted himself to the work of proclaiming salvation as it is in Christ. On each side of him are Captains, and in the back row you see a dozen or so individuals of various races and ages, all ready to bear witness to the efficacy of the blood of that Saviour whom they preach, to save and to keep all nations and tongues and people. Then just look at the audience! Did you ever see such a mixture? Arabs, Afghans, Hindus of all castes, Mohammedans, Parsis, Jews, &c. You can easily tell them by their varied dress. Then look at the motley group of Europeans, sailors, soldiers, and civilians of all classes. Don't you notice the absence of women? Hardly one in the building, except Europeans and native Christians. We will go down to the "slums" with them one day, and then you'll see the women, and enough dirt and vice and misery to move the hardest heart.

As the meeting goes on you see a reprobate-looking European, ragged, shoeless, brought down to the gutter by drink, kneeling at the penitent form with tears streaming down his face, and looking up imploringly into the captain's face as he says, "But I'm the worst sinner in Bombay!" "Why," says she, "you are *just the man* Jesus came to save." That smart looking Hindu is an anxious inquirer, and before long you will probably find that he has cast in his lot with the previously despised Christians. That Parsi, too, talking so eagerly to the converted Buddhist, is a very hopeful convert. You saw that Mohammedan gentleman who came in during the service and took a seat on the platform? He has not yet positively accepted Christianity, but the very fact of his being willing to sit there shows how keenly his sympathies are awakened, and we must pray for him that he may have strength to make the necessary wrench, for you must remember that the Army believes in prayer.

On Saturday afternoon I went to headquarters, and we started on a procession to the slums in the bazaar. I confess it was somewhat against the grain, but I wanted to see their work, so I went. As soon as we got into the bazaar they struck up a lively hymn. We very soon got surrounded by a low crowd, men and women, boys and girls, of all creeds, and castes, and races. As we twisted and turned about among the narrow lanes and alleys, hundreds of these poor souls heard something of the Gospel in their own language, and, no doubt, hundreds more were led to ask what it was all about. If they could only circulate cheap tracts, they would be received eagerly. We got at last into a spot which was considered suitable, and there the Gospel message was proclaimed by preaching and song and prayer. The motley crowd seemed interested, but rather excited; at the end, as we marched away, they gave us a ringing cheer. Then we went through a lot more slums, some of which made me shudder at the entrance, but, having said I'd go, I went. We had a second short service in a small square, just outside a grog-shop, not quite so disreputable as the first spot chosen, but still quite low enough. The crowd was larger, and of a slightly better class.

One of the Salvation Army captains now working in India, had no thought of leaving home when she received a telegram, "You are wanted for India. Can you be ready by Thursday?" Her reply was, "I am not my own. Shall be ready." To have a true missionary spirit, a man or a woman must be willing to consecrate themselves *absolutely* to the work. In a true missionary there can be no hanging back or haggling about salary or allowances, no pining after comforts, no luxurious ease; but a willingness to face plenty of hard labor, continued privation, and, if necessary, danger, persecution, and, it may be, death. None of the Indian officers of the Salvation Army get any salary. What they absolutely require they buy; but if any officer showed the least extravagance, he or she would immediately be put on a salary, which would be a great disgrace. They *delight* in self-sacrifice. I asked one of them whether there was anything he wanted, and he said, "Oh, I never want anything! I couldn't mention a thing I am anxious for. I gave myself to the Lord, and He sends me everything He wishes me to have." When Major Tucker was on a tour in North India, a rich Hindu lodged and fed him, and introduced him to other Hindus and Mohammedans in different places who did the same. In one place, some Hindus and Mohammedans of their own accord got up a meeting for him, and afterwards, unasked, subscribed 200 rupees. I asked an educated Brahmin what he thought of the "Muktifauj." He said, "They are a credit to Christianity. I wish there were hundreds of them. There would be a better understanding between Europeans and natives if there were. What they do, they do from the heart. I wish you could say the same for all Christians! I'm sure I never know how I stand in the opinion of any Christians I may happen to be talking to."







You talk about our caste distinctions! We have no caste more strict than you Christians have!" I told him I hoped to send the Salvation Army some assistance by collecting funds, etc., in England, when he made the following striking reply: "I believe that that God who found the Salvation Army their work, will find them the means to do it with. I believe that very strongly, though I am but a poor heathen!"

#### BOOK NOTICES.

FRIENDS IN BURLINGTON, BY AMELIA MOTT GUMMERE. A short history of the early settlement of Friends in Burlington, N. J., and its vicinity. Also complete lists of marriages among Friends from 1678 to 1750: and of recorded ministers of that meeting to 1880. Octavo, pp. 100; J. B. Lippincott & Co. 1884.

This monograph of church history might be called in its quaintness, "A Short History of a Long Travel;" an attempt to gather history from that strangest of all sources, the records of the Monthly Meeting at the Mecca of American Quakerism, Burlington, New Jersey. A short sketch of the earliest settlement, when meetings were held "under the broad shadow of the canvas of the Shield," and at the house of William Biddle, is followed by extracts from "the sense of the meetings," as recorded in eleven leather volumes, down to the close of the last century.

One can hardly read this without wishing to know more of those "worthies of the olden time." The Hexagonal meeting house with its staid worshippers, is faithfully portrayed with both pen and pencil. Then as now, the elders frowned on the youth, as they tested the speed of their horses after meeting, and one who "hears the priest," is gravely named on the record. What a subject for a painter; a church body meeting to do God service, and recording the manly confession of error signed by Jas. Logan, while it "unites" with its perturbed clerk, who gravely makes a minute that "the horse block be repaired with a new one." It is good for the Society that such simple faith and unyielding adherence to duty should thus go on record as the expression of the doctrines of the Society of Friends, that thus an analysis of its practice may go side by side with its profession, endorsed by the names of those whose preaching voiced the views of the church. The first entry upon the records of the eleven volumes, a fac-simile of which in its clear handwriting fronts the letter press, states boldly the motive of the settlement. "Since by the good providence of God many Friends with their families have transported themselves into this Province of West New Jersey, the said Friends . . . have found it needful to settle Monthly Meetings for the well ordering of the affairs of ye church; it was agreed accordingly it should be done, and accordingly it was done, the 15th of ye fifth month, 1678." Note the decisiveness of this their first record, and "accordingly" the echoes of that same earnestness are

manifested through their whole after history. Wherever the feet of their gospel messengers fell on the face of the globe, their cry for the well ordering of God's church was re-echoed, sometimes perhaps blindly, sometimes mistaken in judgment, but these men and women were—

"One in their thoughts, and one their longings,  
To make the world within their reach,  
Somewhat the better for their living,  
And wiser for their human speech."

In grand doctrines such as peace, anti-slavery and education; in honest treatment of all, be he wild settler or wild Indian; in the poverty of the early settlement, or in the comparative wealth of later days, the record is always a true one of steadfast devotion to God's service. These excerpts claim no infallibility for the church or its members. The "monotonous recurrence of the names of those who have passed meeting," to use the words of the author, is noticed, as well as the occasional puerilities and what might be called the humanities of all creeds. Enough however is gathered to show the noble fruits of a century of Christian brotherhood, even if it may have sometimes lacked Christian fellowship; the history of a church ever dear in memory both individually and collectively to the entire Society of Friends.

Those accustomed to the Riverside style of printing will miss the lack of good judgment in type, and grouping of the chapters. At present without index or preface, the reader is hurried into a history with preliminary remarks and first chapter in one breath. The history is worthy of better arrangement, and doubtless, future editions will atone for this defect. R. B. T.

CIRCULARS OF INFORMATION OF THE BUREAU OF EDUCATION. Rural Schools; Progress in the Past; Means of Improvement in the Future.

This is a pamphlet of 90 pages, containing useful information for teachers and others interested in education. Attention is drawn to the indifference and even opposition that is shown to many useful rules; "for instance, the law requiring that only licensed teachers shall be employed, which is practically null so long as local officers may and continually do, influence the decision of examining bodies in the interest of incompetent candidates."

All the States, excepting Delaware, Georgia, Ohio, South Carolina, Louisiana and Nebraska, have State normal schools. Pennsylvania has 10; New York 8; Massachusetts 6; Missouri 5; Wisconsin and Maine 4 each. The total number is 98, with about 18,000 students; but as the teachers in the United States number 295,294, it is evident a change is needed. "In Germany when it becomes evident that a change is required in some matter affecting the schools, it is customary to appoint local commissioners, consisting of parents and school officers, who are authorized to investigate the case, and report their observation and offer their advice. Something of this kind is needed among us now.







"We can scarcely imagine such a commission composed of the school men, professional men and the mothers, in a country district, in which it would not be agreed that no person was fit to serve as a teacher, who had not shown a due conception of the importance of the work, by making special preparation for it.

"The available candidates for the service of rural schools are often persons who cannot bear the expense of attending schools of secondary or superior grade. This difficulty might be obviated by the creation and judicious use of teachers' scholarships.

"Here is a wide field for Christian patriotic effort that has hardly yet been entered, a field particularly suited to the tastes and abilities of cultivated, high-minded women.

"The ability to [originate a good mode of teaching] presupposes large experience, superior acumen, a peculiar co-ordination of faculties. Whatever art of teaching there is worthy of the name, has been developed by persons thus endowed, and communicated by them to others; in this way, methods of procedure founded upon and sanctioned by what is known of human nature, are extended and may penetrate to humble country school houses, and modify the practice of teachers who have neither the opportunity nor the capacity to derive them at first hand. In other words, special training in the case of a teacher of common schools, implies primarily and chiefly, training by, and practice under, a master or mistress of methods." Some of those who have fought their way to the foremost ranks of their profession, have had to acknowledge: "We have been making experiments all our lives; we have learned much, but we have learned it at the expense of our pupils; and much of the knowledge which has thus slowly come into our possession might easily have been imparted to us at the outset, and have saved us from many mistakes."

The advantage of a regular daily programme for conducting the school is strongly insisted on, and supported by high authorities, and as "for the majority of teachers, specimen courses of study and time tables will probably be more helpful than general directions." Most of the pamphlet from page 18 is occupied with programmes and other directions that have been prepared for the guidance of teachers in Michigan, Virginia, Wisconsin and several foreign countries. There is also a mention made of such publications as furnish more thorough information on each point for such as wish for it. Pages 81-84 contain a list of works recommended for a teacher's library.

Like many other writers on education, he earnestly condemns the lengthened periods of study that are exacted from young children; and though some of his quotations have been ventilated in the press years ago, yet their importance and the small attention they have yet received from those most interested, entitle them to another mention.

The late Horace Grant in speaking of very young children, says: "At first the exercises

should not be allowed to take up more than a minute or two at a time; their duration should gradually extend to five minutes, and as the child advances to the extent of ten minutes. Some of the oldest children may feel interested as long as a quarter of an hour. It will be sufficient if these exercises are done once a day; occasionally they may be dropped for a week or ten days, and with older pupils for a month."

David Donaldson, head master of the Free Church Training College, Glasgow, says: "My experience as to the length of time children closely and voluntarily attend to a lesson is: Children of from 5 to 7 years of age, about 15 minutes; from 7 to 10 years of age, about 20 minutes; from 10 to 12 years of age, about 25 minutes; from 12 to 16 or 18 years of age, about 30 minutes. I have repeatedly obtained a bright voluntary attention from each of these classes for 5, 10 or 15 minutes more, but I observed it was always at the expense of the succeeding lesson; or on fine days when the forenoon's work was enthusiastically performed, it was at the expense of the afternoon's work."

William Mather in his official report of his late visit to the schools in the United States and Canada, expresses his belief that the shorter terms of country schools is one reason of a fact he often heard mentioned in the cities: "Our brightest boys come from the country."

An interesting statement in the French report is that "Corporal punishment is strictly forbidden in French schools of every grade." H. K.

#### HE BELONGS TO JESUS.

Anna Shipton mentions a case, related to her by a friend, who met a young man coming out of the surgery of a Medical Mission, who was evidently far gone in consumption, and who was fully conscious of his condition. In a conversation which followed, after expressing the hope he felt of eternal rest when this life was ended, he gave the following relation:—

"This morning, when I was coming here, my landlady saw me in the passage, and said, 'Mr. Weeks, you look very ill.' I answered, 'Yes, I feel very ill.' She put her head behind the door, which she held in her hand, and, after whispering to some one within, she remarked, 'We should like you to get another lodging.' I well knew what that meant; so I returned to my room, and threw myself on my knees before the Lord, telling Him I had no friends, no money, and no home; and begged Him to provide some place for me, and tell me where to go."

"Well, what do you think of doing?"

"The Lord has not told me yet; it was only this morning that I asked Him," he replied with great simplicity.

"I gave him my address, and told him to let me hear from him as soon as he moved."

"At the end of the week I received a letter saying he was much worse in health, and would like to see me at No. — street. I went and found







my friend in a cheerful parlor, nicely carpeted, a round table in the centre covered with books, and the window gay with geraniums, fuchsias, and other flowers bright in the morning sunshine.

"In a corner, with linen clean and white, was the bed in which lay Weeks, propped up with pillows. A little table stood by his side, with a flower freshly gathered, and a tumbler of toast and water. I mention these marks of attention as evidence of the interest and kindness of those who had undertaken to care for him. His face brightened up as he welcomed me, but the pallor of death was unmistakable.

"Well, Weeks, I think you have got into very comfortable quarters. How did you find them out?" "I did not find them out," he answered with a smile. "Why, did you not know these people?" "No." "How, then, did you come here?" "I got a message to come here and I should find a lodging, and I came. Oh, they are so kind and good! And I am happy, far more so than I can tell you." Then clasping his emaciated hands, and looking up, he said, "But what will it be to be there! Bless the Lord, O my soul; and all that is within me bless His holy name. Bless the Lord, O my soul, and forget not all His benefits."

"Before taking my leave, I expressed a wish to see the friends whom God had given him. 'You will find them in the back,' he said; 'they have given me their parlor, and are living in their kitchen.'

"I found an elderly woman and her daughter, who was married, but the husband was away. I asked them how they knew the poor fellow in the parlor. 'We did not know him,' they said, 'but we heard that a Christian was being turned out of his lodging because he was dying. We inquired about him, found him out, and tried to get him a lodging; but no one would take him in when they heard he could not live long, and of course we were obliged to tell them *that*, you know. So at last we said, 'He belongs to *Jesus*, so we'll just take him in ourselves and care for him.'"

#### AMANDA SMITH.

*To the Editor of the (London) Friend.*

DEAR FRIEND:—This morning I received two letters from Amanda Smith, and hasten to send the following extracts for publication in the coming number of *The Friend*.

Under date January 24th. she says: "I came to Monrovia (Liberia, Africa), from Sinoe about three weeks ago, and in good health. The past year has been a year of great blessing; it has not been without trials and temptations, peculiar and hard, some of them, but out of all the Lord has brought me by His love, and still He does His help afford. . . .

"I have been quite busy ever since I came to Monrovia, visiting among the sick and poor ones, and talking to and cheering them as best I could, besides holding meetings every night for two weeks at the chapel, and attending a quarterly meeting

twenty miles away. I walked fourteen miles and took three services, and the Lord of Hosts was with us.

"We are in daily expectation of our Bishop, (Taylor) and are praying he may come to us in the fullness of the blessing of the Gospel. May his life and health be very precious in the Lord's sight while in this country; some of us are expecting great things from the Lord through His servant. .

"May the Lord help our President. He has taken a noble stand for temperance, and vetoed the last Act of the Legislature, the bill for a low license on spirits. Of course the poor struggling temperance people are glad; a committee of ladies is appointed to wait on his Excellency to tender him our most grateful thanks, and to recognize his loyalty and fidelity to temperance principles. This is but a small thing, but to be done just at this crisis, and in full view of the darkest surroundings, has no small meaning for this Republic." . . . .

After more warm expressions of wonder and gratitude at the kindness of her friends, she writes: "I am full of the joy of the Lord. Bishop Taylor has come and has had services prior to the sitting of the Annual Conference. He preached last Thursday night . . . a powerful sermon on the Lord's Prayer, 'Thy kingdom come, Thy will be done,' and has preached every evening since, and the Lord has blessed his word, and there has been a great awakening among the people thereby. He has come to us in the fullness of the blessing of the Gospel. He also preaches . . . to the natives at 4 P. M., and among them the Spirit of the Lord is at work. . . .

Yours, in Jesus, AMANDA SMITH."

FREDERICK MACKIE and wife, who have been spending a considerable time in a religious visit in Great Britain, arrived at their home in Australia, in First month last.

#### THE LAST TIME.

"This is the last time I am going to run this risk," said a young man who had been accustomed to leap from a moving railway train at a certain point on the road. It *was* the last time, for as he leaped he was hurled under the wheels of the rushing train and crushed to death.

"This is the last drink I shall take," said a young fellow, as he lifted a full glass of whiskey from the bar, "and I want it to be a good one." It *was* his last drink, for he never came out of the drunken stupor and the wild delirium of agony that followed, but died as the fool dieth.

"This is the last time I shall put off my return to God," said a convicted sinner, who was deeply moved at a solemn meeting to seek the Lord. "At the next opportunity I will attend to it," he replied to the pleadings of a minister. "To-morrow evening I will come again to the meeting and give my heart to God." That night the young procrastinator fell dead on the streets of Morris-







town. It was the last time he put off the call of God!

The last time! Who knows when that last time of opportunity shall be? God alone. He is foolish and criminal who presumes on one more risk. This may be the last, fatal one. There is an awful sound in the words "the last time." Would God they might ring like warning bells in the dull ears of the careless throngs who are risking their all upon the hope of some future chance for salvation. Now is the time to do right.—*Ev. Messenger.*

#### RURAL.

**SOILS AND FORESTS.**—That the nature and variety of the forest covering are to some extent determined by the physical and chemical constitution of the soil, sub-soils, and the underlying rock formations, is well known to all geologists who have had much field work. So far is this fact recognized, that in some cases the forest gives a clue to the geology. Granitic and hornblende districts are distinguished by variations in the forest species. Limestone and sandstone, and the various calcareous and silicious outcrops can be traced in their boundary lines by the forest. The slate rocks differ from the adjacent limestone belts. In the northern part of our country, or north of what is now recognized as the southern limit of the glacial phenomena, there is more or less mingling of rocks and earth in thick deposits, which cover the rock strata, and the mixed character of the forests is evident. But where this glacial covering is wanting, and the soil is made up of the debris of the underlying rocks, as is the case in the country south of this old continental moraine line, the forest bears a close relation to the rocky floor below, and the botany and geology are truly sister sciences. For example, in the Highlands of New Jersey and in the South Mountain range of Pennsylvania, there are two well marked types of gneissic rocks. And they are distinguished by the differences in the timber growing upon them. The feldspathic variety makes a light colored, open, sandy soil, and the forest on it is largely chestnut and oak; the hornblende rock makes a dark colored, ferruginous and clayey soil, and oaks and hickory, with very little chestnut, make up the most of its forest. Descending into the limestone and slate districts of the great Kittatinny Valley, there is a noticeable lack of chestnut timber, and a predominance of oaks (mainly white) and hickories. Black walnut also marks the limestone; on the slate this tree is comparatively rare. On the other hand, the wild cherry is common to the slate, but not to the limestone. The sandstones and the siliceous conglomerates are marked by more pine and rock oak, with some chestnut. The various rock species which predominate in the broad red sandstone belt of central New Jersey and the south eastern part of Pennsylvania, have produced sandy loam and clay soils, and the differences in the forests are here also recognized. One characteristic of the forest on the red shaly areas, is the almost entire absence of chestnut. The trap-rock ridges

which are in this red sandstone country bear more chestnut.

As Fuller, in his "Forest Tree Culture," says, the chestnut appears "to prefer a dry, sandy, or gravelly soil, to an alluvial, clayey, or very moist one." Bryant also correctly states it, when he writes in his "Forest Trees," that the chestnut "seems to prefer the sides and neighborhood of hills and mountains, with a dry, sandy or gravelly soil." And, generally, calcareous soils and the soils of limestone formations are not of this nature. The physical texture of the soil is apparently unsuited to this tree. But there are soils on some of the more highly crystalline limestones or marbles, as, for example, some in Berkshire County, Mass., in Westchester County, New York, and in northern New Jersey, which are largely made up of the fine rhomboidal fragments of this rock, and are, therefore, sufficiently open and dry to produce a luxuriant growth of chestnut. Much of the limestone of Chester County, in Pennsylvania, is of this nature. As a rule, the blue, sedimentary limestone formations in all the Middle Atlantic States, cannot be said to be the home of the chestnut tree. Its most luxuriant growth and its largest size appear to be attained on our granitic and gneissic rock soils of the Appalachian chain.—*J. C. Smock, in Gardeners' Monthly.*

**FRUIT-GROWING AS A BUSINESS.**—Fruit-growing as a business is especially adapted to some regions, and to some restricted localities. This truth, in relation to certain kinds of fruits, is well comprehended, but, regarding others, less attention is given to it than good judgment demands. Outside of certain well defined areas no one would think of planting peach orchards and vineyards for profit; and more than this, within the past fifty years the adaptability of certain localities for the profitable production of these fruits has greatly changed, in many cases the result, probably, of deforesting large tracts of country.—*Vick's Magazine.*

**TWO SIDES TO FRUIT RAISING.**—There is too much indiscriminate advice given by the press in regard to fruit raising. Again, tree dealers and nursery agents, seeking a market for their wares, circulate wild statements about the profits of the industry, and at a time like the present, when the prices of grain are low, it is not difficult for them to induce numerous persons in almost every community, who have not special fitness or experience for the work, to undertake, at least in a small way, the planting of orchards or small fruits. It requires no highly gifted seer to perceive that most of these efforts will be abortive. The fact is, the wrecks of ill conceived fruit plantations are strewn over the whole country. We have no desire to say a word that may discourage any one from engaging in fruit culture who will attempt it in a rational and business-like manner; but we would warn the inexperienced to look on both sides of the subject, and it has two sides, one of which is not the rose-colored one that is usually painted by newspaper writers.—*Vick's Magazine.*







THE HOPE OF PEACE.—“Now treaties are sacred, within the limitations determined by themselves; ambassadors are restricted, injustice is rebuked between peoples as between persons; combinations occur to resist the ambitious, and to shelter the weak, and the usages of war are constantly mitigated, if war itself is not yet abolished. The tendency here is to the final establishment of courts of arbitration taking the place of decisions by battle; and the ultimate enduring peace of the world, though a vision still—not yet a fact—is a vision neither so remote nor so vague as it uniformly seemed in the preceding times.”—*The Divine Origin of Christianity.* Storrs.

## THE FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 21, 1885.

OUR VARIOUS READERS.—It is our warmest desire, next after the duty owed to truth and right, to satisfy all, who favor us with their encouragement, with the matter placed before them from week to week. We receive gratefully many suggestions upon this subject. On the one hand, some of those whose judgment and motives are entitled to the highest respect, desire that incisive expression upon matters of important concern to the Society should occur more frequently in our columns. Others, under a dread of controversial antagonism, with which dread we are heartily in sympathy, advise that all topics upon which much difference of opinion exists should be ignored; attention being given only to the advocacy of positive and generally accepted truth. Again, one reader would have little else than original articles, by our own contributors; another asks for a larger proportion of selected articles, by the ablest writers of all denominations. Numerous accounts of what is going on amongst the meetings of Friends throughout the country are wished for by a certain number; while quite as many, we believe, value intelligence from the religious, and especially the missionary, world outside of our own borders. One English Friend has deprecated the amount of attention given on our pages to events and deliberations which are set forth in Friends' periodicals issued in Great Britain; forgetting that not more than one in twenty of our readers would, in any other way, have the opportunity of becoming acquainted with such information and enlightenment: since the periodicals referred to have, to our regret, a comparatively small circulation in this country.

In the midst of this wide diversity, to say nothing of the counsels received from the more conservative

in the direction of conservatism, and from the most advanced that we should be more progressive, what are we to do? Some experience in this path, which is constantly beset with difficulty, has led us to the discovery, that in this very diversity lies one of the conditions of our strength. Opposite forces meet each other; and, between them, we are sustained. How would we continue to live, bodily, without the pressure of the atmosphere upon us all the time? Some kind of pressure, met by an equal resistance, holds everything together. So, through all, we desire the advice of our friends; we value their suggestions; and ask their prayerful sympathy in endeavoring to ask and look for the best help, in order to do “nothing against, but only for the Truth.” So far only can we be safe, as the cause is not our own, but His who can overrule even error, when honest, and infirmity, to result in good. This may be further said: that there is no aim nor purpose in the conduct of *Friends' Review*, but the advocacy and advancement of that which is True and Right; desiring anxiously that this may always be in “the spirit of love, of power and of a sound mind.”

MUCH SPACE has been given in late numbers of the (London) *Friend* and *British Friend* to the discussion of a publication, recently written by three English Friends, entitled “A Reasonable Faith.” As this pamphlet has already reached this country, being on sale in Philadelphia and probably elsewhere, it is likely to come under the attention of some of our readers. Designing to justify our opinion shortly by a review of the essay, we do not, after carefully reading it, hesitate now to say that, in regard to the doctrine of the Atonement, we believe it not to represent aright the truth revealed in the Holy Scriptures; and that the claim made by some of its advocates that it corresponds with the holding of George Fox and other Early Friends, cannot be sustained. The effect of its perusal upon many minds, at least, will be, not, as appears to be its design, tranquillizing, but the reverse; unsettling, and promotive of confusion and perplexity.

AN ANNOTATED CATALOGUE has been received, of some of the books placed at the service of the ministers and other workers of New York Yearly Meeting, by its Committee on Education. The books (which are mentioned in addition to those already on the regular pamphlet lists of the Committee) are very well chosen for the purpose of promoting the acquaintance of their readers with the best reli-







gious thought, and current knowledge, of our day. The following passages from the circular accompanying the Catalogue, are very satisfactory :

"We are thankful too for so general a recognition of the true objects of such practical information, and of the propriety of thus placing it within the reach of all ; not by any means to take the place of that essential preparation for all true Gospel service, the earnest and prayerful study of the Holy Scriptures,—which are well declared to be profitable for teaching and convincement and for instruction in righteousness, that the man of God may be complete and thoroughly furnished unto every good work.

"Neither, as we have already repeated in former circulars, are such facilities intended to invalidate or call in question for a moment, the great fundamental truth that the Holy Spirit of our God can alone qualify and anoint the messenger of the Gospel of our Lord and Saviour : can alone inspire and carry home to the prepared hearts of the hearers, the Gospel message.

"Nor was the selection of new books on our lists last year, designed to turn away the attention of the members and ministers of our branch of the church of Christ, from a close study of the writings of the authorized exponents of its distinguishing Christian doctrines. A very complete collection of these will be found in the larger catalogues first sent out by this committee, and we presume now in your possession."

**INDUSTRIAL EDUCATION OF THE COLORED PEOPLE.**—Few plans of usefulness are more fitted to, and called for in, our times, than one which is intended to increase the opportunities for independent self-support and progress among the colored people in our large communities.

Philadelphia has long had the advantage of a trust, created by a bequest of Richard Humphreys, in 1837, for the purpose of "instructing the descendants of the African race in school learning, in the various branches of the mechanic arts and trades, and in agriculture, in order to prepare and fit and qualify them to act as teachers." So far, only "school learning" has been provided for ; this being, however, of the best kind, in accordance with the traditions of the past. It is now felt that the Institute for Colored Youth, thus founded and sustained, and giving instruction at present to three hundred pupils, of both sexes, should increase its benefits by going beyond the literary training which has been so successful hitherto. As is said by the Managers of the Institute, referring to its past and present work :

"While this department is in a satisfactory condition, the colored people are almost entirely ex-

cluded from trades, workshops, and industrial schools of the country, and the Managers believe that the time has arrived for extending the usefulness of the Institute, by adding a department for teaching the boys the trades of carpenter, bricklayer, plumber, &c., giving instruction in the use of tools to those who are to become teachers, and also giving instruction to the girls in useful employments, including cooking, sewing, and other household duties.

"The Industrial Department will be open to suitable applicants between the ages of sixteen and twenty-five years, from any part of the country. No charge will be made for tuition or use of tools, and it is not intended to make articles for sale, but to confine it to teaching only.

"A lot of ground has been purchased adjoining the present Institute building, and it is proposed to erect thereon a substantial brick building, about 60x75 feet, for the Industrial Department. When completed, the whole cost—including tools, fixtures, &c.—will be about \$30,000, and the running expenses will probably be \$2,000 per annum.

"We appeal to all who are interested in improving the condition of the colored people, to aid us in raising sufficient funds to carry out the plans, herein referred to, as soon as possible.

"Subscriptions will be received by Thomas Scattergood, Treasurer, No. 22 North Front street, Philadelphia, or by any of the Managers of the Institute."

WITH REGRET, we feel obliged again to speak of the importance of brevity in obituary notices sent to us. Were this paper three times as large as it is, it might perhaps be possible to have room for more or less extended memoirs of many ministers and other prominent Friends, the lessons of whose lives might be so set forth as to interest and benefit our readers. But it is well to observe that a character and life already highly appreciated by those who have personally known them, do not need public eulogy, in print or otherwise ; and that it is impossible, by descriptive words, to convey such knowledge and appreciation to persons who have not had the opportunity of such acquaintance. What affection and respect suggest as natural and right to feel, may not always be best to say to the large number of general readers of a periodical ; and what is said, in the absence of remarkable incidents or associations such as occur in but very few lives, gains in effect by being conveyed in a few words. To repeat general expressions, such as apply equally to a large number of examples, tends to lessen their force. We ask, therefore, that our friends, considering the interest of our readers generally, will save us the trial of being obliged to abridge such notices, by making them *always brief*.







MOST of our subscribers have kindly remembered their dues upon our present volume; but a few not having done so, it seems timely to request attention to the matter, on behalf of our Publisher. Club-rates, it will be recollected, apply only to *advance* payments; and the necessities of the office make it important for us to receive advance payment upon all subscriptions.

WE are requested to ask that the writer of the interesting account of a visit to the Cherokees in N. Carolina, in our number of Third mo. 7th (p. 486) will furnish the post office address of Francis Jenkins, who is referred to in that narrative.

#### DIED.

COOK.—Elisha Cook was born in Maryland, and in early life settled in Jefferson county, Ohio, where he was widely known and respected. Seventeen years ago, he and his family moved to Oskaloosa, Iowa, where he died the 6th of Second mo., 1885, in his 69th year.

The sickness which terminated in his death was brought on by over-exertion in trying to save his property from burning. Nine days after he was taken sick he passed away so calmly that those who sat by him did not know when life terminated. The day previous to his death his mind was very clear and composed, and he said to his wife and children, "I do not know just how this sickness will terminate, but I think the end is near, and I want to leave as my dying testimony, that I am saved through the atonement—saved through the blood of Christ." On being asked what message he had to send to his daughter, who was absent, he replied, "Give her my love and tell her my peace flows as a river;" and then, after speaking of often being misunderstood, he said, "I have always been a firm believer in and accepted the plan of salvation through Christ." He was warmly attached to the principles of the Society of Friends.

HAWORTH.—Allen Haworth was born near Wilmington, Clinton county, Ohio, in 1814, and removed with his parents to Vermilion county, Illinois, when he was but six years of age. He remained there until after his marriage, when he moved to Iowa, thence to Kansas, and finally to Washington Territory, where he died on the 28th of First mo., 1885, at the residence of his son, Solomon Haworth, in the 71st year of his age. He was a birthright member of the Society of Friends, and was strongly attached to its principles to the last. His illness was comparatively short, but very painful until near the last, when his countenance became calm and peaceful and he fell asleep, trusting in Jesus.

BOWERMAN.—At the residence of her son-in-law, Lebbeus Hill, in Lynn, Mass., on the 23d of First mo., 1885, Sarah S. Bowerman, in the 77th year of her age; a member of Sandwich Monthly Meeting, Mass.

The death of this dear Friend occurred while on her annual visit to her daughter. Her remains were taken to her home in West Falmouth,—to the Friends with whom she had trodden life's pathway in meekness and humility as becometh the Christian believer.

In the early stages of her sickness she felt impressed with the belief that the time of her dissolution was near, and often expressed her entire resignation to the

will of her Lord and Master;—remarking at one time that "He was her strength and her support, and in Him she found a refuge when all else failed."

RICHIE.—Anna S., wife of Samuel S. Richie, and daughter of Charles and Margaret Shoemaker, of Abington, Pa., was born Seventh mo. 7th, 1814. Married to Samuel S. Richie of Philadelphia, Pa., Third mo. 9th, 1837. Deceased near New Paris, Ohio, First mo. 31st, 1885, in the 71st year of her age.

She was a beloved member of Whitewater Monthly Meeting; was appointed an Elder in 1874; recorded a minister of the Gospel in 1877. Being a woman of rare mental ability, sound and clear in judgment, her counsels were valuable in the church, to which she was always loyal, and for whose prosperity she labored; but, with true catholicity of spirit she recognized no bounds of sect, between those who loved the Lord Jesus Christ in sincerity. In the social circle she was ever a welcome guest; her sympathizing spirit enabled her to enter into all conditions, and her loving, gentle manner was especially attractive to the young. All who came within her influence felt that the Lord she served was not a hard Master. Her ministry was sound and edifying, her manner dignified and gracious, the gift exercised in the fear of the Lord, as a faithful steward, who must give account of her stewardship. For several years her health had been failing, but the inward man was renewed day by day, and it was noted by many how her spiritual life grew as she pressed forward with diligence in her Master's work, that all might be accomplished, and she found waiting when He should come. Great patience and sweetness clothed her spirit during all the time of her sickness, and when the summons came it found her "ready." "Blessed are the dead who die in the Lord, from henceforth, yea, saith the Spirit, they rest from their labors, and their works do follow them."

#### NOTICE.

THE W. F. M. ASSOCIATION of Friends of Philadelphia believe that the translation and distribution of religious books should constitute a considerable portion of our work. We have a special fund for this purpose, to which we ask those interested to subscribe, reminding them of Paul's exhortation to the Corinthians, "Every man, according as he purposeth in his heart, so let him give."

Subscriptions may be sent to R. N. Taylor, Treasurer, No. 3304 Baring St., West Philadelphia.

By order of the Board. R. W. CADBURY,  
Chairman of Committee on Translation.

#### THE INTERNATIONAL LESSON.

##### FIRST QUARTER.

LESSON XIII.

Third month 29th, 1885.

DRUNKEN REVELRY.

Dan. v. 1-7.

GOLDEN TEXT.—Be not among wine bibbers, among riotous eaters of flesh. Prov. xxiii. 20.

Belshazzar, the king of Babylon, was slain by the army of Cyrus in the midst of a splendid feast. Nebuchadnezzar, his grandfather, is spoken of as his father, the term being used in Scriptural genealogy for ancestor, however remote. The Jews of our Saviour's time and their descendants of the present day call themselves sons of Abraham, Isaac and Jacob. Babylon, the capital city of the fertile country called Shinar in Genesis, elsewhere the land of the Chaldeans, was built upon both sides of







the river Euphrates. It was surrounded by a very high and wide wall, which is said to have enclosed not less than one hundred square miles. Notorious for its wealth and wickedness, it is taken, Rev. xviii., as a type of sinful worldliness. The destruction prophesied by Jeremiah, Jer. i. 13, has been fulfilled; mounds of debris only mark its site. Within fortifications deemed impregnable and rich in provisions, Belshazzar and his princes felt safe from their enemies, though besieged by Cyrus, king of Persia.

1. *He made a great feast to a thousand of his lords.*

2. *While he tasted the wine.* He had probably become excited to a pitch of daring madness, in which he endeavored to show his contempt for these sacred things.

3. *Then they brought the golden vessels.* In the description of the temple, II Chron. iv. 8, 11, it is said that Hiram made pots and shovels and basins. He made a hundred basins (mar., or bowls) of gold. An account of the spoliation of the temple by Nebuchadnezzar is given in Jeremiah lli. 13, 17—23. In later years the spoils of the temple were considered worthy of forming the principal illustration of one of the most beautiful of Roman arches. A superstitious fear restrained the Babylonians from profaning these vessels, but

4. *They drank wine, and lost restraint as they praised their gods of clay.*

5. There was no doubt about the supernatural manifestation that checked their riotous mirth, for the fingers *wrote over against the candlestick*, and no shadow or dimness obscured the characters.

6. *Then the king's countenance changed.* He did not appeal to the gods he had just been praising, in his time of fear. *And his thoughts troubled him.* He may have had some knowledge of the God of the Hebrews, and in his drunken frenzy determined to defy Him.

7. *Chaldeans*, in the earliest times, were merely one of the Cushite tribes. As they grew in power their name prevailed over that of other tribes until it came to be applied to all the inhabitants of Babylonia. The name here designates a priest class having a peculiar "tongue" or language. Dan. i. 4. They were the men of learning and claimed the power of divination. It was considered the greatest honor or reward to be arrayed in the garments and ornaments of royalty. Esth. vi. 7—9.

#### PRACTICAL THOUGHTS.

The strength of this world proves but weakness. Tasting leads to drunkenness, a condition which admits of any excess of wickedness.

The powerlessness of the gods of this world is proved in times of fear or trouble.

"The wages of sin is death."

It is our truest happiness to live entirely for the glory of Christ—to separate between "I" and "the glory of Christ."

#### SCIENCE NOTES.

DEEP SEA FISHES.—The physical conditions of the deep sea, affecting the organization and distribution of these fishes, are thus formulated by Dr. Guther:

1. *"Absence of Sunlight.*—Probably the rays of the sun do not penetrate to, and certainly do not extend beyond, a depth of two hundred fathoms; therefore, we may consider this to be the depth where the deep-sea fauna commences. Absence of light is, of necessity, accompanied by modifications of the organs of vision, and by simplification of colors.

2. *"Phosphorescence.*—The absence of sunlight is in some measure compensated for by the presence of phosphorescent light, produced by many marine animals, and also by numerous deep sea fishes.

3. *"Depression and Equality of the Temperature.*—At a depth of five hundred fathoms the temperature of the water is already as low as 40° Fahr., and perfectly independent of the temperature of the surface-water; and from the greatest depths upward to about one thousand fathoms the temperature is uniformly but a few degrees above the freezing point. Temperature, therefore, ceases to offer an obstacle to the unlimited dispersal of deep-sea fishes.

4. *"The Increased Pressure by the Water.*—The pressure of the atmosphere, on the level of the sea, amounts to fifteen pounds per square inch of surface on the body of an animal; but the pressure amounts to a ton weight for every one thousand fathoms of depth.

5. *"With the Sunlight Vegetable Life Ceases in the Depths of the Sea.*—All deep-sea fishes are, therefore, carnivorous; the most voracious feeding frequently on their own offspring, and the toothless kinds being nourished by the animalcules which live on the bottom, or which, 'like a constant rain,' settle down from the upper strata toward the bottom of the sea.

6. *"The Perfect Quiet of the Water at Great Depths.*—The agitation of the water, caused by the disturbances of the air, does not extend beyond the depth of a few fathoms; below this surface-stratum there is no other movement except the quiet flow of ocean currents, and near the bottom of the deep sea the water is probably in a state of almost entire quiescence."

REGENERATIVE GAS BURNERS. — At a recent meeting of the Glasgow Philosophical Society, Wm. Foulis read a paper on the Siemens' Regenerative Gas burner. He said that the general principle of this burner was the heating of the gas and air supplies before they reached the point of combustion. This idea was suggested by Prof. Faraday as early as 1843. The luminosity of a flame is due to the incandescence of the small particles of carbon, which, by the ordinary method of burning gas, are dissociated from the hydrogen gas in the early stages of the process of combustion. The important points to consider in connection with the question of the economical consumption of gas are,







(1) that the separation of the particles of carbon should be as complete as possible, and (2) to have the greatest available number of these particles disseminated throughout the flame. The limit of the separation of the solid particles was the point at which the flame began to smoke; and the stage of the combustion process at which the greatest degree of luminosity took place was just the point before the emission of smoke began. Another consideration was, that the higher the quality of gas the sooner did the point arrive at which it began to smoke. In order to insure a perfect separation of the carbon particles, the gas should be burned at a very low pressure; and, moreover, the temperature of the flame should be as high as possible, in order that the carbon particles may be very highly heated, and also that a greater number of them may be maintained in the state of incandescence. In the Siemens' burner the gas is heated to a temperature of from 600° to 700° Fahr., and thus the flame temperature is greatly increased.

BIRDS AND BEASTS have their epicurean tastes and will go through a good deal of labor for the sake of a very little tit-bit. In Australia there is a species of pigeon (*Carpophaga spiliorhoa*) which feeds, or, rather, takes a sort of appetizer, on the fruit of a Combretaceous plant, named *Terminalia melanocarpa*. This fruit is little more than a hard stone, an inch long, with the thinnest kind of a sarcocarp. It certainly can afford no nourishment to its greedy devourers, but must be enjoyed solely for the extremely bitter, and to human beings, very unpleasant taste.

THE AXIAL MOTION OF THE EARTH.—Foucault made his experiment in the church of St. Genevieve, in Paris. Here he suspended under the dome a pendulum, some two hundred feet in length, performing its vibrations in eight seconds. A graduated circle was drawn on the floor beneath it, and hour after hour, and day after day, the measured swing of the heavy ball was found to be precisely in accordance with the theory that the earth turns on its axis once in twenty-four hours. The apparent changes in the direction of its motion were explicable in no other way, and the hypothesis was thus demonstrated beyond the possibility of a doubt. The globe on which we dwell was seen to go round, and Foucault was the scientific hero of the day.

The idea recently occurred to the writer while viewing the Washington Monument, that a grand opportunity was there presented for repeating Foucault's experiment, as a pendulum of any desired length could be employed, and with the aid of our most perfect appliances it could be carried out on a scale which would secure the most satisfactory results, and it would add another feature to the many attractions which already bring visitors thousands of miles to the capital of the nation.—S. L. Denney, in *Scientific American*.

THOUGH the safety of a believer never changes, yet *his sense of safety* may change.

## CORRESPONDENCE.

BUSH HILL, NORTH CAROLINA, Third mo. 1st, 1835.

"Will the condition of man never be meliorated?" plaintively asks that good man, Job Scott, when witnessing, in 1793, a riot in the North of Ireland about an enlistment, deploring the torrents of blood that had been shed in war, and noticing the fact that at that time England and France were engaged in hostilities.

And how stand we now—ninety two years after Job Scott's lines were penned? Happily in this land peace and good will towards all nations, especially towards England, and small and I hope not increasing armaments. In Europe? Every country borne down by enormous military and naval expenditure; France at war with China and Madagascar, simply from the lust of conquest; England engaged in a fearful struggle in Egypt, brought about by the cruelty and rapacity of a former ruler in that country (Ismail Pasha), and the fact of her subjects having lent immense sums to that ruler.

Temperance, both in this country and England, despite all the various evil agencies arrayed against it, is making way;—is peace making equal progress? I fear not. And why? Because there are so few religious people that are thorough in the cause, so few who hold the old Quaker doctrine, or rather, I should say, the views of the early Christians as to the unlawfulness of all wars, and are prepared to stake their all if put to the test of their principles. We have several members of the Society of Friends, including John Bright, in the House of Commons in England; but I never heard that any of them lifted up the voice against *all war*, in an effective manner at all events. John Bright, though he nobly battled against the insane war cry in 1854, when England went to war with Russia, and passed through in consequence, to use his own words, "torrents of abuse," never, so far as I know, went in uncompromisingly for the old Quaker doctrine of George Fox. We seem, therefore, many of us, like the advocates of moderation in drinking, to be holding at best a halting testimony.

Then again we all know the immense influence of the press, and yet I could name a leading daily New York paper, largely patronized by Friends, that is continually giving prominence to views repugnant to all, whether new or old Quakers. This is a thing that should be looked into, "for how can a fountain send forth sweet water and bitter?" I saw in this said paper a notice of the late Col. Burnaby, who died fighting in the Soudan, by one who professed to have been his intimate friend. He was a man of wealth, and a certain influence, but he seemed never happy except when engaged in slaughter, and when I lived in Birmingham and he was a Parliamentary candidate for that town, he said, with an awful imprecation, that "he wished England were at war with Russia." He had really no more call to go to the Soudan than the writer of this, as his regiment was not ordered there—his act was purely voluntary. Yet we are told he died a death that as a true soldier he would have chosen! His sword was never drawn in the cause of true freedom, and had the civil war in this country been raging now, we should have found, as a Tory, that his services would have been offered to the South; and this is the man a Northern paper, supported to a certain extent by Friends, holds up to our admiration!

Therefore I say that unless we wash our hands thoroughly from all complicity with the worldly, swaggering war spirit, whether in the press or elsewhere, it is in vain for us to expect the blessing of the Highest







on our efforts. Unfortunately republics, as well as monarchies, are saturated with the war spirit, and we must show that we are really followers of the Prince of Peace, irrespective of all politics and parties.

SAMUEL DARTON.

"If the victorious general should burn the cities, and lay waste the country, and destroy the inhabitants of the kingdom which his sword had won, would the glory of his victory be so great—would its triumphs be so lasting, as if in the plenitude of his power he had exercised a wise forbearance and clemency; had persuaded the citizens to submit entirely to his authority, constrained them to conform to the language and institutions of their conquerors, and to acknowledge a loyal allegiance to their new sovereign?" The lesson taught in the above, found in last week's *Friends' Review*, from the pen of Thomas Kimber, is this: If Jesus Christ, our "victorious general," should, by His baptism of fire and the Holy Ghost, "burn out," "lay waste," "destroy," "annihilate" the old life and nature, "the old MAN," "body of sin," "the carnal mind," would the glory of His victory be so great as if He had *persuaded* the "carnal mind" to submit to His authority; had *constrained* him to be "subject to the law of God?" I. Penington was right in the language quoted by Bro. Kimber; let us have it again; italics are mine: "The Lord God is perfectly able to redeem from sin in this life. He can *cast out* the strong man, cleanse the house and make it fit for Himself to dwell in. He can *finish transgression* and *sin* in the heart. He can make His saints *more* than conquerors." Bringing into subjection is conquering, but through Christ we are to be *more* than conquerors. I have never yet seen any of Penn's writing that taught the subjugating theory. This is the only quotation from him in the article, "The active and passive obedience of Christ Jesus affects our salvation throughout; *as well* from the *power* and *pollution* of sin as from its guilt." "*As well*." How well? How *well* is the *guilt* of the soul affected? It is *done away, removed, gone*. The "*power* and *pollution*" "*is* affected *as well*." "But that the way is long, the travel hard, that there is need of much repentance," &c., sounds like expressions of another who "was mystical at times on some points of faith," although he had a good experience. If the way is necessarily *long*, then many cannot reach it in life, for hundreds die soon after conversion.

W. P. SMITH.

#### TEMPERANCE NOTES.

A BILL to submit a Constitutional Prohibitory Amendment to the people of Oregon has just passed both Houses of the Legislature of that State.

A CASE has just been decided by the Supreme Court of the United States, in which was involved the question whether the prohibitory law of Kansas is consistent with the Constitution of the United States. The case came up to the Court from the Supreme Court of Kansas; and as it stood before the latter court, it was a proceeding instituted by the Attorney General of the State to remove from office the District Attorney of Saline County in Kansas, because he refused to prosecute persons who were guilty of selling intoxicating liquors in the county in violation of the prohibitory liquor law, enacted by the Legislature of the State. The District Attorney claimed that this law was null

and void, because inconsistent with the Constitution of the United States. The Supreme Court of Kansas ruled against him on this point, and rendered a judgment removing him from office. He then, by a writ of error, carried the case to the Supreme Court of the United States; and this court affirmed the judgment of the court below. Chief Justice Waite, in stating the opinion of the court, referred to two cases in which the court had considered the same question, and then said that "the question is now no longer open in this court."

IN A CERTAIN TOWN of our acquaintance, says the New Orleans *Christian Advocate*, the undertaker is also a saloon-keeper. In the front room are his liquors, with all the equipments of an average groggery. Separated by a very thin partition in the rear are his coffins, and not far from the back door is the cemetery. The association is suggestive. It is altogether appropriate for the man who deals in whisky to have a stock of coffins on hand. He who mixes the drinks ought to trim the casket. And then, how suggestive the gradation! In the front room, whisky; in the back room, coffins; at the back door, the cemetery.

Abridged from the Sunday School Times.

#### THE INTERNATIONAL LESSON SYSTEM.

One of the greatest blessings which the world enjoys to-day is the system of International Bible study, whereby millions upon millions of people, young and old, are engaged week by week in the examination of the same portions of Scripture, and are stimulated to an interchange of thought on themes of the highest possible importance. Not in the Sunday schools alone is this agency a chief factor of intellectual and moral activity. It is a mighty power in the homes and in the common schools, in the colleges, in the theological seminaries, and in all the pulpits of Christendom. It directs the publishing interests of both Europe and America to an extent never approached by any other single impulse since the invention of printing. It taxes the energies of both religious and godless scientists and explorers, and specialists in various lines. It sways popular discussion on the platform and in the secular press. It brings men of every shade of religious opinion face to face with each other and with the word of God. It promotes, at every step, intelligent personal religious conviction, and a spirit of intelligent Christian liberality.

Wranglings over differences in denominational dogma no longer satisfy so many hearers as formerly, nor are pulpit essays a sufficient pabulum for a Bible-studying congregation. The Bible itself becomes a new centre of interest in pulpit and in pew, and the spirit of Bible truth comes into unprecedented prominence above mere dogmatic phraseology; and so the highest Christian unity is promoted throughout Christendom.

It is unmistakably true, that at no time before were so large a proportion of the Christians of the world engaged in the interested study of these lessons as at the present hour. It is also true, that







there was never a time when so small a proportion of those who are familiar with these lessons were inclined to censure their method, or to find fault with their details. Yet it is, nevertheless, a truth, and this truth it is which has prompted this writing, that now, at the approach of the beginning of a third seven years' course of these lessons, there is a revival of the very same criticisms of, and the very same complainings about, these lessons and their plan, which were met and swept away in their tenfold force and prominence before the beginning of the second full term of study, and in their hundred-fold force and prominence before the beginning of their first term.

The system of International lessons is one thing. The detailed method of that system is another thing. There are those to-day, as there have been those all the way along from the beginning, who are opposed to the system itself. To them it may be well to say, that the system of International lessons is quite as firmly established in the Sunday-schools of America, as is a republican form of government in the United States of America; moreover, that there are relatively no more advocates of an abrogation of this system, among those who are now sharers in it, than there are advocates of a monarchical system among the citizens of our republic. But, apart from the question of the International lesson system as a whole, there are various opinions as to the better method of Bible study to be observed in that system; and a statement and discussion of those various opinions we reserve for a subsequent editorial. The system itself stands. There is little use in its discussion. Its method may wisely be considered, at a time, like the present, when its discussion has a possibility of influencing those who are to fix its method for its third seven years' term.

#### ITEMS.

DR. ELIZABETH REIFSNYDER, a graduate of the Woman's Medical College of Pennsylvania, now a medical missionary at Shanghai, China, performed last year an important and successful surgical operation upon a Chinese woman, a patient in a hospital at Hankow. This being the first time that success has attended the operation referred to in China, the reputation and influence of Dr. Reifsnyder will be thus deservedly increased and extended, to the great advantage of her mission work and that of her associates.

AT A late meeting of the Academy of Natural Sciences of Philadelphia, T. Meehan called attention to fine specimens of cones from a cedar of Lebanon planted by Johns Hopkins on the grounds which are now those of the University bearing his name. It had been for a long time supposed by botanists that this species was sparsely confined to the top of Mount Lebanon. A species so closely related as to make its origin from the same ancestral stock entirely probable had been found in the Himalaya Mountains, and the question had been asked why the species had not been found in the intermediate districts.

It is probable that the tree was at one time widely distributed, and that it died out over the intervening space in consequence of the peculiarity of the cones. These are so close as to resemble solid blocks of wood, and the scales never open, although the contained

seeds are winged, and, therefore, evidently designed for wide distribution. It is probable that this close habit of the cones has only existed in comparatively recent times, and that the trees over wide districts have died out in consequence of the older specimens not having been replaced by seedlings. These are now only produced from cones which rot in the crevices of the rocks, or are otherwise accidentally broken open. The seed men obtain the seeds by boring through the centre of the cones and breaking them open from the inside by wedges. An approach to a similar state of things among some of the California conifers was alluded to.

AN interesting account is given at Johns Hopkins University of Herman Strecker, naturalist, of Reading, Pa. He is a stone cutter, a day laborer but known all over the world as an authority on butterflies. His scientific labors, it is said, are done at night after his day's work is over and on Sundays. He makes his own drawings on stone, writes his own descriptive matter, sets the type and does the printing himself. He has the largest collection of butterflies in the world. Two years ago he published a catalogue of North American species of butterflies which is the most complete ever issued, since it contains all the synonyms. In this publication he gives long lists of names of foreign countries where he has collectors working for him. He has collectors in every known island. In his collection are hundreds of specimens which no other museum possesses.—*Philada Public Ledger*.

DR. LEIDY, President of the Philadelphia Academy of Natural Sciences, recently said that in spite of the many reported discoveries of implements of human manufacture from the drift, and which were used as a claim to prove man's existence in the far-distant geologic ages, he had never seen any which he would consider undoubtedly genuine.

EARLY MEETING HOUSES IN PHILADELPHIA.—The first building for religious worship which went into secular uses was the Bank Meeting of the Society of Friends, on the west side of Front street, between Race and Vine. Originally it was a frame building, put up in 1685. It was replaced in 1703 by a brick structure, 38 feet front and 50 feet deep. The ground there was naturally higher than the grade of the street, and the people went up to the meeting-house lot by steps rising from the sidewalk. The Bank Meeting, which was occasionally in use for evening services, was closed in 1789, and the members united with the Key's Alley Meeting and other congregations. The building was torn down, replaced by others, used as stores and dwelling-houses, which have since been supplanted by another generation of stores.

THE GREAT MEETING-HOUSE.—The "Great Meeting-house" of Friends, at S. W. corner of Market and Second streets, was the principal place of worship of the sect. It was built of brick in 1695, and was nearly of a square shape. The roof rose on each side to a central lantern, which gave light to the interior. In 1755 the house was enlarged and somewhat changed in the form of the roof. For more than 100 years the "Great Meeting-house" was the cathedral—so to speak—of the Quakers, the great centre of movement, religious and benevolent, and at times even political. It was torn down in 1804, and replaced by stores on Market and Second streets. A new meeting-house was built on the lot used as a burying-ground from the year 1690, on Arch street, at the S. E. corner of Fourth.—*Phila. Public Ledger*.

It is not much speaking, but much faith that is needed.







## RED LETTER DAYS.

I said one day, a year ago,  
I wonder, if I truly kept  
A list of days when life burnt low,  
Of days I smiled and days I wept,  
If good or bad would highest mount,  
When I made up the year's account.

I took a ledger, fair and fine,  
And now, I said, when days are glad,  
I'll write with bright red ink the line,  
And write with black when they are bad,  
So that they'll stand before my sight  
As clear apart as day and night.

I will not heed the changing skies,  
Nor if it shine, nor if it rain;  
But if there comes some sweet surprise  
Of friendship, love, or honest gain,  
Why then it shall be understood,  
That day is written down as good.

And if to any that I love,  
A blessing meets them on the way,  
That will a double pleasure prove,  
So it shall be a happy day;  
And if some day I've cause to dread  
Pass harmless by—I'll write it red.

When first I meet in some grand book,  
A noble soul that touches mine,  
And with his vision I can look  
Through some "gate beautiful" of time,  
That day such happiness will shed  
That golden-lined will seem the red.

And when pure holy thoughts have power  
To touch my heart and dim my eyes,  
And I, in some diviner hour,  
Can hold sweet converse with the skies;  
Ah! then my soul may safely write  
This day hath been most good and bright.

What do I see on looking back?  
A red-lined book before me lies,  
With here and there a thread of black,  
That like a passing shadow flies;  
A shadow, it must be confessed,  
That often rose in my own breast.

And I have found 'tis good to note  
The blessing that is mine each day;  
For happiness is vainly sought  
In some dim future far away.  
Just try my ledger for a year,  
Then look with grateful wonder back,  
For you will find—there is no fear—  
The red days far exceed the black.

Selected.

A. B.

## MARCH WINDS.

With life and health in their exultant forces  
The wild March winds are blowing fresh and free;  
Joyous, yet terrible in their resources,  
Unseen, yet working in their ordered courses  
A mighty destiny.

The forests tremble at their salutation,  
For death may lurk in their tempestuous path,  
When, gathering strength with every fierce pulsation,  
They march through sea and land in indignation  
And thresh the heavens in wrath!

And yet abounding life their mission follows;  
They cleanse the world of winter and decay,  
Till, round its breezy heights and wind-swept hollows,  
Nature prepares for honey-bees and swallows  
Her beautiful array.

They bid the young corn wave its shining lances  
That presently shall guard the golden grain;  
The daffodil to their wild music dances,  
And, in the freshness of their blithe advances,  
Tired hearts grow young again.

O winds of March, God's chariots overflowing  
With blessings for the cold and wintry land,  
As at your call the violet, upward growing,  
Wakens the primrose and the bluebell, knowing  
That springtime is at hand;

So may we teach our laggard souls the story  
Of life through death, of victory after strife;  
Through storm and calm, bright spring or winter hoary,  
Discerning ever in the outward glory  
The power of endless life! —*Sunday at Home.*

## THOUGHTS OF HEAVEN.

No sickness there—  
No weary wasting of the frame away;  
No fearful shrinking from the midnight air—  
No dread of summer's bright and fervid ray!

No hidden grief—  
No wild and cheerless vision of despair;  
No vain petition for a swift relief—  
No tearful eyes, no broken hearts are there.

Care has no home  
Within the realm of ceaseless prayer and song;  
Its billows break away and melt in foam,  
Far from the mansions of the spirit throng.

The storm's black wing  
Is never spread athwart celestial skies!  
Its wallings blend not with the voice of spring  
As some too tender flowret fades and dies!

No night distils  
Its chilling dews upon the tender frame;  
No moon is needed there! The light, which fills  
That land of glory, from its Maker came!

No parted friends  
O'er mournful recollections have to weep!  
No bed of death enduring love attends,  
To watch the coming of a pulseless sleep!

No blasted flower,  
Or withered bud celestial gardens know!  
No scorching blast, or fierce descending shower,  
Scatters destruction like a ruthless foe!

No battle word  
Startles the sacred host with fear and dread!  
The song of peace creation's morning heard,  
Is sung wherever angel minstrels tread.

Let us depart,  
If home like this await the weary soul!  
Look up, thou stricken one! Thy wounded heart  
Shall bleed no more, at sorrow's stern control.

With faith our guide,  
White robed and innocent, to lead the way,  
Why should we fear to plunge in Jordan's tide,  
And find the ocean of eternal day? —*Selected.*







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 17th inst.

**GREAT BRITAIN.**—In the debate on the 10th in the House of Commons on the Redistribution bill, a Liberal member offered an amendment in favor of disfranchising the Universities, but it was rejected by 260 votes to 79. On the 13th, Premier Gladstone announced that an agreement had been attained between England and Russia, by which neither the Russian nor the Afghan forces would advance any further on either side of the frontier. To the question whether this was a permanent or a temporary arrangement, he replied that it was without any specified time limit. He could best describe it by saying that it was to last as long as there was occasion for it. It provided against a rupture of friendly relations between the two countries in case of a collision between Afghan and Russian outposts before instructions could reach the commanders.

This agreement is not cordially received by the press generally, being regarded as a virtual surrender to Russia of the frontier demanded. It is reported, also, that the Government is pushing forward military preparations on a scale much exceeding the possible needs of a Soudan campaign, which is thought to indicate a belief that a struggle has been averted only temporarily. It is asserted that on the recommendation of Earl Dufferin, present Viceroy of India, large grants have been made from the Indian treasury to the Ameer of Afghanistan, to put into complete repair the forts of his territory, particularly those of Herat; the work to be supervised by English engineers, and the additional guns needed to be forwarded from Woolwich Arsenal.

Sir W. V. Harcourt, Home Secretary, has prepared a bill for introduction into Parliament, authorizing the Government to amend all British treaties, with a view to include power to surrender persons charged with murder, malicious wounding or conspiracy to murder any ruler, sovereign or member of a royal family, or persons charged with the illicit manufacture or storage of explosives; proof to be established as under the present system.

**IRELAND.**—A petition signed by thousands of citizens has been presented to the Dublin Chamber of Commerce, asking that body to form a committee for the reception of the Prince and Princess of Wales on their visit to Ireland. It has been decided to form a Citizens' Reception Committee. The Irish Nationalists purpose to maintain an attitude of reserve during the proposed visit, abstaining both from hostile demonstrations and from hypocritical expressions of welcome.

The statistics of emigration for the year 1884 show that the total number of emigrants from Ireland was 76,043, a decrease of nearly 40,000 from the emigration in 1883.

**FRANCE.**—The Chamber of Deputies, in discussing the budget as amended by the Senate, rejected all the Senate's increased grants excepting one for the promotion of horse-racing. The budget thus modified was returned to the Senate for its further action.

Considerable excitement was produced in Paris on the 13th by the action of the authorities in arresting some prominent Irish Fenians, among whom was Jas. Stephens, and expelling them from the country. They were sent into Belgium. It was supposed that the same course would be taken with several others.

The Chamber of Deputies has passed the tariff bill increasing the import duties on cereals.

**GERMANY.**—The Diet of Brunswick opened on the 10th. The Minister of State announced that the situation respecting the succession to the throne was virtually unchanged. If no steps are taken to provide a

successor to the late Duke within a year from his death, Tenth mo. 18th, 1884, the Government will submit to the Diet the proposals required by the Regency law, which provides a Council of Regency, composed of the Minister of State and the Presidents of the Landtag and the Supreme Court, to carry on the government, while the German Emperor will command the military force of the Duchy.

The Reichstag, on the 16th, voted to grant subsidies to a steamship line to Australia and to the Australian and East Asian line. The proposed grant for a line to West Africa was rejected.

**EGYPT.**—Zebehr Pasha, whom Gen. Gordon trusted and whom he wished to have made Governor of the Soudan, has been arrested on a charge of being implicated in treasonable conspiracies against the Khedive. The search of his residence after his arrest revealed documents showing that he was in secret correspondence with the Mahdi. He had been under surveillance for two years past; his wealth, chiefly acquired in the slave trade in Central Africa, was confiscated, and he was allowed a regular stipend on condition that he should not leave Alexandria without the consent of the Khedive. He has now been confined on board of a British vessel, and will be "interned" in the island of Cypress.

It is said that the British officials at Cairo urge the Government to appoint Lord Wolseley Governor General of the Soudan, to show the natives that England does not intend to abandon the country until a stable government has been secured for it. Such a step, they think, would weaken the Mahdi's position, and alienate many tribes from him. Gladstone, it is said, objects to such action, as it would be construed as a pledge by England to prolong the occupation of Egypt, which the Government does not contemplate.

**CENTRAL AMERICA.**—President Barrios, of Guatemala, issued a decree on the 7th inst., announcing that "for the purpose of bringing about a union between the States of Central America and making them one republic," he had, with the approval of the Assembly, assumed the title of Supreme Military Chief. Nicaragua, Costa Rica and San Salvador resist this assumption. Honduras is said to assent to it. The Mexican Government has declared its intention of intervening actively, if necessary, to prevent the execution of this decree.

**DOMESTIC.**—The Secretary of State, in response to a resolution of inquiry, has informed the Senate that he had assured the Mexican Minister that our Government would protest energetically, and use its moral influence, against the destruction of the autonomy of the Central American States. The Senate on the 16th adopted, with only 7 negative votes, a resolution declaring it to be the sense of the Senate that President Barrios should be prevented from carrying on his scheme of annexing the neighboring republics.

The President has issued a proclamation warning all trespassers from the Oklahoma lands in Indian Territory. General Hutch, who was sent to the place with a military force, telegraphs that a number of persons who had collected to enter the Territory, have decided to return to their homes.

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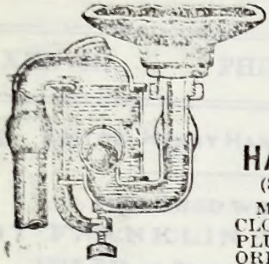




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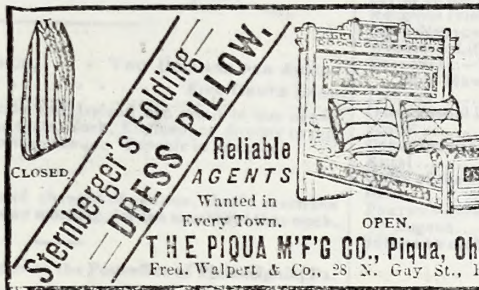


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For Friends' Review.  
GENERAL GORDON.

All good is of God; and woe to us if we fail to recognize it in whatever garb it may be presented to us; and with this thought it does not seem unfitting to ask for space in the FRIENDS' REVIEW, for a few words on the life and character (although he was in the army) of one whose death has stirred the heart of England to its very depths. Nay, there are reasons why the fact of his following a profession, the unlawfulness of which has been one of the distinguishing "testimonies" of the Society of Friends, makes it especially desirable to speak of him here; for it is a wholesome and humbling lesson to be reminded that while we should be most thankful for the enlightened Christian training, which is the lot of those who are educated under the influences of true Quakerism; yet that it is not correctness of views alone that makes the Christian. The priest and the Levite of the parable, professed a higher and truer creed than the good Samaritan, but it was the latter who possessed the spirit of Christ.

Although Charles George Gordon came of a soldier ancestry, and believing in the lawfulness and necessity of war, has, doubtless, done and said what is repugnant to the feelings of those who believe in neither, yet he was not dazzled by

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military glory. His own words are: "People have little idea how little glorious war is; it is organized murder, pillage and cruelty, and it is seldom that the weight falls on the fighting men; it is on the women, children and old people." When he left China he did not rejoice in the marvellous success with which he had subdued a terrible revolt, but in the belief that he had been the means of saving the lives of tens of thousands of his fellow-creatures. In 1881, his influence with the Chinese government was the means of preventing a war between China and Russia; and in reference to this, he writes: "Inclined as I am, with only a small degree of admiration for military exploits, I esteem it a far greater honor to promote peace than to gain any petty honors in a wretched war."

"Released from the curse of self." Such are the words of a thoughtful contemporary concerning General Gordon; and that they are just and true is most abundantly attested. He refused the wealth with which the Emperor of China would have loaded him; and the gold medal given him by the Empress, which he much valued, (though usually he cared nothing for such things,) was finally sold after erasing the inscription, for the benefit of the cotton famine fund. He willingly gave every assistance to an author who was preparing an account of the Tai-ping rebellion, lend-







ing his diary for that purpose; but becoming suspicious that actions of his own were being held up to admiration, he asked to see the M. S., and ruthlessly tore out all such pages, utterly refusing to let them be published.

After his return from China, he was stationed for six quiet years at Gravesend; years which he used to say were among the happiest of his life. All his substance, all his spare time, were devoted to serving others. He had a large garden, but he never used any of its vegetables and fruits, allowing poor people to cultivate plots in it for themselves. The Workhouse and Infirmary knew him well, and the dying would entreat for his presence, and never in vain. Tender to all children, his especial joy was in rescuing poor outcast boys. He would have them in his own house for weeks, and at last under his own supervision send them to sea, following them with his counsels and his prayers. The same spirit is manifested through the years (1874-1879) that he spent in the Soudan, part of the time as Governor-general, sent by the Khedive of Egypt. Here, amidst gigantic labors for the suppression of the slave-trade and removal of abuses, we find him, when nearly all of the little band of Europeans with him were ill from the climate, and he himself, he said, "*well*, but a shadow," nursing and doctoring his companions in addition to all his other cares; with the same "heart at leisure from itself," as on another occasion found time to be deeply interested in saving the life of a little neglected black baby. And this unselfishness was:

"—— the fruit  
Growing on Faith's prolific tree."

This soldier could and did forgive all personal wrongs. His trust in God was absolute. His courage was the courage of one who could fear no evil, because he believed that God was with him at all times and under all conditions, and overruling all circumstances. Thus he writes in one of his letters: "All I can say is, that amidst troubles and worries, no one can have peace till he thus stays upon his God; it gives a man a superhuman strength."

Can we doubt, would it not be treason to our faith to doubt, that this "superhuman strength" was continued to him through the long, lonely hours of intense anxiety, not for himself, but for others, which marked the close of his career? Can we doubt that it was with him to the very end, even on that last fatal day:

"The day which like the rest begins,  
With *Fear* not; *I am still with thee*;  
And ends, beyond the clouds and sins,  
With *Evermore His face to see*."

JANE BUDGE.

Stoke Newington, London.

AFTER Thanks-giving what? Thanks-living, carrying out in the life and conduct the true spirit of thankfulness for our mercies, in grateful acknowledgement of the Giver, and in loyal obedience to His will.—*Dr. Tryon Edwards*.

## OUR LONDON LETTER.

Henry Richard, the indefatigable Secretary of the Peace Society, has just made an earnest appeal to the Nonconformists of England that they may use their influence to stop, if possible, the prosecution of an aggressive war in the Soudan. He urges them to forward memorials from all parts of the country to our Prime Minister, in the hope of strengthening his hands on behalf of the cause of peace, to which we believe that he is at heart attached. "It is impossible," says Mr. Richard, "not to feel appalled at the prospect opening before us in view of the new-aggressive policy proposed in the Soudan." He points out that as the hot season has now commenced, there will probably be a considerable interval during which active military operations must be suspended, and in feeling terms he urges that we may at once avail of this opportunity, "in a spirit of friendliest anxiety to save a Minister whom we honor and revere and the party to which we belong from a policy which may prove fatal to both."

At the Meeting for Sufferings in its session yesterday (which was attended by an unusual number of Friends from the country) the subject of our duty in relation to the present crisis was brought before its notice by minutes from two of our country meetings. After an earnest consideration of the question, a committee was set apart to prepare a short address to our fellow-members, expressive of our concern in the matter, and urging them individually to watch for every opportunity of bringing their influence to bear in the promotion of the cause of peace.

We are hoping to have the company of some of our Friends from Melbourne during the next Yearly Meeting. Edward Sayre is on his way with a certificate from his meeting liberating him for religious service amongst us. John A. Horsfall, and also William Benson and his wife, who are likely to be with us in the course of the spring, are, we believe, mainly contemplating a social visit to their Friends in the old country. Their company, also, will be doubtless welcome to all.

London, Third mo. 7th, 1885.

## THE WAR SPIRIT.

In a recent communication to the *N. Y. Nation*, dated in Dublin, Ireland, upon "The British War Spirit and its Effect upon Character," the following passages occur:

"Although Disraeli's proclamation of the Queen as Empress was smiled at by so many of her subjects, the idea of British empire has latterly taken possession of the public mind in Great Britain as it never did before. 'The empire' is now spoken of where the term 'kingdom,' or 'kingdoms' was formerly used. And with the new conception has come a strengthened, at least more openly expressed, belief that any means would be justifiable for the maintenance of the power and prestige of that empire. This spirit is patent not only among the 'Arrys'







and 'Jingoes,' but among the highest and most cultivated class of spiritual teachers in literature and the pulpit. This spirit may yet lead to any depths of cruelty and despotism toward other peoples where it is not curbed—as it was in our late dealings with you and other nations by respect, not unmixed, perhaps, with fear, and in our dealings with the Boers by a common religion and historical sympathies. The teachings of the New Testament are gossamer threads with the British Lion when what he considers his rights or his honor is concerned. Formerly, tolerably steady and consistent protests on the side of humanity and peace might be expected at least from the Society of Friends. But now that Friends are swarming into the professions and into the magistracy, that they wear Lord Mayor's robes, and attend levees, in the scarlet costumes of Deputy Lieutenants, with a sword by the side, the rank and file of this Society are as little inclined to 'embarrass the Government' as other men.

The illustrated papers and the letters of war correspondents must play no inconsiderable part in fostering a warlike spirit and the idea of empire. Formerly war seemed in the main distant and vague. Money and men had to be sent out, and in return, after long weeks or months, came dry dispatches and convoys of wounded. Now it is graphically and freshly brought before us, day by day, and hour by hour, in all its details, by facile pencils and brilliant writing. The cartoons are large enough now to show us the glare in the eye of our townsman or schoolmate (in the inevitable white helmet) as he gives the fatal thrust, and the death horror of the naked savage receiving it, who had not the wisdom to gauge the power and acknowledge the manifest destiny of our empire and our race. These illustrated papers must have a powerful effect, especially upon children. For the very few who shrink more and more of late years from opening them—and there are such—thousands are attracted to them by the manner in which they minister to their pride, and the love of the horrible, not unmixed with that interest which few can avoid taking in the portrayal of the heroic endurance and the indomitable pluck which high education, and breeding, and civilization appear to induce and favor to a remarkable degree.

All I have written is with the full consciousness of the many noble protests against a pursuance of the bloody work in Egypt, by Mr. Morley, Mr. Courtney, and the provincial press here and there. There are as yet no signs that the mind of the British public generally is working toward a higher state of feeling that would prevent a recurrence of such a succession of warlike complications as we have had of late years."

[We hope and believe that the allusion to the "rank and file" of the Society of Friends in Great Britain, does not fairly represent their position in regard to the war spirit.—*Ed. Friends' Review.*]

THE oil of the lamp in the temple burnt away in giving light; so should we.

For Friends' Review.

## HOW TO BUILD UP A MEETING.

### NO. II.

Having thus (No. I) prepared for work, so far as comprehending the real bond of unity, the inquiry occurs—In action how shall we best show the power of God upon us? Emphatically by thorough, hearty and prompt CO-OPERATION in the work of the church. We know that the church at large grants this, and teaches and exhorts its members to act together in matters of detail, as well as more broadly. But our point now is to direct our attention as Friends to the "field days" of the church—to the set-public occasions when the Lord's children are before the world to freely give of those things they have so freely received.

The Headship of Christ and the priesthood of believers obviate the necessity with us, as with others, that there shall be a single person upon whom the work all devolves, granting him who "sits beside" only the privilege, and often even not that, of saying Amen. We have no controversy with those denominations which have worked out the problem on that line and are doing so grandly for God and their fellows. But we simply recognize that the Quaker idea does not lie in that direction. Hence, to be successful, we must be true to our conception of this fundamental practice of the Apostolic church. Hence our proposition, that all our public services should be upon the plan of *co-operation*. We say *plan* because there will be an infinite variety in detail, also in the greater or less prominence of particular persons according to the ability which God giveth and a proper courtesy to strangers. But always in the line of the priesthood of believers and the filling of the Spirit.

Mark you, however, there is a wide distinction between this idea of co-operation and the miscellaneous character and freedom of social meetings: when every one hath a Psalm—hath an exhortation, &c., without any reference to a leading thought and only from a direct personal impulse. But let it be such "acting together" as shall present a compactly built and buttressed Gospel message, illustrated from reality and human experience and rounded out with exhortation and appeal—a simple sermon, with a definite line of thought stuck to and enforced and vitalized by the best mental and spiritual power of each speaker. Such preaching is not only vitalizing, but has the element of *sustained* power and interest in it, because many heads and hearts and Christian experiences stand before God's great concave mirror, and these many lights and much heat are focalized on the points at issue.

Practically then here is a way out of the dilemma in which so many of our meetings find themselves, as they suppose, in not having some one to preach for them. Why, dear brethren, we are *all* priests unto God and should minister in the ability which He giveth. Many small lights if concentrated into a single beam will as effectually reveal the breakers and danger-points as a single large light in the same position will.







Now we are ready for the further inquiry as to how this can be brought about. It is in the old way—be simply and promptly obedient. Use common sense and discretion. Sink self out of sight, and be filled with Christ-love and love for your fellows. Go to meeting under these conditions, and with a purpose and habit of *doing*, and then let your light shine. After such opening exercises as the Spirit indicates, let some one suggest a leading thought, and possibly skeletonize it; then concentrate on some particular phase of it, leaving it purposely unfinished, which will stimulate and give "B." the opportunity to look at it from his standpoint; "C." then will be moved to illustrate it from nature, and D. and E. from human experience, and F., gathering up these fragments, will hurl them with persuasive force or powerful appeal in the ever-recurring refrain, "Come, come!" "Come to Jesus." This joint work in sermonizing means condensed thought, to be expressed in the shortest possible time, so that it shall be done decently and in order. From 15 to 20 minutes will be the longest time used—oftener 5 to 10 to each person. Do not be afraid to let your thoughts and actions be linked together, but refer to one another personally, giving to each, so far as may be, credit for the precious thoughts to which we are to attach what we say; so that the subject shall have the combined spiritual momentum of the half dozen speakers.

OLIVER WHITE.

#### RAX ME THE BIBLE.

When William Carey, who was sneered at by the British reviewer as "the consecrated cobbler," attempted in a meeting of Baptist ministers to enforce the duty of carrying the gospel to the heathen nations, it is related that John Ryland, one of the fathers of the denomination, thundered out,

"Young man, sit down! When God wants the heathen converted, he will do it without your help or mine."

Nevertheless, the "consecrated cobbler" toiled on, and lived to see the gospel of Christ preached among other nations, where His name had been unknown.

In an address before a London Missionary Society, Dr. Wallace of Glasgow alluded to the first great debate on missions in the General Assembly of the Church of Scotland, about the beginning of this century; when two Presbyteries sent up a proposal imploring the Assembly to send out the gospel among the heathen. The proposition was denounced as "visionary, as presumptuous, as dangerous, and, strange to say, as democratic and absurd," and old Dr. Carlyle of Inveresk, the Jupiter Tonans of the assembly, exclaimed,

"I have sat for fifty years in this Assembly, and a more absurd proposal than sending the gospel to the heathen has never in that period fallen upon my ears."

The debate went on for a time, and at length the venerable John Erskine arose, his eye beaming and his heart burning, and pointing to the Bible, which

lay *unopened* before them, said in his broad Scotch, "Moderator, rax me the Bible, wull ye?"

Opening the volume, he turned with his feeble, trembling hands to our Saviour's last command and read, "*Go ye into all the world and preach the gospel to every creature*;" and then followed with the prophecies and promises which foretell the preaching of the gospel among all the nations of the earth, thus pouring the light of divine truth upon the question which was before them.

The words fell like a thunder-clap on the Assembly, and produced an impression which could not be effaced, for they were the words which might well mark the incoming of a new era of Christian thought and action: "Moderator, rax me the Bible, wull ye?"—*The Common People*.

For Friends' Review.

#### LIVING TO THE GLORY OF GOD.

How can frail man, who is "of yesterday, and knows nothing," glorify that all-glorious Being, who is infinite in power and wisdom, and "inhabith eternity?" By fulfilling the object of his creation in loving his Creator with all his soul, and his fellow-men as himself. If he truly desires to so love God and man, his love will manifest itself to the glory of God in many ways. He will be thankful to God in all his prosperity, and sweetly resigned in adversity, and will "bless the Lord at all times." He will reflect the goodness of God, and thereby glorify Him, in all his actions toward mankind, by relieving, to the extent of his lawful ability, the sufferings of the afflicted, by weeping with those that weep, and rejoicing with those that rejoice; by kind and pious counsel to the erring and ignorant; by sweetly forgiving injuries; not resisting evil in a proud and vengeful spirit; by overcoming evil with good; by following peace with all men; and as the perfection of his life, by praying and striving to possess always and everywhere, "that mind which was in Christ Jesus," and like Him, as He did on earth, "go about doing good."

Every person should remember that no one can properly glorify God by being merely harmless and doing nothing. A useless life of doing nothing bad, is a greatly wrong life of sinful omission. God cannot be glorified by His intelligent beings living lives so full of selfishness as to do no good in the world, and only in being careful to do nothing outwardly bad. The more we rightly deny ourselves for the best good of our fellow-beings, for time and eternity, the more we please and glorify God.

JOHN HEMMENWAY.

Minneapolis, Minnesota.

WHOLEHEARTEDNESS finds a righteous reward—And in every work that [Hezekiah] began in the service of the house of God and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered.—2 *Chronicles xxxi, 21*.







## RELIGIOUS INTELLIGENCE.

A LETTER from Ithaca says, regarding Cornell University :

"A few years ago the trend of things seemed to be positively anti-religious. For the past four or five years the effort seems to be very clear to get out of that attitude. President White puts the University squarely before the public on a Christian, though unsectarian, basis. During the trend toward irreligion the institution lost heavily in students, and a change was necessary to any thrift, in spite of its grand endowments. They got rid of Adler and Russel, and some other pronounced anti-believers, and now declare the Christian attitude. The Board of Trustees is, in its president and a large majority of its members, evangelically Christian."

A CORRESPONDENT informs the *Christian* that the policemen in the London public parks are instructed, "under the revised regulations," to forbid and prevent the distribution of tracts and other religious literature. This strange decision becomes all the more inexplicable when we are told that the programmes of the Sunday instrumental bands are allowed to be *sold* during the performances. We can scarcely credit the statement that in free England, in a public park, a ban has been laid on the circulation of leaflets containing portions of Scripture. It would seem that the "regulations" need to be re-revised.

NEUCHÂTEL.—From *En Avant*, it appears that the Salvation Army is carrying on its work in Switzerland with some success, notwithstanding the expulsion of its leaders and the continued persecution.

WE ARE glad to learn, from advance sheets of the *Missionary Herald*, that the missionaries have taken possession of their old station again in West Central Africa. King Kwikwi sent them the following letter :

"TO MR. SANDERS AND PARTY, MISSIONARIES :—I wish you to return with all my heart. I have acted very badly to you and those with you. I have been as one turned, having received you as my friends and children, and then to turn you away as my enemies. Braga persuaded me in a way I could not resist ! He told me, in short, that to harbor those 'English' [Americans] was to be at war with the Portuguese ; that you were people only to be killed. I hear that you are now bound for Bihe. I will not stop you, as I did when you first came here, three years ago. The whole country is before you ; only return and be friendly with me. I will do my utmost to restore your things. I have eight bales of cloth, also tools, books, etc., belonging to you and your company. All shall be returned. My people are all crying. We are ashamed. Come back ! Do not allow our name to stink everywhere because of Braga's deception !"

This letter was agreed to by the twelve head men composing Kwikwi's council. Mr. Sanders

believes that the king has learned a salutary lesson from this affair, and that it will not be easy for any one to excite him or his people against them again. Kwikwi has agreed not to demand presents if the missionaries will remain in Bailundu. It is reported that Jamba Yamina, of Bihe, has confiscated the goods of the missionaries, which were left at his capital.—*Independent*.

SYRIA.—The civil government of the Lebanon has changed for the worse with the departure of the late Governor, Rustem Pasha. His successor, *Wassa Pasha*, an Albanian Greek, has by no means the same firmness in resisting the intrigues of the ecclesiastics, and bribery and corruption are again very prevalent. As a little indication of the feeling of the inhabitants, the subjoined extract is taken from an Egyptian newspaper, *El Akram* (the Pyramids). It is supposed to refer to a son-in-law of the Governor ; the article was translated by one of the boys at Friends' Training Home.

"THE DRAGON OF LEBANON.—A furious dragon has appeared in Lebanon, but his external shape is of another description, being feeble in body, yellow-colored, poorly bearded, always restless and searching in all directions. He feeds neither on plants nor on flesh, but his usual food is of minerals. He feeds especially on metals, both gold and silver, which must always come in time, and if not, he will be enraged and begins to bite his moustaches, but as he finds no use in that, he turns to kindness and humility, in order to attract the people to him with their gold and silver.

"This dragon appeared in Lebanon 16 months ago, and continued hidden for a long while, but afterwards was discovered, and found to be a fearfully wide-pocketed monster, of whom the people are afraid, because they see in him the destruction of the Lebanon, if he continues to stay in it. He is never satisfied, for his pocket is too large for poor Lebanon."—*Monthly Record*.

TURKEY.—Dr. Bliss writes from Constantinople, Dec. 13, as follows :

"Several weeks since a certain Turkish teacher, from a town near Cesarea, left his home with his family and a number of pupils, with the purpose of going to some Christian land, where they might receive Christian instruction and find freedom to profess openly the Christian faith. We heard of them at Marsovan and also at Samsoon, and this week learned of their arrest in this city and their subjection to most ungenerous treatment. For a time they were in close confinement, and were not allowed to see persons to whom they had brought letters of introduction. They have now been removed to some other place, and the Minister of Foreign Affairs, who tells the English officials that no such persons are to be found in the place where they were first confined, has been asked to inform her majesty's representative as to where they are. The severity and secrecy of the government's operations concerning these men is not assuring. Their crime is seeking the light,







the freedom, and the peace which they believe that the religion of the Bible can give them. These persons, like many others who love the Bible and read it in secret, should have the sympathy and prayers of all followers of Jesus Christ. This case has peculiar interest because, so far as we can learn, the man's ideas of Christ and his religion have come from the study of the Bible, and not from the lips of human teachers.—*Bible Society Record*.

THE bitter hostility of the Moslem to the Christian faith is becoming more and more developed, insomuch that fresh laws are being enacted by the Ottoman Government for the obstruction of Mission work on Mohammedan territory. In Palestine strenuous efforts are being made to remove Moslem children from the Mission schools, and a rule has been made that no Moslem shall be considered master of himself until he is twenty years of age, and is certified to be of sound mind, and able to judge for himself. The purpose of such an enactment may be inferred from a statement made by a Government official to the special correspondent of *The Record* at Jerusalem. "Every religion," he said, "must take care of its own interests, and no efforts will be wanting to obstruct the designs of the missionaries." Yet for all this, the good work prospers even in such unpromising soil.—*The Christian*.

A NEW cursive manuscript of the four gospels has recently come to light through Prof. Albert L. Long, of Robert College, Constantinople. The writing is in a fair and fine hand, of rather large characters, and seems to have been written not earlier than the latter part of the eleventh century, and not later than the former part of the thirteenth. It consists of 206 leaves of stout vellum or parchment, and contains, at the end, tables of the lessons for the whole year. No date seems to be written in the Manuscript. The order of books is a singular one, if it is not unique. It is Matthew, Luke, Mark, John. However, it appears from photographic specimens sent to America that this was not the original order, but that the Manuscript has been re-sewn with a different order. The photographs show an Arabic numbering on the *recto* of each leaf, which is 2 for a leaf in Matthew, 133 for a leaf in Luke, and 22 for a leaf in John. This seems to show that the original order of books in the Manuscript was Matthew, John, Mark, Luke, which is not at all unprecedented. The cover of the Manuscript is wanting, but there appear to be no mutilations. Stains of candle-grease and mud appear here and there, besides occasional scrawls and rude drawings, such as an ignorant school-boy would make. The size of the Manuscript is octavo. The Arabic numerals above referred to are in the common native Arabic numeral script, but of a rather ancient style of character. The photographs sent to this country are rather poorly done, but they show a number of characteristics of the document. The script is easy to read.—*Independent*.

## BOOK NOTICE.

MEMORIES OF ANGELA AGUILAR DE MASCORRO, AND SKETCHES OF THE FRIENDS' MEXICAN MISSION. By Samuel A. Purdie. \$1.00. Chicago Publishing Association of Friends.

It is not improbable that the average American reader is better acquainted with the inhabitants of countries beyond the sea than he is with his Mexican neighbor just across the river; that he knows more of the manners, customs, and peculiarities prevailing even in remote parts of the Eastern Continent, than he does of those which characterize the republic of Mexico. Any information concerning this interesting country and its people, must therefore be welcome to us all, and in these "Memories and Sketches," S. A. Purdie brings the scenes and events of his life as a missionary there very vividly before us.

In an introductory page allusion is made to the Revolution of 1857, by which the people of Mexico were in some measure prepared to receive instruction, and to free themselves from the yoke of Romanism. A few priests who had embraced the Protestant faith, were openly defending it in different parts of the republic, and missions had been planted at various points by Baptist, Presbyterian and other Churches.

In the autumn of 1871 S. A. Purdie opened the Friends' Mission in the city of Matamoras, where he at once began the distribution of Bibles and Testaments, and the following summer, aided by some Friends in New York, established his Publishing House, with a constantly enlarging field of influence.

The opening chapter is a brief, and not very satisfying view of the comparative position of woman in England, the United States, and Mexico; and consists mainly of an account of Juana Ines de la Cruz, a lady of rare intellectual gifts, whose life was spent, and whose light went out, in the gloom of "narrowing nunnery walls," near the close of the seventeenth century. Following this we have some items of history, and a glance at the present condition of western Mexico, from both physical and social points of view; and in chapter III we are introduced to "Angelita," whose story runs like a thread of pathos through the volume. Of a devout nature, she early became a zealous Catholic, and with great carefulness guarded her actions, and improved her opportunities of learning, thus acquiring knowledge and habits, which were afterward to be used in the promotion of truth, and of the religion of Jesus. By a series of circumstances which seem to have been "working together for good," she was, in her seventeenth year, led to attend a meeting in the Friends' Mission Room; was deeply impressed with what she heard there; came again and again; soon openly avowed herself a Protestant, united with the Society of Friends, and became an efficient helper in the Mission work.

In the year 1876, Luciano Mascorro, a young journalist in Matamoras, having read "El Ramo







de Olivo," desired to know more of the doctrines therein presented, and sought an interview with Samuel A. Purdie. This resulted in his becoming a Friend, and he soon became also a valuable assistant in the missionary publishing house, and later, a successful teacher and minister of the Gospel. In 1878, Luciano Mascorro and Angelita were united in marriage. Three years they lived, labored, and suffered together; but the hand of disease had touched the gentle wife, and in 1881 she peacefully yielded up her brief, but eventful and beautiful life, contemplating which, the Christian reader is ready to exclaim with the bereaved, yet rejoicing husband: "O sublime Gospel! Of a truth thou art the good news—the consoling message of God to humanity!"

To enter upon missionary work in Mexico, is to accept a life of privation and danger. The foreigner is peculiarly liable to suffer from the malaria prevalent in the lowland along the coast, which produces prostrating and often fatal fever. Another source of dread and danger is the frequent recurrence of the Gulf hurricanes which "spread desolation and distress on every side." One of these occurred in the summer of 1880. The new Meeting-house was slightly injured, the Mission school-building demolished, and more than sixteen hundred houses were destroyed in the city, but our missionaries were preserved unhurt.

On account of political disturbances they have sometimes been in imminent peril; subject to the mercy now of one party and now of another; but thus far they have been protected from harm, and this unsettled state of the country has in some instances conduced to the spread of their publications, and has brought strangers, inquiring the way of truth, to their doors.

They have very carefully taught the doctrine of peace, and as a result the native "members kept aloof from the revolution, and quietly followed their avocations without interruption." This effect of adherence to peace principle is shown to be in strong contrast with the experience of another Mission which "taught the same truth under many qualifying terms;" many of its members being drawn into the tide of strife, and the missionary work greatly retarded, if not marred.

From all this it is apparent that though Samuel and Gulielma Purdie have had to contend with many difficulties, the work has prospered in their hands. Of that at Matamoras where they are established, the author says: "Although commercial depression has led to the emigration of more than one-half our members to other points, the attendance has not diminished, and the Bible school is now, fall of 1884, in the most flourishing condition. The girls' school, led by Julia L. Ballinger, who is sustained by Women Friends of Philadelphia, aided by Luisa Flores, a native teacher, sustained by Women Friends of Indiana Yearly Meeting, . . . is now developing into a boarding school, with rich promise for the Mexican church." And, "Whilst the growth of evangelistic and school work has been thus increas-

ed, the publishing department has far out-stepped them both." Not only are books and papers circulated through Mexico, Texas, and New Mexico, but they also find their way to the reading rooms and libraries of the nearer islands and of many of the South American provinces. Branch Missions have been established at various points in the republic. Luciano and Virginia Mascorro are stationed at Santa Barbara, from which place the former superintends the work of the Southern Mission. At Gomez Farias there is a meeting, having about one hundred in attendance; the house built, and the Mission sustained by two Friends of Minneapolis. At Escandon, W. A. Walls and wife (the latter a sister of Angelita) have care of a Mission under the auspices of Ohio Yearly Meeting. A school at San Fernando is sustained by Friends of New York, and one at Soto la Marina by Women Friends of Western Yearly Meeting.

Were the reviewer disposed to criticise, some exceptions might be taken to arrangement of topics, choice of words, etc., [and one expression—"of the Bob Ingersoll type," page 127—might well have been omitted,] but without pretension to literary merit, the writer has succeeded in what he evidently essayed to do; viz.: to give such an account of his work as would be of interest to people interested in the spread of the Gospel, and especially to those who have a part in the maintenance of the Mexican Mission; and it is to be hoped that a better acquaintance with the work, which may be gained from this little volume, will lead to renewed zeal in the cause.

As to its "outward appearance," had the book been issued from the press in Matamoras, we might have pronounced it a creditable production, but hardly so, as coming from Chicago. The paper is of inferior quality; the illustrations and maps indifferently engraved. In case of the latter this is especially to be regretted, since the pleasure of locating the places mentioned in the narrative is marred by the incompleteness and indistinctness of the maps. H. L. B.

WANTED—A LIFT.—Major Gasmann, United States Indian Agent at Crow Creek, writes: "Daniel Fire Cloud and wife, with their two small children, desire greatly to go to Hampton School. He is about thirty years old, and his wife a few years younger. He is one of our best men, especially in Christian work among Indians. Two tickets would take the party."

"Fire Cloud" has now two bright little boys, Daniel and James, aged 8 and 10 years, at Hampton. Bringing the family together would be as advantageous for the parents as for the children. The father is not too old to make three years of schooling profitable to him.

A chance to aid and educate Indians of established character does not often occur. The cost of bringing the party from Dakota to Hampton will be about eighty dollars. Until the current year, government transportation has been provided for







all. This fiscal year the limited allowance made was exhausted last January, since when this school has paid travelling expenses of Indians from the charity fund. This statement is made in the hope that one or more of our readers may contribute eighty dollars to bring Daniel Fire Cloud and his wife and little children to Hampton for two or three years' teaching and training.—*Southern Workman*.

## THE FRIENDS' REVIEW.

PHILADELPHIA, THIRD MO. 28, 1885.

THE QUAKER IDEA in regard to religious worship and service, notwithstanding its intrinsic simplicity, is often misunderstood. It does not consist in studied repression of every utterance except that of acknowledged ministers. Nor does it shut out the spontaneous expression of genuine feeling, under conviction for sin, rejoicing in forgiveness, or triumphant in praise; wherein "out of the abundance of the heart the mouth speaketh." Nor, again, does it forbid ministers and others having their minds brought into deep and thoughtful concern before and between meetings, to search diligently the holy Scriptures, and to look and listen intently for whatever message God may have for them; saying in their hearts, "Speak, Lord, for thy servant heareth." Lastly, it does not prevent, but favors and commends, the closest fellowship, in mind and spirit, of all who meet for public worship, or in what Fox and his companions called "thrashing meetings;" so that they may work together effectually.

But, does it admit of a *plan* for service, such as our earnest contributor, Oliver White, proposes in our paper this week? One of his sentences begins thus: "After such opening exercises as the Spirit dictates, let some one suggest a leading thought, and possibly skeletonize it; then concentrate on some particular phase of it." If the Spirit dictates the opening exercises, why not all the rest? The leading of the Spirit in *all* religious service is, indeed, the true "Quaker idea." We can make nothing else of it. Yet not as automata, nor as unintelligent, Delphic, oracular instruments, does the Spirit lead anointed ministers; but as living men; with sanctified common sense, awake to all that is around as well as within them; "wise as serpents and harmless as doves." Do we believe that such leading exists, as belonging to the present dispensation of Christ, the Emmanuel, with and in His church? If not, we have no business to maintain the form of a Society of Friends; for on that

"idea," chiefly, it was founded. While we are thus unable to accept, exactly as it is given, the "plan" of our contributor, or any set plan of religious service, as available amongst Friends, we are quite willing to perceive that, as a matter of observation and experience, the leading of the Spirit may often result in very much such exercises as he has well described. We give place, therefore, to his communication, because of its interesting and instructive suggestions to thoughtful minds.

SOMETHING LIKE A CHALLENGE to the "Quaker idea," as we have apprehended it, appears in a late number of the *Christian Worker and Gospel Expositor*, in the following language: after referring to the mode of working now common in many revival meetings, especially in the West, it says:

"These methods are much the same as those employed by the evangelists of other denominations. They have been tried and have proved effective; others have not been found more so; results are not shown by any distinctively Quaker methods independent of these. Until it is demonstrated that effective revivals can be had without calling on people to rise for prayers or for testimony to their knowledge of Christ, or without an altar of prayer, or singing or personal work in meeting, objection should not be made to these methods; to object to the means by which alone revivals have proved effective is to object to revivals themselves. We do not know of a single series of silent meetings or of meetings in which the vocal service has been confined to preaching and prayer *alone*, that has been blessed with conversions. Let those who desire revivals by such meetings demonstrate their theory by some practical results."

It is certainly not consistent with our view of religious service under the guidance of the Spirit, to lay down a rule of absolute exclusion against the methods alluded to in these sentences. But it does not, on the other hand, appear to us to resemble, in principle, the Apostolic preaching, nor that of those who founded the Society of Friends, to *insist* upon them, or upon any methods, as essential to revival work. We need only to refer to the tens and scores of thousands brought together under the preaching of Fox, Penn, Burrough, Parnell and others, in the seventeenth century, to show that "results" are possible, under Divine power, where none of those methods have been resorted to. What is the right and sure dependence of true revivalists? The power of God; the manifestation of the Holy Ghost; and nothing else: such would be the answer of D. L. Moody, as certainly as it would have been that of George Fox.







But the challenge which we have quoted above is one not to be overlooked. Are all conservative Friends fully alive to their own responsibilities? Do they constantly and prayerfully search and see whether all is done that the Lord would call for at their hands? May not creaturely inactivity, fear, indolence and indifference in the spiritual life, have too much place with us? We fear that it is so. It is surely no part of the pristine Quaker idea, to sit in our ceiled houses, enjoying the advantages earned for us by our forefathers, without taking any part in the great warfare between good and evil, between Christ and Belial, which is going on everywhere around us, near and far, in the world. "Lord, what wilt thou have us to do?"

BRYN MAWR COLLEGE has been organized upon an essentially undenominational basis. Of the Teachers so far appointed in its Faculty, only a small minority, less than one-fourth, are Friends. This is explained by the Trustees upon the ground that the purpose of the College is the higher education of women, without regard to their religious associations.\*

While reposing very full confidence in the Christian influence of the President of the College, and hoping all things of those connected with him in its administration, we cannot avoid regretting that such an institution might not have been from the start a denominational Friends' College; admitting, at the same time, to its advantages, students from every quarter. Since, however, this has not been the conclusion and action of those who are responsible for the conduct of so important a trust, we can only wish and hope for the best results, on the broad ground which they have chosen.

IT WOULD BE going beyond the sphere of this journal, to remark at length upon the just issued program of instruction at Bryn Mawr, viewed from an educational standpoint. We may say merely, that it leaves many of the methods hitherto commended by the aggregate experience of American colleges, to follow those of Johns Hopkins, in the direction of what has been descriptively called "the elective experiment." While these methods are eminently suited to the university studies of *adult graduates* of colleges, for whom specialties only are in place, so much may be said in favor of a symmetrically balanced general culture, in the

training of young men and women during the time of mental development, before maturity, that the present writer cherishes a strong hope that Haverford and Earlham will be slow to adopt similar changes. A quarter of a century or more may be needed to test the real value of the new departure.

WE HAVE NO DOUBT that the estimate of General Gordon's character given in Jane Budge's interesting article on another page is a just one. But how lamentable it is that so noble a man should remain through life (to use R. Barclay's expression) "in the mixture" so far, as to find it possible, as a Christian, to take part in any war whatever! The nature and existing tendency of that mixture are well illustrated in some paragraphs on the "War Spirit," copied in our present number from a secular paper, the *N. Y. Nation*.

THE INDIAN CITIZEN is the title of an interesting small four-page sheet, printed by pupils of the Forest Grove School, Oregon. It is pleasant to extract from it the following passages:

The Coke Bill has the following features:

First. Securing tribes as such in the possession of their reservations. This would prevent forced removals.

Second. Authorizing the President, whenever he thinks it for the best interests of the Indians on a reservation, to allot it to the Indians in severalty.

Third. Extending over a tribe, after the completion of the allotment, the laws, both civil and criminal, of the State or Territory in which they reside.

Fourth. After all the lands on a reservation have been allotted, or sooner, if the President deems it best for the interest of the Indians, the Secretary of the Interior may purchase the unallotted lands, principal of the purchase money to be held by the United States, for twenty-five years, to the credit of the tribe, and the interest, five per cent. annually, to be applied to the education and support of the tribe. After twenty-five years the principal shall be payable to the tribe.

THE NEW LOCATION.—At last the long delayed decision of the Secretary of the Interior has been rendered, and the permanent location of the school selected. Salem is to have the school. As to the comparative merits of the locations offered by Salem and Forest Grove, the *Citizen* has no comments to make. The Salem location is a good one and possesses many advantages that will assist in building up the school and giving it the opportunity of doing work to an extent that the temporary nature of its present location has always prevented. The school has always been a success, but this success has been in spite of circumstances that tended to depress rather than to elevate it. We do not in this cast any reflections upon the people of Forest

\*Some privileges and preferences, in accordance with the will of Dr. Joseph W. Taylor, are granted to students who are members of the Society of Friends.







Grove, for among them the school has some warm friends, but the same depressing influence would doubtless have characterized the surrounding of the school any place, if built upon private grounds, and operated with the knowledge of the fact that at any time the Government might relocate it. The Industrial school is the "sine qua non" of the Indian question, and no stronger affirmation of this fact is wanted than the generous support and encouragement which these schools are receiving from all classes of people who are really interested in the subject. They are a success, (1) because they impart a good English education; (2) because they afford industrial training that fits the young man and woman for the actual duties of every day life; (3) because they are situated far enough from the reservations to be away from the influences tending to counteract progress in civilization. Of the Industrial training, no department is of as much importance as farming and stock raising. The necessity of the development of this feature has been so emphatically realized at Carlisle that a \$20,000 farm has been purchased and is now nearly paid for from private subscriptions, and the Government displays great wisdom in making the donation of a farm a consideration in location at any place, and in examining carefully that each farm is what it is reported to be. The *Citizen* will in the future describe the location more definitely.

#### DIED.

##### IN MEMORIAM.

Our beloved friend and aged sister, Esther C. Weeks, who has recently been removed from our midst to a mansion in glory, spent a good portion of her life in active service for the blessed Master. Soon after her marriage in 1838, she removed from Clintondale, Ulster county, to Mt. Kisco, Westchester county, and was there recorded a minister of Purchase Quarterly Meeting. A short time after she was granted a minute for service in the general meetings and in visiting the families of Cornwall Quarterly Meeting. Here she was favored, both in public ministry and in the breaking of the bread of life to the members in the family circle. For some time after this her services were mostly confined to her own Quarterly Meeting. In the year 1858 she was released for services in Canada Yearly Meeting, Phebe Anna Weeden, of Butternuts Quarterly Meeting, accompanying her. The strengthening and favoring hand of the Lord was with her during this visit, and she was greatly favored in proclaiming the gospel of salvation through Christ, awakening many who were asleep, and cheering despondent ones. She was next called to visit New England and Nova Scotia. After faithfully preaching the word of life throughout the former Yearly Meeting, she and her companion, P. A. Weeden, started for Nova Scotia, Stephen Jones and James Van Blarcom, of China, Maine, going with them. In this journey she passed through many trials of her faith; but these only proved as polishing to the diamond, and she came forth brighter and reflecting the light from Christ the Sun of Righteousness. Greatly deepened in root and strengthened in branch she returned from this visit, followed by the love and blessings of many, many hearts to whom she was an instrument in opening the way of life. Her further services outside the limits of New York Yearly Meeting were in Ohio and Philadelphia Yearly Meetings, and as

a member of the committee to attend the opening of Iowa Yearly Meeting, and in a second visit to Canada. In all of these the power of the Lord was manifestly with her, and His name was glorified. In 1875 she again came to reside in Clintondale. All who knew Esther C. Weeks will bear testimony to her wonderful loving traits. Both in the household at her own home, and to all who were favored to meet with her, her heart was ever open. Rich and poor, black and white, were alike welcomed by her. She was a true mother in Israel and a faithful minister of the Gospel of Christ. Baptized by the Holy Ghost, she was enabled "to bring forth out of the treasury things new and old," preaching the word "in demonstration of the Spirit and with power" to the edification of the hearers, abundant fruit being borne to the glory of God.

ELLIOTT.—On the 29th of Eleventh mo., 1884, at his residence in Guilford county, North Carolina, Aaron Elliott, in his 76th year.

This dear Friend was born in Pasquotank county, North Carolina, the 17th of Ninth mo., 1808. Until after middle age he lived with a small circle of Friends within the limits of Symon's Creek Monthly Meeting; then moved with his fourth wife and two children to Guilford county, where he resided till his death. An earnest member of Deep River Monthly Meeting and zealous for the cause of truth as professed by Friends, his voice was frequently heard in fervent exhortation amongst his brethren. Self-sacrifice characterized his whole life, and his Christian graces were strongly manifested in the domestic circle; his last wife having left him a widower twenty-one years to care for her four sons and three daughters.

It seemed to give him special pleasure to entertain and administer to the comfort of ministers of the Gospel and other Christian Friends traveling in the Lord's service. He bore the sufferings of his last illness with Christian patience, and left to his sorrowing children and friends the consoling evidence that he fell asleep in Jesus.

BEALS.—On the 7th of Twelfth mo., 1884, Louisa Beals, in the 64th year of her age; a beloved member of New Hope Monthly Meeting, Tennessee.

She was converted at the age of nineteen years and joined the Cumberland Presbyterian Church. She was married to John Beals at the age of twenty-three years, and soon after her marriage she joined Friends and lived a consistent member the rest of her life. She raised a family of seven children, all of whom she lived to see grown to the years of manhood and womanhood.

While they deeply mourn her departure they have great reason to rejoice that she died in the Lord, and her life was one of such true piety and devotedness to her Master, that there is nothing unpleasant for reflection.

She was ever ready to make a sacrifice for others, and especially was she valued in the sick room, where she was sadly missed by her neighbors. She was an Elder and beloved by all who knew her.

The church looked upon her as worthy of her position in the church, and mourn for her as they would a mother.

GILBERT.—Died Second mo. 6th, 1885, at her home near Dublin, Ind., Sarah M. Gilbert, daughter of Jehosaphat and Mary Morris, in her 60th year.

She was joined in marriage to Joel Gilbert, Tenth mo. 24th, 1861. She was an Elder of Hopewell Monthly Meeting, and was faithful and consistent in her life. Her seat at the house of worship was seldom vacant, and even when her health failed, she was anxious to go. She showed by her daily life her con-







sistent Christian character, and always had a kind word and a smile for those with whom she mingled. Through four years of suffering she was patient. At different times she expressed her confidence and trust in God.

**SAWYER.**—At Garrison Hill, Dover, New Hampshire, Third mo., 11th, 1885, Hannah G., widow of Levi Sawyer, at the age of nearly 81 years; a minister for forty years. Possessed of superior natural ability, her utterances in religious service were always brief, comprehensive and impressive. She was an earnest worker in the cause of temperance, and one of the tenderest to impart comfort and consolation to those who were in distress. When death approached she welcomed it, as the opening of a door to liberate her imprisoned spirit, that she might be forever with her Saviour.

**WOOD.**—Peacefully departed this life the 14th of Third mo., 1885, at her residence, 1121 Arch street, Philadelphia, Julianna Randolph, widow of the late Richard D. Wood, aged 74 years. "Having a desire to depart and to be with Christ, which is far better."

**WILLETS.**—At Purchase, West Chester county, N. Y., on the 25th of Second mo., 1885, Maria Willets, widow of the late Stephen Willets, in the 82d year of her age.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

#### LESSON I.

Fourth month 5th, 1885.

#### PAUL'S VOYAGE..

Acts xxvii. 1, 2, 14—26.

**GOLDEN TEXT.**—I believe God, that it shall be even as it was told me. Acts xxvii. 25.

We left Paul, Lesson XII., still in prison at Cæsarea, waiting to take that "eventful journey which had been so long and earnestly cherished in his own wishes, so emphatically foretold by divine revelation, and which was destined to involve such great consequences to the whole future of Christianity."

1. *Should sail.* The passage by water was the most rapid and comfortable mode of transit. Festus no doubt seized the first opportunity.

2. *A ship of Adramyttium*—engaged in coast-wise commerce, now bound for that port, on the western coast of Asia, the journey from that place to proceed according to circumstances. It was customary for even royal personages to avail themselves of these merchantmen in journeying between distant provinces. *Aristarchus* is called by Paul his fellow-prisoner, Col. iv. 10, and in Philm. 24, fellow-laborer; fellow-prisoner, because by his devotion he had made Paul's captivity his own. *Aristarchus* and *Luke* may have been provided with means to accompany him "by Christians who knew how necessary was some attendance for one so stricken with personal infirmities as their illustrious apostle."—*Farrar*. Though the Lord permitted His servant to be a prisoner in order that His divine purposes might be the better fulfilled, He granted him choice comfort in the company of congenial and devoted friends. Verses 3—13 give an account of the voyage under adverse winds along the coasts of Asia and Crete to the port of Fair Havens. There was no large town near this roadstead; and being a desolate place, for nearly three

hundred men to spend two or three months without employment or amusement, they determined to attempt to reach Phenice. When the wind changed to the south they sailed, contrary to Paul's admonition.

14. But after no long time there beat down from it (the island) a tempestuous wind, which is called Euraquilo. R. V. A whirlwind. Such hurricanes abound in the eastern Mediterranean, and are now known to sailors as Levanters.—*Barnes*. The captain seems to have shown the best seamanship which was possible in his age throughout the stormy passage. But now the ship was (15) whirled out of her course, and the sailors could only leave her "to be driven madly forward before the gale until after a fearful run of twenty-three miles she neared the little island of Cauda (R. V.) and ran under its lee."

16. The boat had probably been left in tow, and they took this respite to secure it and to strengthen the (17) ship by passing cables around her hull, and to take such measures as they could to prevent being driven upon the dangerous coast of Africa southwest of Crete.

18. The gale continued and the more (19) accessible articles *were cast out* until (20) they despaired of preventing the foundering of the vessel.

21. Paul gently reminded them of their disregard of his admonition, and in that scene of misery and dejection *stood forth* "with a brave strong confidence" exhorting (22) them to *be of good cheer*.

23. *Whose I am.* It is a blessed thing to have so served God that we know we are His, and that He will care for us as His beloved children.—*Peloubet*.

24. *God hath given thee.* "Doubtless Paul prayed earnestly for the safety of those who were in the ship with him; and their lives were granted in answer to his prayers."

25. And he invites them to share his confidence, though they must (26) lose all except their lives.

### PRACTICAL THOUGHTS.

"God's plans are carried out in strange ways, but they never fail."

We cannot save ourselves, but God is in all the storms of life.

"The lives of impenitent men are often spared because God interposes to save His own people."

"The faith of one encourages the many."

### SCHOOL.

**TENDENCIES OF THE ELECTIVE SYSTEM.**—The following is from the *Haverfordian*:

"Haverford College is not noted for its 'snaps.' The majority of the students here have their allotted amount of work to do each week. But occasionally we run across a student who has a few less hours per week or easier studies than the rest of us. How we envy him. 'He's got a snap.' In colleges where more of the course is elective we find a class of men who lay out their course of study for the purpose of having a 'soft snap.' Everywhere you will find men avoiding hard work and searching for something easy, or more often







'waiting for something to turn up;' which something hardly ever turns."

THE PROPOSED CHANGE in the curriculum at Harvard is less of a defeat for the Grecians than would appear. They have only consented to make Greek or Latin optional for admission in cases in which the candidate agrees to take, in place of the omitted language, in addition to all other requisitions, two courses of college study, one in mathematics and the other in either mathematics or physics, as part of his preparation. These extra courses are to be courses actually given in the College, to Freshmen especially, and occupying each three hours a week in recitations through one year. Consequently, nobody can escape Greek or Latin without giving serious pledges to science. This arrangement was the result of a compromise in the committee, and probably the only one which the Faculty would have adopted, and is not wholly satisfactory to the scientific and modern language men.—*The Nation*.

THE SUCCESSFUL teacher of little children makes no attempt to keep their attention upon the slate and printed page through the long hours of two daily sessions. She trains them to see, to think, and to speak, by familiar conversations upon common objects. If she draws from them a description of the furniture and operations of a blacksmith shop, or makes them discover the tenon of a panel door, this is a most appropriate lesson in practical mechanics. Object teaching will naturally take advantage of the most available subjects; thus a differentiation may naturally grow up between city and country schools. The teacher may lead a city boy to watch the majestic movements of a crane, with tackle for slowly hoisting massive blocks of stone; the habit of observation will do much towards making him an intelligent workman. Every country school-house, on the other hand, is in the midst of a rich and enormous museum of natural history, filled with well-preserved specimens, not dried, labelled and classified in dust-proof cases, but rejoicing in nature's own freedom, under the gentle influences or control of human civilization. Any twig with its spiral of buds may afford an appropriate lesson; the child should gradually be trained to know the common weeds and useful plants, to study the variations brought about by cultivation, to observe the finest growing crops of wheat or corn, and to inquire about the many possible causes of failure. How many farmers of Indiana can name correctly the indigenous trees upon their lands? They have not thought it needful to discriminate between all the oaks and maples, nor even to know the insects that destroy their wheat. If inquiries are made of the ravages of the Hessian fly during the past year, very many farmers would give confused replies concerning the insects that have robbed them of expected harvests.—*R. B. Warder*.

If I would be filled with the Spirit, I must read my Bible more, pray more, and watch more.

## CORRESPONDENCE.

EXTRACT from a private letter written from Richmond, Virginia, dated Third month 2d.

"I wish thee could have heard Elizabeth Needham's Bible Reading, in which she brought out the *peace principle* as taught in the Scriptures in its strongest light. It did father good all over to hear her come out so strong on this point before so large an audience. She was very plain and earnest in her appeals upon several occasions to Christian women to dress simply and not to go to places of diversion, as a weak compliance in these matters was altogether inconsistent with Christianity. Her reading on Women's Ministry was impressive. I am truly glad our dear Heavenly Father sent her among us, because many people here regarded these special points as 'Quaker peculiarities,' while she showed them plainly they were *Gospel truths*."

RUFUS P. KING AT THE SANDWICH ISLANDS.

PHILADELPHIA, Third mo. 17th, 1885.

A letter from Alpheus White, received last evening, written on steamer Australia, Second mo. 23d, 1885, and mailed at Honolulu, Second mo. 27th, reports them in sight of the Sandwich Islands just after breakfast, which they hoped to reach at 1 P. M., after a pleasant voyage of seven days over a "comparatively smooth sea," with fine weather and good health—for all of which favors, he adds, "we have exceedingly great cause to be thankful."

I write this, thinking the fact of their safe arrival at Honolulu might be of interest to the readers of *Friends' Review*. N.

## RURAL.

PENNSYLVANIA STATE COLLEGE FARM EXPERIMENTS FOR 1883-84.—Certain facts appear from these experiments which are worthy of mention:

The effect of age in the cost of production is clearly seen in the fact that the youngest steers (Nos. 1 to 4, which were not over two years old when sold) made a pound of gain from about three-fifths the material, and at two-thirds the cost required by the steers one and two years older.

The effect of substituting cotton-seed meal for a portion of the corn-meal was to diminish the amount of material consumed for each pound of gain, and, at the prices ruling for the season of 1883-4, to diminish the cost of production.

The above statements are made with a full knowledge that the possible errors in such work are quite large. But it seems extremely probable that where so many animals are used in an experiment, the error would not always be one way. In general results, experiments of 1883-4 do not differ from those of the two previous years.

The manurial residue of the food containing cotton-seed was, without the slightest doubt, of greater value than the residue from the other rations, which is a point in favor of the cotton-seed, independent of the food value.

THE COMPARATIVE VALUE OF HORSES AND OXEN.—The comparative value of horses and oxen is a topic which has been long and ably discussed,







and on both sides of which there is much to be said. In the Eastern and North Middle States, where economy of cultivation is so essential, and where hay is so much more abundant than grain, work cattle are identified with the soil. In the South, where the lands are light, an active horse is equally suited to this soil and climate; horses of even a small size, and mules in their place, are more valuable than oxen, which cannot perform the active labor in a hot sun, through a long day, in a scorching soil, and perhaps with scanty food. Steady, hard labor belongs to the ox; if he goes slow, he carries a great burden and must have plenty to eat for his faithful labor.

An ox can be worked seven or eight years, and will then bring for beef more than what he originally cost. The horse, liable to a number of diseases, will not average ten years from the time of his purchase; and when he dies we get only his poor hide. A pair of oxen will consume double as much hay as a horse; but there is double the manure made, and that of better quality to carry on an improving system.

In strong clay land, or where there are many stones, oxen are superior to horses for plowing, and they are also good for hauling short distances. They seldom get lame or blind, and their gearing costs far less than that of horses. The introduction of mowing machines, which require speed, has led many farmers to substitute horses for oxen; but it is not impossible that some ingenious mechanic will yet invent a machine which can be worked with oxen. It is also certain that by training them when young they can be made to travel much faster than their general gait.

If oxen can be more economically and profitably used than horses, farmers will again raise them, boys will enjoy the fun of breaking steers in the winter, and small country towns will take a pride in the fine strings of cattle which they will exhibit at country cattle shows. Horses will always be useful; but I think that it is a mistake to use them altogether in the place of oxen. I do not know anything finer than a good ox-team; and where you see one you are apt to see good crops. Large, fat cattle make more and better manure than small, lean ones, or horses. Of course, those who raise oxen must have Shorthorn, Holstein, Devon, or cattle of some other respectable-sized breed. A team of Alderney or of Jersey oxen would be of little more use than a team of tom-cats. If our country societies would offer premiums for the best broken steers and cattle, raised by the exhibitors—not purchased—it might improve the cattle of the North.—*American Cultivator*.

**BRIEF HINTS AND POINTS.**—By D. D. T. Moore.

Don't stop feeding stock too early.  
Secure plenty of good seed early.  
Better grow berries than brambles in 1885.  
Let the boys and girls raise chicks.  
Bad drivers often spoil good horses.  
Be kind and patient in training colts.  
Don't turn out your stock too soon.

"Get the best" seeds, trees and implements.

Look well after the maple sugar crop.

Plan for a good rotation of crops.

Never kill insect-destroying birds.

Every farmer should have a workshop for repairing tools, etc.

Never allow wagons and implements to be used as hen roosts.

Winter split rails are less durable than summer split ones.

Nine to ten pounds of milk will make a pound of cheese.

Oak branches will outlast body timber for fence posts, two to one.

Cows do better on mixed feed than when confined to a single ration.

Don't throw away bones, but convert them into fertilizers.

Don't buy black bees because they are cheap, if you can get Italians.

The more feed can be varied in feeding sheep, the better will be the results.

Manure is the keystone of all good farming. Add to the compost heap.

Young vines produce the handsomest, but old vines the richest fruit.

Look well to the surface drains in the grain fields, and see that they are kept open.

Don't neglect the poultry; for eggs and broilers pay good dividends.

Planting with a drill, instead of sowing broadcast, saves one-third in seed.

There is no live stock on the farm that needs warmer quarters than hens.

In selecting breeding animals, look to form and perfection before large size.

Give the boys as good tools to work with as you do able-bodied men.

Never allow any animal to suffer from hunger, thirst or cold.

See that your live stock is well protected during rain storms and blizzards.

Encourage the children to love flowers, and to cultivate them also.

All live stock should be kept in a healthy and thriving condition at this season.

Do all your work well, so that it will not have to be done over again.—*Independent*.

**UNITY OF THE CHURCHES.**—I speak not as an "Episcopalian," but as a Catholic, caring nothing for the increase of a "denomination," as such, but caring for the Kingdom of Christ, and for the unity of all His children in their efforts, through Him and His ever-present Spirit, to save the universal family of man. Oh! how petty seem all other interests as compared with this. Here, to begin with, is our own beloved country, its teeming millions, its swarming immigration, its ever-increasing spiritual destitution. What is to become of it, unless true Christians can unite for its preservation, composing their differences to fight the common enemy, the Prince of Darkness and his many allies? And then, when we look over the map







of the world and behold its desolate places, the strongholds of Satan, on which the light of the Gospel has never yet risen, how does the awful situation strike us? Almost two thousand years since the Master said, "Go into all the world!" Yet here we are, the race to which the world seems given for a heritage, devouring it for our luxury, and letting its want and misery lie, like Lazarus, at our door. God bless the brother who has moved so many hearts by words of love, to offer with new hopes the Master's prayer: That we all may be one. . . . that the world may know that He was sent of the Father.—*Bishop A. C. Cox.*

#### ITEMS.

A BILL has been introduced into the New York Legislature providing for the employment of convict labor hereafter on what is known as the piece-price plan. To turn the prisons into great manufacturing establishments, to be carried on by the State, the plant and material to be owned by the State and the products sold on its account, is open to serious objections, by no means the greatest of which is the immense first cost involved. Mr. Baker, Superintendent of Prisons, estimates this cost at two million and a half of dollars; and though he is working hard to get the contract system re-established, and is by no means an impartial witness, his estimate doubtless approximates the truth. The contract system is an abomination, rejected by the people of the State after thorough trial, and not likely to be reinstated. It reduces the prisoners of the State to slavery; sells their labor to contractors who have no other interest than to get the greatest amount of work in the least possible time, and who have no other means of inciting them to industry than the lash, or some substitute. A small diminution of sentence can indeed be earned by good behavior, and industry counts as one element in good behavior; but all the ordinary motives which incite to industry and make labor honorable in the outside world are wholly wanting under the contract system; and the prisoner who enters disinclined to steady work comes out disgusted with it.—*Christian Union.*

AN Indian basket-seller from Nova Scotia, after protesting that he was no tramp, but paid his way, went on as follows in response to a question as to what he thought of white girls: "White girl no good. Make nice doll. Make lots music. Look good, but no good. Squaw better for Indian; keep better track of squaw. Storm come and soak white girl in tent, kill her; squaw and papoose get dry in sun, no hurt at all. White girl good for nothing."—*American Missionary.*

CHINA is about to begin building its first railway. It will connect Peking with Tientsin. A similar experiment was tried some years ago between Shanghai and Woosung, but religious superstition at last got the better of the people, and the contrivance of the outer barbarians had to go.

ANOTHER blow has been struck at slavery. Senor Dantas, the Premier, has introduced to the Chamber of Deputies a bill by which the complete emancipation of all slaves in Brazil would be effected in ten years. Those who have reached the age of sixty would, by this measure, be freed at once, and all others on attaining that age. A good feature of the act is that it provides for the employment of those freed from bondage. This further step in the direction of the world's jubilee is to be hailed with thankfulness and hope.

THE report of the London Y. W. C. A. for the past year is full of encouragement and stimulus to further effort. A total membership is given of 6979, including 4497 associates and 2482 prayer-unions. There are eighty branches in different parts of London and the suburbs, representing beneficent influences of incalculable number and worth. Shop assistants, milliners and dressmakers, factory girls, and workers of all classes are reached, and hundreds, if not thousands, by means of these institutions, are saved from evils to which otherwise they must fall a prey. The necessity for such work as is being carried on becomes continually greater, and no sphere of philanthropic effort calls for larger sympathy or heartier support.—*The Christian.*

THE *Southern Churchman* reprints from the *Spirit of Missions* a statistical account of the work done for the colored people of Virginia by the Episcopal Church, from which these figures are taken:

*Population, White and Colored, of the State and Counties where Colored work is being carried on by our Church:*

State of Virginia—White, 880,000; Colored, 631,616; Chinese, 6; Indians, 85. Total, 1,511,707.	
	Colored.
Petersburg City.....	11,701
Dinwiddie County.....	18,428
Richmond City.....	27,832
Manchester City.....	1,972
Norfolk City.....	10,068
Alexandria City.....	5,385
Brunswick County.....	10,608
Charlotte County.....	10,499
Halifax County.....	20,259
Lunenburg County.....	6,924
Mecklenburg ".....	16,388
Orange ".....	6,842
Powhatan ".....	5,091
Wythe ".....	2,850
Bedford ".....	12,677
Bath ".....	961

THE mortality of colored people in Southern cities, when compared with that of the whites, is exceedingly suggestive. No doubt the blacks are better adapted to the climate. The difficulty is, the negroes suffer from lack of comfortable dwellings, medical attendance, suitable food and proper care. This is due largely to their ignorance. The statistics given below are for the last week in May, which is probably one of the worst in the year for young children. Nevertheless they are full of suggestions as to what the friends of humanity should do for the improvement of these people. New Orleans, 12 whites, per 1000 of population, and 27 blacks; Nashville, Tenn., 17 whites and 27 blacks; Augusta, Ga., 13 and 34; Atlanta, Ga., 19 and 49; Charleston, S. C., 18 and 39; and Richmond, Va., 19 and 50.—*Am. Missionary.*

HEROIC TREATMENT OF THE OPIUM CURSE.—The papers report the destruction of four million dollars' worth of opium by order of the Emperor of China. This is heroic treatment, if true, and shows at once a clear apprehension of the evil to be contended with and a terrible earnestness in dealing with it. Arbitrary power which happens to be vested in a good man has some advantages in dealing with a giant evil. It is questionable whether, if put to vote in China, such a destruction would have been tolerated. It will indicate a marvelous advance in righteous sentiment, whether in England or in this country, when, for the general weal, we see governmental destruction of any considerable amount of property, simply because it is detrimental to the welfare of the people. The selfish interests in-







volved will generally overbear every demand of sentiment and ride rough shod over every protest of conscience.—*Gospel in All Lands.*

DR. ZINTGRAFF, who has started with Dr. J. Chavanne for the Congo, has carried with him a phonograph that he may take impressions of the language and the melodies of the tribes as yet unknown. The plates used in Africa will be sent to Berlin, where they will be made to reproduce the sounds which they have received.

### A TURKISH LEGEND.

BY T. B. ALDRICH.

A certain Pasha, dead five thousand years,  
Once from his harem fled in sudden tears;  
And had this sentence on the city's gate  
Deeply engraven, "Only God is great."

So these four words above the city's noise,  
Hung like the accents of an angel's voice;  
And evermore, from the high barbacan,  
Saluted each returning caravan.

Lost is that city's glory. Every gust  
Lifts with crisp leaves, the unknown Pasha's dust;  
And all is ruin—save one wrinkled gate,  
Whereon is written—"Only God is great."

—*Selected.*

From The British Friend.

### SACRED PLACES.

On earth there are places once honored  
By wondrous revealings of God,  
There are mountains and seashores and cities  
The feet of the Saviour have trod.

Is it only in lands of the Bible  
Where spots such as these can be found?  
Must we go to Judea or Horeb  
To stand upon hallowed ground?

Oh, no! were Epiphanies noted  
By wayside, and river, and strand;  
In forest, in field, and in desert,  
There is many a "Holy Land."

There are Shechems where altars were builded,  
And Bethels where pillars were reared,  
And brooks where men wrestled with angels,  
And wells where the Lord has appeared.

In the church, or the chamber, or closet,  
The Master still meets with His own;  
When gathered, the few or the many,  
Or singly, apart and alone.

It seems to me, even in Heaven,  
These spots will not cease to be dear,  
Where Christ has held tryst with His people  
Along through their pilgrimage here.

For nothing in life is more real—  
No fact upon History's page  
More sure—than the "heavenly vision"  
Men witness in every age.

Such seizures of souls on the highway  
As changed Saul of Tarsus to Paul;  
Such a voice in the Mount as sent Moses  
A nation from bondage to call.

But the glory of every Shechinah  
Is the Presence,—it is not the place;  
God dwelt in the Bush and the Temple,  
He filleth all time and space.

He is *Light*, and He floodeth the heavens;  
Is *Love*, and encompasseth all;  
Revealed by the Son, the All Father,  
Who heareth the birds when they call.

He careth for sparrows and lilies,  
Much more for His children He cares;  
Though little our faith and our knowledge,  
His mercy exceedeth our prayers.

This lesson—the need of the ages—  
Can only of Jesus be learned;  
Yet with blind unbelief and rejection,  
The Gift and the Giver are spurned.

My soul, learn the truth and live in it,  
The Father, *my* Father, is *near*;  
Though I tread the "back-side of the desert,"  
The Father, *my* Father, is *here*.

The spirit that cries "Abba, Father,"  
The spirit inbreathed of the Son,  
In His heart and His house finds contentment,  
And Heaven already begun.

Thus the whole earth is full of His glory,  
The heavens His goodness proclaim;  
The ground that we stand on is holy,  
The bush at our side is aflame.

J. B.

San Jose, California.

### NEW EVERY MORNING.

BY SUSAN COOLIDGE.

Every day is a fresh beginning,  
Every morn is the world made new.  
You who are weary of sorrow and sinning,  
Here is a beautiful hope for you;  
A hope for me and a hope for you.

All the past things are past and over,  
The tasks are done and the tears are shed.  
Yesterday's errors let yesterday cover;  
Yesterday's wounds, which smarted and bled,  
Are healed with the healing which night has shed.

Yesterday now is a part of forever;  
Bound up in a sheaf, which God holds tight,  
With glad days, and sad days, and bad days, which  
never  
Shall visit us more with their bloom and their blight,  
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot relive them,  
Cannot undo and cannot atone;  
God in His mercy receive, forgive them!  
Only the new days are our own:  
To-day is ours, and to-day alone.

Here are the skies all burnished brightly,  
Here is the spent earth all reborn,  
Here are the tired limbs springing lightly  
To face the sun and share with the morn  
In the chism of dew and the cool of dawn.

Every day is a fresh beginning;  
Listen, my soul, to the glad refrain,  
And, spite of old sorrow and older sinning,  
And puzzles forecasted, and possible pain,  
Take heart with the day, and begin again!

—*Christian Union.*







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 24th inst.

**GREAT BRITAIN.**—The Chancellor of the Exchequer stated in the House of Commons on the 18th, that a convention settling the Egyptian financial question had been signed by the Powers concerned. It provides for a loan of £9,000,000, which is internationally guaranteed by the Powers, who are responsible jointly and severally in the sum of £375,000 yearly. The sinking fund debt will be the first charge on the Egyptian revenues. The interest on the coupon bonds will be reduced to 5 per cent., and British Suez Canal shares to 2½ per cent. The Powers will have financial control of the Suez Canal for two years, the management to be in charge of an international board. Foreigners will be subject to taxation. Subsequently it was announced that the agreement would be presented to the House for its judgment on the 26th, or at latest on the 30th. On the 23rd, Sir Stafford Northcote demanded that the discussion of this subject should be postponed till after the Easter recess, but Gladstone refused to assent, declaring that the condition of Egyptian finances would not admit of delay. Opposition was withdrawn, and the 26th was fixed for the discussion.

On the 20th, an Under Foreign Secretary said in the House of Commons that the Government recognized the right of France to search for contraband of war all neutral vessels bound for China.

The Duke of Richmond, the largest owner of rented property in London, has issued an order reducing his rents 10 per cent.

**IRELAND.**—The Chamber of Commerce of Limerick has voted to present an address of welcome to the Prince and Princess of Wales on their prospective visit to Ireland.

C. S. Parnell, in a speech at a banquet in London on the 17th, advised the encouragement of Irish manufactures; and said that if Irish men and women everywhere would use the excellent products of Irish toil when practicable, to the exclusion of all other products, the material prosperity of Ireland would be more quickly developed, her financial independence would be secured, and political independence would follow.

**FRANCE.**—The Chamber of Deputies has decided, by a vote of 314 to 177, to devote the proceeds of taxation to balancing the budget, rejecting proposals to use those proceeds for other purposes. The Senate has adopted the budget for 1885 as passed by the Chamber of Deputies. Premier Ferry assured the Senate that the Government desired to uphold the Concordat, and he begged the Senate to accept the reductions made by the Chamber of Deputies in the appropriations for public worship, in order to avoid a conflict between the two Chambers.

**GERMANY.**—The 88th birth-day of the Emperor was celebrated in Berlin on the 22d with much enthusiasm.

By an explosion of fire-damp in a colliery at Camphausen, in Rhenish Prussia, on the 18th, 217 miners were imprisoned. Up to the evening of the next day, 51 had been rescued, and 137 bodies of those killed had been recovered.

Advices from the Samoan Islands state that the German flag has been hoisted at Apia, on account of the native king having broken the contract made with the German Consul. The Consul notified the British and American Consuls of this act.

The Reichstag, on the 23d, passed finally the bill providing for the subsidizing of steamship companies.

**INDIA.**—The Earl of Dufferin, Viceroy of India, has received from the Governments of both Hyderabad and Scinde, assurances of their willingness to join in

resisting any further advance of the Russians toward India. It is asserted that all the native rulers are similarly disposed. The Russian Minister at London has assured Earl Granville that the Russians will not occupy Penjdeh, one of the points on the disputed frontier of Afghanistan, if the Afghans evacuate it pending a decision by the Commissioners as to the boundary line.

The Indian budget submitted to Parliament in London on the 18th, shows that for the fiscal year ending Third month 31st, 1884, there was a surplus of over \$5,000,000; for that ending with the 31st inst. there will be a deficit of \$2,500,000; and for the coming year the estimated surplus will be \$2,500,000.

**EGYPT.**—Several engagements have occurred between the British forces collected near Suakim and the Arabs under Osman Digna. On the 19th and 20th, a "reconnaissance in force" was made from Suakim toward Hasheen, where the Arabs were found to be massing in large numbers, and on both days fighting took place. Part of the British troops occupied an advanced position and formed an entrenched camp. While engaged in this work, on the 22d, they were surprised by a rush of Arabs who had been concealed in the defiles, and a desperate conflict ensued; but finally the Arabs were repulsed with heavy loss. The whole British force began to move towards Tamai on the 23d. Gen. Wolseley has evacuated Korti, and is withdrawing his troops towards Dongola. The heat is intense, and there is much sickness.

**DOMESTIC.**—On the morning of the 23rd, the temperature was below the freezing point, as far south as Mobile. The highest temperature reported was 65° at Key West; the lowest 11° below zero in Michigan. Snow fell on the 22d at Danville, Va., and in adjacent parts of North Carolina, to the depth of ten inches. A heavy frost is reported in Mississippi, Louisiana and Texas on the night of the 22d, doing great damage to early vegetables and fruits. The morning of the 21st is said to have been the coldest known in New York in this month since 1872, the temperature at 6 A. M. being 5°. The Delaware river at Easton, Pa., was entirely frozen over, for the first time this year. The canals were also closed by ice. The night of the 20th, on the top of Mount Washington, is said to have been "terrific beyond description." The wind had a velocity of 100 to 140 miles per hour, and the spirit thermometer marked 48° below zero.

The President has nominated and the Senate confirmed Edward J. Phelps of Vt. as Minister to England; George H. Pendleton of Ohio, to Germany; Robert McLane of Md. to France; and Henry R. Jackson of Ga. to Mexico; also Joseph S. Miller of W. Va. for Commissioner of Internal Revenue; John C. Black of Ill., Commissioner of Pensions; Martin V. B. Montgomery of Mich., Commissioner of Patents; J. D. C. Atkins of Tenn., Commissioner of Indian Affairs; Malcolm Hay of Pa., First Assistant Postmaster General; and several other officers of different departments. Edward D. Clark of Miss., was confirmed as Assistant Secretary of the Interior on the 17th, but died on the 23d, and the President then nominated Henry L. Muldrow of Miss. for the position.

## ALKETHREPTA

There is a large and increasing demand for this Superior Chocolate, and we would call special attention to it as an exceedingly wholesome beverage for the healthy and ailing, children as well as adults.

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col. line.....	15	47	1 35	2 52	4 71

Eight words count for one column line, and twelve lines one-sixteenth of a page. For more complete list of rates send for circular.

Four insertions or less, to be prepaid; others may be paid for monthly.

Advertisements received till 12 M. on Sixth-day for the number of the succeeding week.

FRANKLIN E. PAIGE, Publisher.

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## NOTICE.

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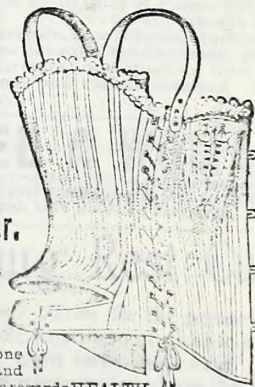
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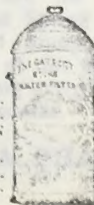
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## PATENTS

American and Foreign Patents procured for inventors; papers and drawings prepared, etc., by Dr. DANIEL BREED, cor. 8th and F streets, opposite south front of Patent Office, WASHINGTON, D. C., Room 40. Dr. B. was many years in the Patent Office, has 30 years' experience, is a chemist, translator and attorney. He can refer to Senators, Congressmen, government officials, and to many inventors and Quakers from Maine to California. Also Pensions and Claims obtained. No charge for advice. Please write. 33-17

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# Friends' Review.

VOL. XXXVIII.

PHILADELPHIA, FOURTH MONTH 4, 1885.

No. 35.

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## HAVERFORD COLLEGE.

The Alumni Association have published the exercises at the Semi-Centennial Celebration in 1883, the Annual Address in 1884, and the Semi-Centennial number of "The Collegian," in a pamphlet containing 162 pages, which can be obtained of B. H. Lowry, Treasurer, No. 429 Walnut St., Phila. Price, \$1.00.

THE TWENTY-FOURTH ANNUAL MEETING of the Friends' First-day School Association of Philadelphia and its vicinity, will be held at the Meeting-house on Twelfth Street above Chestnut St., on Third-day Evening, Fourth month 21st, 1885, commencing promptly at half-past seven o'clock.

WILLIAM M. LONGSTRETH,  
Secretary of Exec. Committee.

35-31

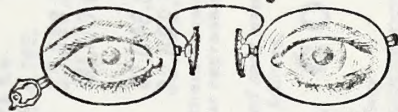
REMOVAL.—My Law Office, heretofore at No. 367 Fulton Street, is now in the Garfield Building, Room 105, Brooklyn, N. Y.

SILAS A. UNDERHILL.

Fourth mo. 1st, 1885.

35-11

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THE  
Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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For Friends' Review.

THE LORD OUR RIGHTEOUSNESS.

Since the publication of two articles in *Friends' Review* on "The Truth as it is in Jesus," many evidences of a cordial approval of their sentiments have reached the writer; as well as most earnest testimonies, on every hand, to the great need there is at this time of a wider dissemination of true Scriptural teaching in regard to Christian sanctification,—which those essays were intended to present. Among these are letters from influential Friends, especially in the West, whose personal character, as well-instructed and earnest advocates of the cause of Christ, and also their prominent position in His Church, give a recognized authority to their judgment.

On the other hand, our friend Wm. P. Smith, of Iowa, expresses very courteously in a recent communication to *Friends' Review* his dissent from some of the arguments and conclusions of those essays, and doubtless gives utterance to the opinions of other sincere and earnest Christian workers, who have accepted as Scriptural doctrine the modern teaching in regard to an instantaneous "eradication of all tendencies to evil," and the immediate and complete "destruction of the body of sin;" and have been led to believe that these views of sanctification were in accord with those held and taught by our early Friends.

It is in no spirit of controversy that I shall endeavor lovingly to reply to his enquiries, by showing that the very passages of Scripture to which he refers prove, beyond a doubt, the correctness of the positions taken in the articles on "The Truth as it is in Jesus."

The point at issue, it will be remembered, was this: An American critic, in arraigning Theodore Monod's doctrinal teachings, had said that the Apostle Paul taught that the "Body of sin was *destroyed*, not simply overmastered and *rendered powerless* by the stronger Man who now dwells in the heart," &c., &c., &c.

The answer was that this was *not* the teaching of the Apostle, although the King James translation of his Epistle to the Romans thus erroneously interprets him.

The word *Katargethē*, which he there used, was shown to mean exactly "*rendered useless*" or "*powerless*"—"made of none effect"—neutralized—*not* "*destroyed*;" and to be similarly rendered almost uniformly in the New Testament.

Now let us look at the two passages in Paul's Epistles to the Corinthians, quoted by our friend, where this verb, *katargeo*, is rendered "*done away*;" an expression which he conceives to be the practical equivalent of "*destroyed*," and so he argues for the "*destruction of the body of sin*," as the Apostle's true meaning in Romans.







At the outset of this examination, I would plead that no one should think such investigations to be tedious, or useless, when reverently conducted. An able English writer, Dr. Goulbourn, truly says: "Holy Scripture is the expression of the mind of the Holy Spirit. He therefore who sifts a Greek or Hebrew phrase, occurring in the Old or New Testament, with a view of ascertaining its fine shades of meaning, is investigating the sublimest of all subjects; he is exploring, so far as man may explore, the thoughts of Almighty God."

I will not, therefore, further urge the great preponderance of authority in the translation of the Greek verb in other places, nor show, as would be easy to do, that "*done away*" does not at all mean a final destruction,—because in the examination of disputed points of Scriptural doctrine all translations are useless, save so far as they indicate the opinions of eminent Christian scholars.

No one would think for a moment of erecting a system of theology upon any human interpretation of the written word of the Lord. The Holy Spirit, who inspired the Divine Oracles, has the gift of tongues in His keeping, and He always uses the word that conveys His real meaning. *This* we are all, I trust, seeking to arrive at and to accept, rather than the teachings of any man "whose breath is in his nostrils."

"*Thus saith the Lord,*" is the only authority that His Church has any right to recognize, or His servants any right to obey. Take, then, the two passages referred to. The first is found in I Corinthians xiii. 10, where Paul is speaking of our present limited vision, and as a necessary consequence, our partial teaching, at the best. He says:

"For we know in part and we prophesy in part; but when that which is perfect is come, that which is in part shall be *done away*." (*Katargēthēsētai*.) The Apostle most certainly does not here mean to say that when the truth shall be more fully revealed to our enlarged vision, the portion of that eternal truth which hitherto the Lord has been pleased to manifest to us will be *destroyed*. He evidently is explaining that it will be *superseded*, of necessity—lost and swallowed up in the larger revelation; and yet all comprehended in it, as a perfectly consistent and essential part of the glorious whole.

So with prophecy—our methods of stating that truth, as it had been only partially unfolded to us; they will be "*rendered useless*"—"made of none effect" (*Katargēthēsētai*)—because of our enlarged apprehension—not *destroyed*. The "part," both of the vision and of the prophecy, will ever be found to occupy a vital and important position in the vast cycle of God's infinite and unchanging Truth; now progressively unveiled to us, as we are able to bear it, and one day to be more completely revealed, when we shall see as we are seen, and know even as we are known.

Exactly so, also, with the other passage quoted from II Corinthians iii. 7. The Apostle is speaking of the Law of God, written by His own hand on tables of stone, and delivered by Himself to Moses on Mt. Sinai; and yet which was then giving place

to the "more excellent glory" of His own personal manifestation in His dear Son: "But if the ministration of Death, written and engraven on stones, be glorious, which glory was to be *done away*," &c., &c. (*Katargoumenon*), rendered in the Revised Version, "*is passing away*."

Surely no Bible student can plead that the word means *destroyed* in this place. Our Lord and Saviour said that He "came not to destroy the Law, but to fulfill it." The evident meaning is perfectly consistent with the uniformly correct use of the Greek verb, *Katargeo*, by the Apostle Paul, that with the fuller manifestation of God's purposes, in the New Covenant, the Old Dispensation of the Law had been *rendered of none effect*, supplanted, not *destroyed*: the Law of the Spirit of life in Christ Jesus having made God's children free from the law of sin and death.

Passing now to the concluding question of Brother Smith, "Is it not the teaching of the Scriptures that Christ was manifested to destroy the works of the Devil?" I would answer: Most unquestionably. The word used here in the original text will be found to be a very different one, for though another Apostle is writing now, yet the Holy Spirit is still inspiring the message, and He uses the word that expresses His real meaning. The "work of the Devil" is to destroy the soul; and if we were left to ourselves, in our helpless and fallen condition, he would speedily accomplish that work with us all. His work again is to ruin the world, and to retard the advancement of Christ's kingdom within it; and we read that the world, left to itself, lies in the arms of the wicked one.

But Christ was manifested that He might destroy (*lusē*) the works of the Devil; and He is doing it most effectually and surely. He does not destroy the world in order to redeem it, but He is gradually permeating it with His own sweet life and love, as it is willing to receive Him, and is winning it over to Himself by His Gospel of peace and salvation. And this blessed work will go on, until all those who sit in darkness will see a great light, and the kingdoms of this world will become the kingdoms of our Lord and of His Christ.

So with each soul in whom that light shines and who accepts His glad tidings of deliverance and peace: "Sin shall not have dominion over it." "The law of the Spirit of life in Christ Jesus hath made it free from the law of sin and death." The "work of the Devil" is destroyed in that soul (*lusē*), for it is redeemed and delivered by a stronger than he; and *abiding in Christ* it is preserved from the enemy's power.

Let the Apostle John speak for himself as to his meaning: "And ye know that He was manifested to take away our sins, and *in Him is no sin*. Whosoever *abideth in Him sinneth not*. \* \* To this end was the Son of God manifested that He might destroy (*lusē*) the works of the Devil." I John iii. 5, 6, 8. It would have been impossible for our brother to have quoted three passages of Holy Scripture more directly in accord with "*The truth as it is in Jesus*." The question at issue is a mo-







mentous one. The difference between the teachings of the Holy Scriptures on this vital doctrine of Christian sanctification, and some extreme dogmas that are prevailing in certain quarters, is all the difference between truth and error; between a delusive theory which leads to disappointment and too often to a fatal reaction, and that blessed experience which many of the righteous in all ages have rejoiced in,—and which our Early Friends abundantly testified to,—of a holy, humble *abiding in the Lord Jesus*, who “kept them from falling,” and who of God was made unto them wisdom and righteousness, and sanctification and complete redemption.

I rejoice, however, in believing that, with His truly redeemed followers all apparent divergencies are reconciled *in Him*, and that many who may be imperfect or defective in the definition of their theology are yet seeking to abide in Him, and so really know in large measure that the “law of the Spirit of life in Christ Jesus hath made them free from the law of sin and death.”

To all such—whether they agree with me in these earnest views of the truth as it is in Jesus, or not—my heart goes out in unfeigned and fervent love and in prayer for a blessing on their word and work, so far as these are in harmony with that truth; and I would close with a heartfelt acceptance of the Apostle's salutation: “Grace be with all them that love the Lord Jesus Christ in sincerity.”

THOMAS KIMBER.

New York, Third mo. 23d, 1885.

For Friends' Review.

#### WAS WATER BAPTISM TOLERATED AMONG EARLY FRIENDS?

On account of some allusions to this subject in the extracts cited, a few weeks ago, from the evidence in the case under litigation last year in Canada, a new examination of the proofs in the matter has been made, with the aid of one whose research in regard to it has been exhaustive.

The most plausible assertions have been borrowed from the late Robert Barclay's work on “The Inner Life,” &c. Mention is therein made of Humphrey Wooldrigg, a minister, who, in 1658, baptized a woman who “declared that she was moved of the Lord” to desire it. George Fox, while disapproving of this action, saw the honest weakness of Wooldrigg, who “did such a thing once, and no more,” and passed it by; and afterwards Wooldrigg wrote a book against the Baptists.

That, at so early a period (George Fox only began to preach in public about 1647) there was not a considerable diversity of views on such a subject among the members of the newly gathered Society, is extremely remarkable. The only other apparent instance of it, also referred to in R. Barclay's book, occurs in a letter to Margaret Fox, dated Ninth month, 20, 1660, found in the Swarthmore Correspondence. In this a vague anonymous rumor is mentioned, that in Somerset-

shire “some baptise.” Approval or “toleration” of this on the part of the body is not suggested; and there is no proof that a single meeting of Friends, or any one of their recognized ministers or accredited members, ever deliberately assented to the propriety or allowance of water baptism among Friends. Charity towards those of other denominations, not convinced of the truth as held by Friends, they rightly exercised. This is clearly expressed by Barclay and others; although some such expressions have been wrongly used, by partial citation, to give an appearance of indulgence, on their part, of liberty of judgment about ordinances within the Society. It may be broadly and strongly affirmed, that no such diversity of opinion, no tolerance or allowance of water baptism or the “supper” as ordinances, existed, ever or anywhere, amongst early Friends.

John Crook having been quoted as approving such a tolerance, in the evidence above referred to, we have made a careful examination of the passage mentioned. It will be found in volume XIII of Friends' Library, page 280. There is reproduced J. Crook's publication, thus entitled: “Truth's Principles: or those things about Doctrine and Worship which are most surely believed and received amongst the people of God called Quakers.” Throughout the whole of this document, its author, then in his eighty-first year, speaks definitely in the name of the whole *Society of Friends*, whose unity, upon doctrine and worship, was then complete. When he refers, therefore, to any that believe otherwise, of whom he says, “we judge them not,” it is altogether clear that those are meant who are *not members with Friends*. To confirm this, it need only be recalled that of the twenty-four paragraphs of which this essay on “Truth's Principles” consists, besides a brief preamble and an equally brief conclusion, *every one* commences with the words, or their equivalents, “We believe;” *we* being the accepted members of the Society of Friends. The following is the greater and most important part of the paragraph from which a few words only were taken, by themselves, in the printed evidence before mentioned:

“We believe there is one baptism necessary unto salvation. Eph. iv. 5. . . . Christ, the substance, being come, the shadows flee away. And yet, wherever any believe they are commanded now by the same Spirit that commanded the believers to be baptised in the days past, either for the furtherance of the gospel, or trial of their faith, we judge them not; but this obedience is very rare to be found; and we could heartily desire, that all would consider seriously, whether literal sayings, observed only by outward reading, hearing by the ear, or inward impulses upon the heart by the Divine Power, are the motives unto obedience in this kind. And if honesty and uprightness of heart may be heard, we believe and know, the many dead souls everywhere, notwithstanding their baptisms, will be so many witnesses against them, by their grovelling upon the earth,







as so many slain and killed men by the letter; while the Spirit's quickenings have not been in the true baptism into death. For we find by daily experience, that most men and women live like Pharaoh's lean kine, only to eat up the fat, and to envy those that are not so lean-souled as themselves."

From The [London] Christian.

#### GEORGE MULLER'S NEW REPORT.

The forty-fifth annual report of Mr. George Müller's many-sided work has reached us. No brief sketch can give any idea of its value. The first ten pages are devoted to a condensed statement of the writer's recent missionary tour of 21,000 miles, through India, in the seventy-ninth year of his life, thus consummating a desire which had been latent for nearly half a century.

Referring to the support of the institution during the same period, Mr. Müller says: "That it still exists, and is now in its fifty-first year, we most heartily praise God. As for every day's supply we continue to be dependent on Him, and are only able to carry on the work as He is pleased in answer to prayer and faith to supply us with means, it becomes us to acknowledge gratefully His kindness in having upheld this institution during another year, and for so long a period. Also, for preserving our extensive buildings from fire and other great calamities. Above all, we praise Him for the great amount of *spiritual* blessing which He has graciously vouchsafed to rest on the various departments of the work in hand." This spiritual blessing we find extends to the eighty-four schools of the Scriptural Knowledge Institution, the circulation of the Holy Scriptures, the missionary work, the circulation of religious books, pamphlets, and tracts, and the 2,160 orphans under his care. Devout recognition is also recorded of the amount of physical and mental strength with which in his seventy-ninth year he is blest.

Since the founding of the Scriptural Knowledge Institution for Home and Abroad in 1834, God has been pleased to send £1,012,770 simply as the result of prayer and faith, and by these means 95,143 children or grown-up persons have been taught in the 84 schools, entirely supported by the funds of the institution, besides the tens of thousands who have been benefited in the schools which are assisted by its funds. There are now in the 84 schools, 5947 pupils. There have been circulated in various languages, 189,359 Bibles, 647,775 New Testaments, 20,275 Psalms, and 205,084 other portions of the Holy Scriptures. In addition to this there have been circulated 80,219,334 pamphlets and tracts. From the earliest days of the institution, missionaries have also been assisted by its funds, and for very many years a considerable number of them. On this object alone the sum £196,633 has been expended. No less than 6895 orphans "have been under our care," and five large houses, at an expense of £115,000, have been erected and fitted up for the accom-

modation of 2050 orphans at a time, and 110 helpers. "As to the spiritual result of these operations, we have the fullest reason to believe," says Mr. Müller, "that tens of thousands of souls have been blessed, but the day of the Lord alone will fully make manifest all the good which through His wondrous condescension has been accomplished during the last fifty years by means of the Scriptural Knowledge Institution."

The method adopted by the writer of the report is first to give a few specimens of the manner in which the Lord has provided the necessary funds for the past year for the orphans and all the institutions, and secondly to furnish some facts of interest concerning the objects of the institutions. "As this report, however, is intended for the spiritual benefit of the reader, so, as God shall help me, the whole will be interspersed with practical remarks as either the subjects or dates may lead to them, although these remarks may not be immediately connected with giving an account of our stewardship." And then follows the marvellous narrative of how God has sent the money in answer to prayer during the past twelve months, for the support of more than 2000 orphan children, and for the other institution. As usual, from all parts of the world has it come. The little notes accompanying the donations are as touching and beautiful as ever. Mr. Müller's "comments" are as good as a Bible-reading, and the careful and prayerful perusal of the entire report is truly a means of grace.

One very valuable statement by Mr. Müller we must not omit. "April 2, from Yorkshire, £200. This kind donor whom God has raised up for the institution within the last eight years, has helped us again and again in a similar manner in time of our need, without knowing it. I say, *without knowing about it*, for we never make known our wants. The reason why we refrain from this is not because we consider it sinful to let our Christian friends know that we are without means for the work of the Lord, but because from the beginning the Orphan Institution had for its especial object to strengthen the faith of Christians, and to encourage them increasingly to give themselves to prayer in all their necessities. We desire also to show to an unbelieving and sceptical age how much, even in the nineteenth century, can be accomplished by prayer and faith. On this account I never speak about the state of the funds except in the yearly Reports, and all my fellow-laborers are requested to refrain from doing so when we are in need, in order that the hand of God in sending to us help simply in answer to prayer may be clearly seen."

On page 24, Mr. Müller writes: "This morning the sum of £256 came in, but the expenses of the day were so great that the last sovereign was called for and we had nothing left at all. The next day (Dec. 8) £140 came in, but all was called for again, and thus up to Dec. 12 we were continually without any balance in hand though helped day-by day."







"In this state of things we continued till the 19th, when our balance was reduced to £7 os. 4d. I mention these particulars because some of my readers may suppose that our trial of faith as to means existed only forty-six years ago. Ever since the commencement of the work we have gone on in the same way, and have acted on the principles on which the institution was first begun. See, therefore, Christian reader, how truly blessed it is to have real trust in God; and not only to say 'I rely on God,' but in reality to do so. Our daily average expenses for the orphans alone amount to £72 os. 4d., and all we had left on Dec. 19, 1883, amounted to £7 os. 4d."

Meanwhile, Mr. Müller's own pastorate at Bethesda is not forgotten. The Sunday-school contains about 400 scholars, of whom 77 are believers, and 24 were recently in an anxious state about their souls. The teachers are all Christians; "for we deem it unscriptural," says Mr. Müller, "that persons who do not profess to know the Lord themselves, should be engaged in giving religious instruction to others." From the orphanage fifty of the boys have been sent out to learn a trade or business, and 135 of the girls have been sent out as domestic servants. Of these latter 78 were believers, and altogether 111 have been converted during the year.

For Friends' Review.

"If any man sin we have an Advocate with the Father, Jesus Christ the Righteous."—1 John, ii: 1.

Christ is here represented as the advocate of His believing children; not of those who have never accepted Him and retained Him as their advocate. For He will not appear as an advocate for those who reject Him as the only way of approach to the mercy seat. His advocacy is not at a bar of justice, but at the bar of *grace*; at the foot-stool of sovereign *Mercy*. The question of guilt is already settled; is admitted and confessed. His plea is not one of innocency; not one to *prevent conviction* of the party arraigned, but to prevent the execution of the guilty. No plea of excuse can ever be entered. Sinners are prisoners of hope in the mercy of God in Christ Jesus. The sinner cannot plead for mercy in his own name, for he deserves none, *he is an outlaw*, lost and helpless. He must have an advocate, to present his case at a throne of mercy even, for to those out of Christ, God is a "consuming fire." Mercy, not justice, has been God's rule of administration ever since man first sinned. Man has only lived by suspended justice. Law and mercy met in Christ. For Christ is the end of the law for righteousness to every one that believeth.

Christ has not paid our debt in such a sense that we do not still owe it. He has not atoned for our sins in such a sense that we do not still *justly deserve* punishment. One person cannot, by suffering, remove the guilt of the guilty. It may be made the *ground* upon which a sovereign

may accept a *substitute* for the penalty, but justice *alone* would still demand the punishment of the guilty. Our forgiveness is just as much an act of sovereign mercy as if Christ had never *died for us*.

Christ may plead as our advocate, that He has voluntarily suffered the penalty of the law in our *stead* as a *condition* upon which we may be forgiven; and if we have trusted our cause in His hands, and rely solely on His sacrifice made for our sins, having duly *repented* of them, we shall be accepted of the Father for His sake.

N. H. BALLENGER.

Spiceland, Indiana, Third month 16th, '85.

## RELIGIOUS INTELLIGENCE.

THE LUTHERAN declares that the influence of the Church colleges of the denomination may be equal to that of the theological seminaries. The latter receive the student at a later period of preparation, when the habits of study and the general trend of character have been to a great extent fixed. Weakness in the college, whether intellectual or spiritual, cannot, under ordinary circumstances, be counteracted by any amount of strength in the seminary; while strength in the college will more frequently carry the student successfully over difficulties that he may encounter through weakness in the seminary. The colleges, therefore, should be manned by scholars of thorough and wide culture, positive faith, and aggressive Christian character, who will stamp their personality deeply upon the successive generations of students who pass under their control.

THE evangelistic movement among University students in Scotland appears to be developing in a remarkable way. Professor Greenfield and a deputation of Edinburgh students have proceeded to Aberdeen to initiate meetings in the northern University similar to those being held in the Scottish capital. Other deputations we learn are to visit Glasgow and St. Andrew's for a like purpose. This spiritual revival among the future leaders of Scottish thought and action is likely to exercise a most potent and blessed influence, not only on the British nation, but in all the lands whither these young men may go.—*The (London) Christian*.

IT WOULD be foolish to say that Christianity has no difficulties to meet in Japan, but it is certain that many serious difficulties are not found here. There is no caste system, as in India; no one religion holding bigoted sway over the body of the people, as Mohammedanism does in Mohammedan lands; there is a stable and enlightened government; while there are many who cling to the old ways, there is a large number who welcome new ideas; the people in general are not so completely devoted to the one object of getting money as the mass of the Chinese are; while there is not much wealth, there is not much of such hopeless poverty as is found in some







lands, and the people are able to support Christian institutions; the Christians, too, in general recognize their duty to do their part in spreading Christianity. Such considerations as these do not show that Japan is to become a Christian nation at once or without effort, but they do give great encouragement to earnest effort and large hopes. Another very pleasant thing in Japan is the spirit of Christian union among missionaries and churches of various denominations. Probably no land gives a better example of Christian union than Japan does. An example is the Young Men's Christian Association of Osaka, in which members of churches founded by five missions unite. They are hoping to build a hall for union meetings in the heart of the city, and hope to borrow money for it from friends in both England and the United States. Still another pleasant thing is the love of the word. At preaching services a large part of the congregation will be seen to have Bibles in their hands, and will look up the places read or quoted. The New Testament is now published in a very neat and convenient little volume; the translation of the Old Testament is also making progress, and now about half of it is published.—*Christian Union.*

A FAMOUS Mohammedan has lately become a convert to Christianity in the city of Calcutta. His name is Abdul Haqq, which means Servant of the Truth. He was born a Brahman of the Brahmans, and during the greater part of his life lived in the Punjab, earnest in all the rites of the Hindu religion. About twelve years ago, he learned something of Mohammed. He was fascinated by his character, adopted his belief in the one God, and went over to the Mohammedans. Proud of their convert, the Moslems gave him the best Mohammedan training that Delhi could afford. They then sent him forth as a *maulvie* or teacher, with a signet ring as the visible proof of his unequalled knowledge of Mussulman, Arabic, and Sanscrit lore, to go as their champion from place to place, in order to build up Mohammedanism, and win to it converts from other religions.

Wellington Square, Calcutta, is a favorite resort of preachers. There, within a few yards of each other, may be seen large crowds gathered round the Brahmo preacher, the Christian missionary, or the Mussulman *maulvie*; and for some time after the coming of Abdul Haqq, the Mohammedans had always the largest audience. Unable to make real converts from Christianity, they bought as many as twelve poor Europeans from the back slums of Calcutta, to put forward as converts to Mohammedanism. They put on them the correct Mohammedan garb, and then pointing to their attire as a proof of their having renounced the faith and dress of their ancestors for the creed and costume of Islamism, asserted that they had done so at the sacrifice of lucrative employments, and of the good-will of their countrymen. This is the foundation for the reports that many Christians have gone over to Mohammedanism. By-and-by

it came out that these conversions were a sham, the converts themselves making no secret of the fact that they had only done it for cash.

Meanwhile, Abdul Haqq, in order to meet the Christians in controversy, had been obliged to study the Bible. This first led him to doubt the truth of Islamism. About the same time some Mohammedan tracts abusing Christianity were being met by Christian tracts, one of which fell into the great *maulvie's* hands. Its searching questions set him thinking, and a few words he overheard from Dr. Thoburn, who daily preached within a few yards of him, induced him, with new motives, still further to study the Bible for himself. Soon after, unprompted by any Christian, he attached to each of the mosques with the mark of his well-known seal, the following notice in Urdu:—

“NOTICE.

“Be it known by the learned among the Islamites, that their servant, Abdul Haqq, a follower of the traditions, wishes to represent to them that he has been coming to Calcutta in the interests of the spread of Mohammedanism for the space of nine years. More especially during this year 1884, has he spread Mohammedanism so much as to have established a mission in opposition to the Padri Sahibs (Protestant missionaries). During this time a Bible fell into my hands, from which it became evident to me that Mohammed Sahib had taken from those very books that from which he had composed the Koran. Hereby I therefore publish my conviction that Mohammed is not the prophet of God, nor is the Koran the Word of God. If any gentleman can make any apology in defence of Mohammedanism within a week, let him do so, establishing it with proofs from the writings of the Koran; if not, after eight days I will become a Christian.

“ABDUL HAQQ,

“Maulvie of the Mohammedan Community.”

A great crowd of Mohammedans, headed by two of their most influential men, came to his house and did all they could to persuade him not to disgrace himself. To this he replied that it was better to disgrace himself in the sight of the world than to be disgraced in hell. Even after he was safely housed in some little rooms which Dr. Baumann has had built for inquirers behind his house, his life was attempted, but saved by another Hindu seeker after the truth, who happened to be with him. Soon after this Abdul Haqq publicly renounced Mohammedanism in the very spot where he used to preach it.—*Friend of Missions.*

THERE is a great want about all Christians who have not suffered. Some flowers must be broken or bruised before they emit any fragrance.

WHERE God puts it in the hearts of His children to pray, it is certain that He is going to pour down His Spirit in abundance.







## RURAL

**BREAKING COLTS.**—This question is very broad and I am at a loss to know where to begin, but I will take up the subject of the care and management of horses, including, perhaps, the breaking of colts. My opinion in regard to the breaking of horses is that the proper way to do it is by kindness, and that the majority of balky horses are made so by their drivers and breakers. I have had some experience in breaking colts. I had three colts two years old in the spring, and I employed a man who had been employed at the Bates farm in Watertown, thinking his experience was better than mine, to break these three colts. One of them was a thoroughbred. She was one of those high-strung, spirited horses, of the kind that seldom wait for the driver to get into the carriage before they go off. She had been owned by a doctor. I gave instructions to this man to be very careful with this particular colt. I told him that the others would probably do very well anyway, but that this one was high-strung and if he whipped her he would be unable to do anything with her. I came into Boston on business and returned at noon. He said he had harnessed the colts and had got along well with them except with Victoria, for that was her name. She was rather stuffy, but he said he would get along with her. I said

"DON'T STRIKE HER, BUT COAX HER."

"She don't know what you want, but will be willing if she does." The next day when I returned home he was near the station with that colt and as soon as I got within half a dozen rods I could see the whip marks that had been made as thick as my finger. "Didn't I tell you not to strike the colt?" I asked him. He said he couldn't do anything with her without whipping her, and added, "If you don't like my driving you may drive her yourself." I said I would. I told him to sit still and not drive her any more. She was backed up against the fence and would not start. I took hold of the bit, but she refused to come. She looked around and saw that he was sitting there and shook her head. She said plainly, no, she would not start. I patted her and finally got her up to the stable. I went out the next morning and harnessed her and said I would drive her. The man said, "All right, drive her if you want to." I said, "I am going to break this colt myself. You open the door and I will drive her out." I spoke to her, and she looked around and said, "I am not going out." I told the man to give her some oats. He did so, and she took the oats for two or three minutes. He said, "Is that the way you break the colt?" I said, "Yes, that is my way of doing it." The colt soon forgot her obstinacy and started and went off. I drove her myself for four or five days and she was as well broken a colt as ever I knew. Of the three colts she was the best broken. Kind treatment is what all horses need. If this man had driven this colt two or three days more no other man nor I could

have driven her.—*J. R. Farnum, at Farmers' Meeting, reported in Mass. Ploughman.*

**SHALLOW UNDERDRAINING.**—An inquirer wishes to know if underdrains only two feet deep, and placed rather near together, are not better than drains of three feet and more remote—he thinks the water will find its way more readily into them, and that he will avoid digging much of the hardpan which lies two feet or more in depth. In answer to this inquiry, we give our opinion, derived from much observation, that the deeper drainage will be best, for several reasons. The first and most important is its greater permanence and durability. A shallow drain receives the turbid surface water, the sediment from which is gradually deposited, and ultimately obstructs the channel. Being liable to freeze in exceptionally cold winters, when not protected with snow, the tiles are displaced and crevices formed, through which muddy water is discharged into them. It commences with small beginnings, and the openings are gradually enlarged until the efficiency of the drains is destroyed. An additional foot in depth, in the more solid subsoil, avoids this difficulty.

The objection has been made to deep drains, that the water cannot find its way through so much solid earth down into them. A moment's reflection will show the error of this objection. Every underdrain is expected to receive water after flowing nearly level through the soil at least one rod on each side, and the fact that wet land is made dry by underdraining at this distance shows the correctness of the common opinion. If water can thus find its way horizontally sixteen feet, there will be no difficulty in its passing directly downward only three feet. Tile laid near the surface is more apt to become obstructed by the roots of plants than at greater depth.

But we are not in favor of cast-iron rules in draining, nor in other operations. In gravel and loose sand, greater depth must be given than in heavy clay. Where there is no danger from frost, a drain thirty inches deep in clay is more secure than at forty inches in loose gravel and sand. In loose soil more pains must be taken to secure the joints from displacement. If the channel is laid with stone instead of tile, the loose soil will often find its way down through crevices, and the drain become obstructed. A clayey soil becomes compact and adheres together so as to require less care in preventing small crevices. A deep, well-laid tile-drain will continue in successful running condition for ages, where a shallow one will become deranged, choked and useless in a comparatively few years.—*Cultivator.*

OH, how thankful I am that my course of discipline has at last driven me, though ever so feebly, to reflect! I seem to have been driving all my life head foremost; getting glimpses, indeed, of new lights, new truths—which sometimes I could almost believe were my own, I saw them so brightly.







—but yet never practically governed by them. The very strong possession which that notion about the St. Simonians got of my fancy when I was with you, I believe has been made useful to me, for I have been driven to ask myself what I am myself, and I find that all the mischiefs I discovered in others and in the 'age were really rioting in myself. Of all spirits, I believe that the spirit of judging is the worst, and it has had the rule of me I cannot tell you how dreadfully and how long. Looking for the faults, which I had a secret consciousness were in myself, in other people, and accusing them instead of looking for their faults in myself, where I should have been sure to find them all, this, I find, has more hindered my progress in love and gentleness and sympathy than all things else. I never (knew) what the words "Judge not, that ye be not judged," meant before; now they seem to me some of the most awful, necessary, and beautiful in the whole word of God.—*F. D. Maurice.*

A CALM hour with God is worth a whole lifetime with man.

## THE FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 4, 1885.

THE NEW CIVILIZATION.—If there be a sense in which it is true that "there is nothing new under the sun," at least the name of novelty is often given to things venerable with age. Lately, much has been said of the "new education," and the "new theology." The former is chiefly a return to the natural method of acquiring knowledge, as always employed by the self-taught; of things first, then of words and thoughts; of words, not by themselves, but as connected with things and thoughts; and the use and command of powers, mental and bodily, as the great end and aim of education. The new theology is marked by an effort to throw off the incrustations made by human dogmatism upon the surface of Bible truth, so as to reach its central reality. So far as it does not substitute one rationalism for another, it is only a return to the old record; with attention also to the injunction of the Scriptures, to regard constantly the teaching of the Paraclete, who was promised to lead men "into all truth."

Now, too, we have the advocacy of the "new civilization." Nearly nineteen hundred years ago this was introduced into the world; by Him who said, "This is my commandment, that ye love one another, even as I have loved you." His apostle John wrote likewise: "A new commandment write I unto you, which thing is true in Him and

in you; because the darkness is passing away, and the true light already shineth. He that saith he is in the light, and hateth his brother, is in the darkness even until now."

It appears to be regarded in some quarters as a discovery belonging to advancing intelligence, that the "Golden rule" is the best rule for the conduct of society; the real secret of the highest civilization. Philosophers call it *altruism*; even a sort of religion has been proposed, called the worship of humanity. But, under all, may be seen the working of the leaven of Christian truth and principle, by which, in the end, all kingdoms and communities are to be made into one, under the reign of the Prince of Peace.

The *Christian Union*, in a late number, has a communication from an officer of the "Sociologic Society of America," containing the following passages:

"The Society believes that the law of correlated interests, 'Thou shalt love thy neighbor as thyself,' is essential to individual, social, and national progress, and should form the basis of a new social system, and to promote the same the Society was formed for its study and propagation. It seeks by educational methods to spread a knowledge of the necessity of the application of this law as a religious and economic principle governing human development. It is not debarred, by its rules, from even entering into the practical application of the principle it recognizes as a fundamental law of the new civilization—the principle of co-operation, productive and distributive—but such is not its present intent or work. It has held public meetings in New York and Brooklyn during the past winter, for the purpose of disseminating these ideas and of discussing them with any interested.

"We, as a society, fully hold 'that the world is entering upon a terrible era, an era of internal and domestic warfare such as has never been seen.' We also hold that this era of destruction, of great dynamic force, is the winding up or end of the present order of life—the order of struggle, of conflict, of competition, of disunited interests. The order that is yet to be evolved from out the present chaos of social conditions is one of co-operative action, of associated interests, of harmony. And this order is only to be brought about by obedience to the Golden rule—loving our neighbor as ourselves, or making the interests of the neighbor identical with our own. Further, we hold that in this evolution of a new and higher order of social life—one removed from the present by a distinct degree of development—Christianity comes as a ruling force and power in the lives and souls of men; it comes as a spiritual force transforming the world, because its Divine Founder, through spiritual and human growth, is coming into closer union with humanity, and is thus prepared to establish His kingdom upon the earth."







IN THE SAME PERIODICAL, some time since, a proposition was made for an occasional "closing of the churches," on the first day of the week; all the ministers and workers going, instead of their usual services, out to the highways and byways to seek those who never enter places of public worship. However practicable or otherwise this may be in the manner proposed, there is something very suggestive in the thought. Must there not be a duty somewhere, and at some time, to obey the word of the Master, to "compel them to come in?" It is reported, we do not know how correctly, that the Salvation Army is growing weaker in its operations in this country; although such does not appear to be true in regard to it in Europe and Asia. It would seem to be a reproach to all the churches, that only in so crude and violent a manner as the campaigning of that army can efforts be made to reach effectually the untaught masses, with the message of the Gospel. Surely, even in the very heart of Christendom, not yet has the Gospel been preached, as was commanded by our Saviour, "*to every creature.*"

AN ADDRESS has been sent, within a few weeks, to the Pennsylvania Legislature, by the "Representatives of the Religious Society of Friends for Pennsylvania, New Jersey and Delaware;" commonly called the Meeting for Sufferings of Philadelphia Yearly Meeting. It sets forth in strong language the evils resulting from the liquor license system now in force, especially in Philadelphia; calling attention also, with a protest, to a bill pending for the repeal, to some extent, of the law forbidding the sale of liquor in Fairmount Park. The Address closes thus:

In view of the present state of society in connection with the wide-spread and deplorable evils resulting from intoxicating drinks, we believe that a full compliance with the precepts of our Lord and Saviour will lead men away from an indulgence in that which would promote intemperance. So also as those who administer the government are imbued with the pure teachings of the Gospel, wise legislation will follow, the tendency of which shall be to foster all pure and elevating influences, to lessen the causes that lead to vice and crime, in short, to promote, so far as laws can do, the general good.

We also believe that we will be following the spirit of our Saviour's teaching and example, if while seeking to uphold the high standard which He has set up, we heartily welcome every measure of true reform and every legislative enactment in the right direction, imperfect though it may be in its operation; believing it will be the experience of governments as well as individuals, who endeavor

in singleness of heart to do good, that every advance of truth and right clears a way before it for its further progress.

In conclusion we desire to express our sincere sympathy with you in your responsible and difficult position, while we feel impressed with its true dignity and the opportunity it affords for the noble work of promoting the real welfare of your fellow citizens. We would commend you to "God who giveth wisdom to all men liberally and upbraideth not," if they ask aright, and would remind you that He has declared, "Them that honor me I will honor, and they that despise me shall be lightly esteemed."

IF OUR FRIENDS who visit various localities during the summer would send us information of desirable Temperance Hotels, in different parts of the country, it might be the means, through advertisement or otherwise, of such knowledge being diffused; to the advantage of our readers, and also, to the encouragement and profit of those who maintain houses furnishing good accommodation without the objectionable features often met with in public places.

#### DIED.

KNOWLES.—At East Farnham, Province of Quebec, Third mo. 13th, 1885, Levi Knowles; a member and minister of Farnham Monthly Meeting of Friends, aged 77 years.

He died trusting in Jesus, and fully believing that "to depart and be with Christ is far better."

When near the end, his face drawn with the intense agony he was enduring, his daughter bending over him said, "Father, in such an hour as this, Jesus is precious, isn't He?" The expression of pain for an instant cleared away, and his countenance shone with gladness as he responded with a fervent "yes." One of the last expressions that passed his lips, as the suffering became almost unendurable, was "Jesus take me, take me, take me."

The Meeting and his family feel deeply their loss, but rejoice in his joy, as he rests from his labors in the presence of his Lord.

CLARK.—At his residence near Carthage, Ind., the 18th of Third mo., 1885, John Clark; a member and Elder of Carthage Monthly Meeting of Friends, aged 90 years.

This dear Friend was a native of North Carolina, but removed to Indiana in the prime of life, mainly on account of the evils of slavery. Possessed of a strong mind and good judgment, he was from early life a valued member in the execution of church regulations, and his devotion to the cause of Christianity made him much esteemed. His regular attendance of meetings, both for worship and discipline, even after he became very infirm, is one among many evidences of his devotedness. Truly he has been gathered as a shock of corn fully ripe, in a good old age.

WILSON.—Mary Addie, daughter of Nathan W. and Anna Wilson, died Second mo. 6th, 1885, at the home of her parents, near Marcus, Cherokee county, Iowa, aged nearly 17 years. She was a member of Honey Creek Monthly Meeting, Hardin county, Iowa.

She was converted in her fourteenth year. She bore a lingering illness of about ten months with unusual patience. It was evident that she was sustained by







Divine power. At different times she testified that she was waiting the Lord's will. The last two weeks her sufferings were intense, and she prayed often that she might be relieved soon, if it was His will. The night before her death she expressed an assurance that she would be released to-morrow. After asking her brother and sister to meet her in heaven, she had little more to say till her spirit took its flight.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

#### LESSON 21.

Fourth month 12th, 1885.

#### PAUL'S SHIPWRECK.

Acts xxvii. 27-44.

**GOLDEN TEXT.**—Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses. Psa. cvii. 28.

With our last lesson we left Paul, secure in the promise given him in the vision of the night, encouraging his exhausted and hopeless companions. The gale had continued for fourteen nights since they left Fair Havens, driving them to and fro in Adria. R. V.

27. The term *Adria* was not confined to the water now known as the Adriatic sea; in the apostolic age it denoted that natural division of the Mediterranean which had the coasts of Sicily, Italy, Greece and Africa for its boundaries.—*Smith. Deemed they drew near.* The peculiar sound of the breakers arrests the practiced ear of sailors long before others can distinguish it from the usual sounds at sea. Perhaps they also detected "the white phosphorescent gleam of a surf beat shore which is visible so far through even the blackest night."

The prospect of being able to run ashore must have cheered them all, but (28) the sailors were alarmed when they found how rapidly they were shoaling water. The ship might be cast upon the rocks before it was light enough to find a way to escape. In order to arrest the progress of the vessel more speedily, (29) they *cast four anchors out of the stern.*

30. *Flee out of the ship.* This action was the outcropping of the natural selfishness of the unregenerate heart. Their excuse was most plausible, for there is no doubt that anchors from the fore-ship, with long cables, would have held the vessel more steady.

31. *Except these abide in the ship ye cannot be saved.* He says "ye," not "we." Strong in God's promise, he had no shadow of doubt respecting his own preservation, but the promise of safety to all the crew was conditional on their own performance of duty.—*Farrar.*

32. Paul's right to name conditions—"since he alone in that wild night of peril had kept calm, and was therefore the virtual captain"—was recognized by the soldiers in their instant action in cutting the ropes with their short swords.

32. *Having taken nothing.* During those terrible days, when they stood face to face with the agony of death, it had been impossible to take regular food. Realizing the need they would have for all their strength in their final struggle with wind and waves, Paul (34) now besought them to rest and refresh

themselves, again assuring them of their safety, with a well-known proverb—I Kings i. 52.

35. *Gave thanks to God in presence of them all.* No hurry, no fear of ridicule from heathen soldiers and sailors, no imminency of peril was allowed by St. Paul to interfere, in his own practice, with the discharge of an obligation which he enforced in his teaching. I Tim. iv. 4.—*Cook.*

36. *And they also.* The hearty cheerfulness of the apostle was irresistible.

37. The number of men given indicates that the ship was a large one; probably her capacity was quite equal to the largest class of modern merchantmen.

38. *Cast out the wheat.* No longer needed for ballast; in order that the ship so lightened might be thrust as far as possible on to the beach.

40. And casting off the anchors they left them in the sea, at the same time loosing the bands of the rudders; and hoisting up the foresail to the wind they made for the beach. R. V.

41. *Where two seas met.* These words may refer to the channel, not more than a hundred yards in breadth, which separates the small island of Salomonetta from Malta.—*Hackett.*

42. *The soldiers' counsel.* They thought it would be poor comfort to escape from drowning only to be put to death by the sword; since Roman soldiers were answerable with their lives for their prisoners. Note the natural selfishness of the soldiers here, and of the sailors just before (v. 30) in contrast with the conduct of Paul.—*Peloubet.*

43. *Willing to save Paul.* If the prisoners were to be killed, equal justice, or injustice, must be dealt to all of them alike, and Julius felt that it would be dastardly ingratitude to butcher the man to whom under God's providence they all owed their rescued lives.—*Farrar.*

44. *Escaped all safe to land.* At a spot which, owing to the accuracy of Luke's narrative, can still be exactly identified.

### PRACTICAL THOUGHTS.

We must use the means appointed in order to receive help of God. "The ship's company could work out their own salvation, because God had been and was working for them."

There are no circumstances so urgent as to excuse us from performing our daily religious duties.

### TEMPERANCE NOTES.

THE Supreme Court of Iowa has, in a test case, declared the prohibitory law of that State constitutional in every particular. The following are the opening and closing sentences of Judge Rothrock's decision, as reported in the *Iowa State Register*:

"This is an action in equity by which the plaintiff, a citizen of Polk county, seeks to enjoin and abate a nuisance, which it is alleged the defendant keeps and maintains in a certain building in the city of Des Moines by selling intoxicating liquors therein contrary to law. A temporary injunction was prayed and notice of the application therefor







was served on the defendant, who appeared and the motion for the injunction was sustained, and the writ was issued and served on defendant.

"This appeal was taken from the order granting the temporary injunction."

"The law having denounced the defendant's calling and occupation as a nuisance, in the judgment of the law he was every day doing acts which produced great and irreparable injury to the plaintiff and other citizens; injuries that in the judgment of the Legislature ought to be enjoined and prevented by an action in equity. No earthly power is able to repair the injury which may be done by the maintenance of the nuisance from the commencement of the action until the final decree, and for that reason a temporary injunction is authorized by law.

"We have disposed of every question made by counsel in the case. We have pursued a different order in the discussion of the case from that adopted by counsel, and have not reviewed nor commented upon all the authorities cited. But we think we have fairly disposed of every question presented. The case has been exhaustively and ably argued, orally and in print, and we have given it our most careful consideration, and keeping in view that important and oft repeated rule that no court is authorized to declare an act of the Legislature invalid unless it is plainly, palpably, and beyond doubt repugnant to some provision of the constitution, we reach the conclusion that the court below did not err in entertaining the action and in granting the temporary injunction."

Affirmed.

MAYOR GRACE'S unfortunate suggestion to open the saloons after two P. M. on Sunday has been seized on by the rum interest, and bills are now before the Legislature to make such opening legal. Such a law would make New York a city in which no woman could walk on Sunday afternoon or evening. It would fill the streets with drunken and riotous men all the latter part of Sunday, just as is now the case in Liverpool and other British cities, which the Mayor quotes as examples. We do not wish to imitate England in a rum carnival which she herself bitterly deplores. Let us keep our city as peaceable, at least, as it has been in the past. Mayor Grace made his suggestion honestly, but ignorantly. He simply wished the man who is accustomed to drink his beer at dinner to have it on Sunday. But to open the saloons all Sunday afternoon and evening in order that the poor man may have his glass of beer at dinner on Sunday is to kill a mosquito with a Krupp gun. Infinitely more consequences will ensue than the poor man's getting his beer. All the low elements of society will gather in the 10,000 saloons of New York, and become a terror to all decent people. And, furthermore, the laborer's earnings of the week will be poured into the coffers of the liquor-seller, and the laborer's family go a-begging. The liquor-seller is the great enemy of the poor. He sucks up their wages like a sponge, and grows rich on their poverty. The defence of the poor (whom Mayor

Grace wishes to help) should forbid such a law for opening saloons on Sunday.—*Chr. Union*.

ACTION OF ALCOHOL ON THE HEART.—Dr. B. W. Richardson, of London, says he was recently able to convey a considerable amount of conviction to an intelligent scholar by a simple experiment. The scholar was singing the praises of the "ruddy bumper," and saying he would not get through the day without it, when Dr. Richardson said to him: "Will you be good enough to feel my pulse as I stand here?" He did so. I said, "Count it carefully; what does it say?" "Your pulse says 74." I then sat down in a chair, and asked him to count it again. He did so, and said, "Your pulse has gone down to 70." I then lay down on the lounge, and said, "Will you take it again?" He replied, "Why, it is only 64; what an extraordinary thing!" I then said, "When you lie down at night that is the way nature gives your heart rest. You know nothing about it, but that beating organ is resting to that extent; and if you reckon it up it is a great deal of rest, because in lying down the heart is doing ten strokes less a minute. Multiply that by sixty, and it is six hundred; multiply it by eight hours, and within a fraction it is five thousand strokes different; and as the heart is throwing six ounces of blood at every stroke, it makes a difference of thirty thousand ounces of lifting during the night. When I lie down at night without any alcohol, that is the rest my heart gets. But when you take your wine or grog, you do not allow that rest, for the influence of alcohol is to increase the number of strokes, and instead of getting this rest, you put on something like fifteen thousand extra strokes, and the result is, you rise up very seedy and unfit for the next day's work till you have taken a little more of the 'ruddy bumper,' which you say is the soul of man below."

#### A SLAVE HUNT.

The chase seems a passion innate in the human breast. In England our men of leisure and pleasure take delight in having a noble stag uncared, and then give chase and capture or kill the hunted victim. In Africa they turn a slave loose and hunt him down with fiendish yells. Human victims are so plentiful there that the life of the poor wretch is never spared, as that of the stag generally is here:

"That they are cruel—curiously and ingeniously cruel—we know from the description given us by Lieut. Vangele, the chief of Equatorville Station, of the methods of execution obtaining amongst them. Certain victims die by the knife alluded to above, and others have to afford to the bloodthirsty spectators the pleasures of the chase. These last are given a certain start across country, and then are pursued in full cry by all the people armed with spears and bows and arrows. An obstinate victim who will not run well causes disappointment, but others are said to make a 'fine run' before they fall pierced with arrows and spears."—*Baptist Missionary Herald*, January, 1885.

With such tribes, as are here described, on the







banks of the Congo, it is not surprising that Mr. Stanley had hairbreadth escapes and hostile *rencontres* during his first long voyage down the unknown, mysterious river! It is only fair to state that many of the Congo people are much more humanized than the two legged tigers above described.—*Anti-Slavery Reporter*.

### HEALTH.

**POISONOUS WALL PAPERS.**—The question of the poisonous effects produced by the use of arsenic in wall paper has come before the public of late frequently. During the past week investigation by the Health Board has proved that arsenic is used in the manufacture of wall paper in large enough quantities to produce disease.

The *Medical Record* of recent date, commenting on the use of arsenic, says: "From inquiry we have made, there can be no doubt that, with one exception, all grades of colored wall papers manufactured in the United States contain more or less arsenic. This practice of introducing a poisonous substance into a covering for walls is the more reprehensible from the fact of its being totally unnecessary. One firm in London, England, and one in New York produce wall papers having the most varied and brilliant coloring, which have not even a trace of arsenic in their composition, and there appears to be no reason for other manufacturers using poisonous colors, except that by doing so they make a higher profit on their manufactures. Arsenical colors are strong, and about half the price of non arsenical colors, and herein lies the secret of their persistent use by wall paper manufacturers; and it appears to us that the action of the Legislature is called for to put a stop to the practice. The public appear under the impression that arsenical poisoning from wall papers is due to portions of arsenic in powder being dusted off the walls. Such is not the case; the chief danger lies in the fact that in damp weather the arsenic undergoes decomposition, and forms, in combination with other substances present, arseniuretted hydrogen, which diffuses in the room, and, being a deadly poison, causes sickness to the inmates. This form of arsenical poisoning is more to be dreaded than that from the particles removed by attrition; the latter, however, being also a source of danger to health."

Chemistry affords a ready test as to the presence of arsenic. Place the suspected green material in a solution of ammonia (*aqua ammoniac*). The chemical substance that produces the green tint is arsenite of copper, and the liquid will acquire a blue tint from the disengagement of the oxide of copper from its combination with the arsenic. If further test be desired, a few drops of the colored ammoniacal solution poured upon crystals of nitrate of silver will leave on the crystals a deposit of yellow arsenite of silver. This is a simple test, that can be applied to any material suspected of containing arsenic.—*Christian Union*.

## CORRESPONDENCE.

### EXTRACT FROM A PRIVATE LETTER.

GRAND RIVER, I. T., Third mo. 16th, 1885.

I have been with J. Hubbard to the Seneca meeting, and to one held at an Indian's house on Sycamore Creek, about half-way between the Seneca meeting and the Wyandotte Mission School. We have several members at the latter place, and they wish a meeting, as they are about six miles from either of the other meetings. The meeting that we had was a very marked and favored season. The melting power of God came over us, so that there was not a dry eye in the house, I think, except among the children. All present gave testimony except one. Several of them were apparently good, earnest Christians. A few had not been converted.

We also had a meeting in the afternoon, west of Spring River, where there were some aged women who could not get out to meeting, and in the evening of the same day we had another at Ervin Long's. At the former, I think there were eight persons present besides J. H. and myself; all of whom except one could understand some English. Nicholas Cotter, the interpreter, was not well enough to go with us, but the Lord was there, and we had a blessed meeting together. At E. Long's there were perhaps fifteen or twenty, although the place was in the woods, the roads very muddy, and there was no moon. We had a good meeting, but the power of God did not appear so manifestly to impress every one. The white renters and Indians are putting up a log house near Ervin Long's, for school and meeting purposes. It will probably be raised this week. Hereafter we shall have two more meeting places in the Agency than we have had, and I expect that J. Hubbard will frequently hold meetings on Seventh-day evenings.

Susan Bond, a Friend and good honest Christian, is teaching the day-school for children of renters among the Senecas. She is a great help in the Bible-school and meeting there, especially in the absence of J. Hubbard.

The Wyandotte and Seneca school appears to be doing nicely under the care of Wm. E. and Ella R. Morris as Superintendent and Matron, with Lizzie Test and Arizona Jackson as teachers. They have now about 100 scholars, or about 22 more than the average number for the last six months. A number of the girls are not ashamed to confess the Lord Jesus as their Saviour, and others want to become His reconciled children.

Yesterday (First-day) morning I attended the Modoc meeting in company with Aden and Lauretta Pim, of Ohio. We also had a meeting with them on Seventh-day evening. Both were favored seasons. Several Indians either spoke in testimony or prayed in Modoc. In the afternoon and evening the Ohio Friends had a meeting with the Modocs, and I was at Wyandotte. At all of these meetings the Lord's presence and power were manifest. Praise be to His holy name.

There are a few Indians living in the town of Seneca, Mo. one of whom is a blacksmith. Some of them are Friends. J. Hubbard expects to hold an evening meeting with them each week hereafter.

Thy friend,

LAWRIE TATUM.

CARTHAGE MONTHLY MEETING of Friends, Rush County, Ind., since the establishment of Little Blue River Monthly Meeting, consists of but one meeting for worship, but having a very large membership. Its history from the first has been, with very little excep-







tion, one of slow but steady growth. Its first recorded minister is yet with us, a worthy veteran, but too feeble to attend meeting much. For the last twenty years we have had from three to six recorded ministers, besides three others who have sojourned here about two years each. The gifts of these ministers have probably been as varied as could be found anywhere in the same number, and with very little exception they have labored together in unity. Some years since the doctrine of entire sanctification as an instantaneous experience threatened to destroy the unity and peace of the meeting; but by those who could not accept the modern teaching keeping very nearly silent on that subject, no great damage has become apparent beyond some want of confidence in ministerial teaching. Much interest has been manifested in our meetings for worship for the last few years, and they have evidently been times of blessing from the Lord. A disposition to sustain all with which we could unite, and "throw a mantle of charity" over that which was not in the line of our own preference, doubtless had some effect to keep the meeting very much in the unity of the spirit and bond of peace.

Desirous of every improvement which would add interest or profit, the Bible-school, which had grown even faster than the meeting, both in interest and attendance, introduced singing, to give additional interest and entertainment. Singing has also been largely the "service" in our meetings for worship. Several of our families who were able, and some who were not, have obtained musical instruments for their parlors, and their daughters are being taught instrumental music, at the sacrifice of some cost and more time. During the political campaign last fall, several joined political clubs, and nearly all partook more or less of the excitement of the day; but since the election, the demand continues for something to keep up or sustain the excitement. We had a few series of meetings the past winter, greatly blest to those in attendance, but the most of those for whose benefit such meetings are mainly intended were absent, while the attendance at concerts, exhibitions, skating rink, &c., has been large for our town, and the saloon (the first ever licensed here) has been doing a lively business.

These undeniable facts suggest some serious considerations, as we see that they have come in successive gradations, and very much on the same line. Is it possible that while we were "sowing the wind" (of entertainment) we were preparing to reap "the whirlwind" (of diversion)? DAVID MARSHALL.

FRIENDS' MISSION, JAMAICA, GORDON TOWN P. O., }  
Third mo. 3d, 1885. }

In *Friends' Review* of Second mo. 14th an article appears over my signature, in which there is a slight mistake, which I kindly ask to have corrected. I am made to say *Medical School*, when I should have said "*Medical Mission*," or place to care for the sick.

J. R. TOWNSEND.

[The error was one of printer and proof-reader, not of writer.—*Ed. Friends' Review.*]

LECKY, in his "History of European Morals," states that Christianity conquered because "it united with its distinctive teaching a pure and noble system of ethics, and proved itself capable of realizing it in action;" "it produced more heroic actions and formed more upright men than any other creed; it transformed the character of multitudes, vivified the cold heart by a new enthusiasm, redeemed, regenerated, and emancipated the most depraved of mankind."

Selected Books in the Annotated Catalogue of New York Yearly Meeting's Committee on Education.

Early Church History. Compiled by the late Edward Backhouse, of England; with numerous illustrations.

Creation: or, the Biblical Cosmogony in the Light of Modern Science. By Professor Arnold Guyot, LL. D.

Culture and Religion, in Some of their Relations. By Principal Shairp.

The Relation of Religion and Science (Bampton Lecture). By Bishop Temple, of Exeter, England.

Dr. Geikie's Hours With the Bible: or the Scriptures in the Light of Modern Discovery and Science.

Present Day Tracts. On Subjects of Christian Evidence, Doctrine and Morals. Published by the Religious Society of London.

Natural Law in the Spiritual World. By Professor Henry Drummond, F. R. S. E., F. C. S.

The Oxford Reformers, John Colet, Erasmus and Thomas More. By Frederick Seebohm, of England.

The Era of the Protestant Revolution. By the same Author.

The History of Ancient Egypt; and the Histories of the Seven Great Monarchies of the Eastern World: Chaldea, Assyria, Babylon, Media, Persia, Parthia, and the Sassanian or Modern Persian Empire. By Canon George Rawlinson, Professor of Ancient History in the University of Oxford.

The Life of Martin Luther. By Julius Köstlin. Lives of British Reformers. Published by the Religious Tract Society of London.

Bible Teaching in Nature. By Dr. Hugh MacMillan, F. R. S. E.

Canon Westcott's Introduction to the Study of the Gospels.

The Divinity of our Lord and Saviour Jesus Christ, (Bampton Lectures). By Canon Liddon.

The Popular Commentary on the New Testament. By English and American Scholars of various Evangelical Denominations. Edited by Dr. Philip Schaff.

The Progress of Doctrine in the New Testament. By Thomas DeHanev Bernard.

The "Historical Evidences" and the "Historical Illustrations of the Old Testament." By Canon George Rawlinson.

Alexander's Witness of the Psalms to Christ and Christianity.

The Types of the Pentateuch. By McIntosh and Jukes. In seven volumes.

The History of the Jewish Church: Sinai and Palestine. By Dean Stanley.

The Early Years of Christianity. By E. D. Pressensé. Four volumes.

History of the Reformation in Europe in the Times of Luther and Calvin. By Dr. Merle D' Aubigné. Thirteen volumes.

The English Reformation. By Cunningham Geikie.







Medieval Church History. By R. C. Trench.  
 The Life of Christ. By Farrar and Geikie.  
 The Life of St. Paul. By Farrar.  
 The Life of St. John. By MacDonald.  
 The Apostolic Church. By Farrar.  
 Thoughts on Personal Religion. By Dr. Gould-  
 bourn.

Finney's Autobiography.  
 Thoughts on Revelation. By McLeod Camp-  
 bell.

Studies in the Gospels; the Miracles of our  
 Lord; the Parables; Epistles to the Seven  
 Churches; Synonyms of the New Testament. By  
 R. C. Trench.

Professor Plumptre's Biblical Studies.  
 Life and Times of John Wesley and George  
 Whitefield. By L. Tyerman. Five volumes.

Lives of Rutherford, Leighton, Brainard,  
 Henry Martin, Norman McLeod, Guthrie, Chal-  
 mers, Duncan Matheson and Henry Moorhouse.

From The Gospel In All Lands.

#### AN UNVARNISHED ITEM FROM UTAH.

Not far from Salt Lake City there lies amid the  
 Wasatch Mountains the romantic village of ———.  
 Nearly all the inhabitants are Mormons, or, as they  
 delight to denominate themselves, "Latter Day  
 Saints." But few, if any of the present dwellers  
 of this village have dared to apostatize, for apostasy  
 in any Mormon village means social ostracism,  
 poverty; yes, right here in America,—even more  
 —persecution.

Here in a little hut lives Madam D., an aged  
 woman whom even Mormon women compassionate,  
 though they think she has been born with weak  
 nerves.

Her history is both passing sad and tragic.  
 Madam D. was once the favorite waiting-woman of  
 the last Queen of Sweden. Becoming weary with  
 empty forms of religion as practiced at court, and  
 being of a religious nature, what wonder that she  
 became charmed with the earnest, eloquent preach-  
 ing of a young Mormon bishop who was sent from  
 far-off America to preach a new religion, which, as  
 he put it, was the embodiment of the simple teach-  
 ings of Christ?

Private meetings were arranged between the wily  
 bishop and the young countess, and the former  
 showed his poor victim plainly that peace of con-  
 science could only be obtained by joining herself  
 to the "true, one Israel of God," forsaking father  
 and mother, and husband, yea, native land and all  
 things, and fleeing with him to Zion, the city of  
 God, where in works of benevolence, she might  
 devote her life to God's service and become one of  
 the mothers in the new Israel. He persuaded her  
 she must lose her soul if she continued a member  
 of the worldly court, and that from her husband,  
 between whom and herself no love had ever existed,  
 she must be divorced. After days and nights of  
 agony and weeping the divorce was obtained, and  
 the young and beautiful woman set forth with her  
 one friend (?) and spiritual guide to the new world.

A step further and the villain who bore so good  
 a title as bishop in the Church of Jesus Christ (the  
 Latter Day Saints) persuaded the young countess  
 that with her change of religion she must also  
 change her name, to be the wife of a bishop—  
 "his only true heart's love;" furthermore, it was  
 a duty she owed to herself, the church, and him  
 that her future exaltation depended upon it.

Before America was reached the once courteous  
 countess had bowed her will to her spiritual guide  
 and believed by thus humbling herself she should  
 be saved and had reached the goal of all human  
 desire, true, pure happiness. The pair came to  
 Zion, she fully trusting him who had beguiled her  
 away from rank, friends, wealth and native land;  
 but her dream of bliss was all too short, for very  
 soon the whisper reached her ear that the man  
 she so thoroughly believed in had basely deceived  
 her, and already called two other women wife; and  
 besides was the father of several children.

From the shock the poor lady never recovered,  
 and to rid himself of her presence, the polygamous  
 husband brought her to P——, where he built  
 her a little cabin. Her neighbors will tell you that  
 poor Madam D. though considered harmless, is  
*stark mad.*

The once lovely woman sits to-day, as she has  
 sat every day for twenty years, in some of her robes  
 of state which she brought from the dear native  
 land, and when some neighbor goes in to perform  
 some kindly office, she will smile, raise her hand  
 and say, "Hark! did the Queen call, did she not  
 call me?"

#### ITEMS.

THE PEABODY TRUST IN LONDON.—George Pea-  
 body, the American merchant and banker, gave to  
 trustees in London, between 1862 and 1873, the splen-  
 did sum of two millions and a half of dollars, for the  
 purpose of building better dwellings for the London  
 working people. From this fund, its accumulations  
 of interest and rents, and from a loan of two millions  
 of dollars, there has been expended in building small  
 dwellings nearly six millions of dollars. The loan is  
 being paid off from the annual income. Four thou-  
 sand five hundred and fifty-one separate dwellings,  
 comprising 10,144 rooms, have been built, and are oc-  
 cupied by more than eighteen thousand persons of the  
 working classes. The average weekly earning of  
 each head of a family occupying the Peabody Lodgings  
 at the end of last year was a little less than six dol-  
 lars, and the average weekly rent of each dwelling a  
 little over a dollar, and of each room a little over half  
 a dollar. The free use of water, bath-room, kitchen  
 and wash-house is included in the room rent. Seventy-  
 four of these tenements have four rooms each; sixteen  
 hundred have three; more than two thousand have  
 two, and seven hundred have only one room. The  
 birth-rate is higher and the death-rate lower in these  
 buildings than in London generally, and the statistics  
 of infant mortality testify to the excellent sanitary con-  
 dition in which they are kept. The example thus set  
 by Mr. Peabody's munificence, and its wise manage-  
 ment, has been held up in England as indicating one  
 remedy for the confessed insufficiency of decent homes  
 for decent people. It is a monument alike to his be-  
 nevolence and to his American shrewdness, which thus







made provision for the cure of one of the great and growing evils of London, as it is also of other centres of overcrowded population. The fund is carefully guarded from becoming a mere almsgiving, and thus it encourages its beneficiaries to work and pay for what they get in the shape of increased comforts in their homes.

"ON Saturday morning next an amateur performance of Douglas Jerrold's comedy, 'The White Mil-liner,' and an original operetta by Lady Arthur Hill, entitled 'The Lost Husband,' will be given at the Criterion in aid of the funds for the restoration of Wolferton Church, near Sandringham. The Princess of Wales has signified her intention to be present."

The foregoing speaks for itself. A Japanese gentleman, who has been in England for some years, on reading it, wrote: "A strange people! they must have something for their money—they must pass their gifts through a strainer in the form of a fancy fair, a lottery, or a theatrical performance, at immense cost of time and labor to themselves, and they must make a crutch of the devil to support them in their labors for God." Yes, a "strange people!"—*The (London) Christian*.

LONG ISLAND INDIAN PREACHERS.—Dr. S. Irenæus Prime, in the new *Brooklyn Magazine*, gives an interesting account of three native Indian preachers of remarkable power. One of these, Samson Occum, was the first Indian to make a public appearance as a preacher in Great Britain, where "the multitude flocked to see him. On his return he labored with great success among his people on this island, and he also preached in Boston and New York, and many other places, with acceptance and effect. \* \* \* Some of his hymns are preserved in church collections, and are sung without a thought of their origin. A sermon of his, preached to a man on the eve of execution, is also preserved, and he who can read it without tears must be made of sterner stuff than ordinary mortals. \* \* \* That these Indians have had eloquent preachers among them is the proof that they might have been a moral power in the land had they cultivated the arts of civilized life, in the midst of which they have perished."—*Southern Workman*.

THE Northfield Seminary, a school for girls started a few years since by D. L. Moody, will dedicate during the coming autumn Marquand Memorial Hall, which has been provided for by a gift of \$66,000 from the Trustees of the Marquand estate.

#### THE SURE FOUNDATION.

Build firm and sure, O soul,  
Upon the Rock that cannot fail!  
The storm is raging, and the gale  
Shrieks round thee, fierce and wild and high,  
The tempest mocks thy anguished cry.  
Build firm and sure!

Build deep and strong, O soul!  
Then shall no storm or jar or shock  
Sway thee from the unswaying Rock,  
For deeper than earth's mightiest tide  
Thy sure Foundation shall abide.  
Build deep and strong!

Build broad and high, O soul!  
Thy temple shall be pure and fair,  
And prayer and praise shall echo there.  
The songs of faith shall upward rise  
Like perfumed airs from Paradise.  
Build broad and high!

Build bravely on, O soul!  
The Master's eye is on thee still,  
Noting each triumph of his will,  
As step by step, and round by round,  
Thou reachest higher, holier ground.  
Build bravely on! —*Selected*.

#### MIDDLE LIFE.

BY CLARA B. TROWBRIDGE.

Close, my soul, the radiant eastern windows:  
Bright they were with beams of early dawn,  
But the sun has climbed the middle heaven,  
All has lost the freshness of the dawn.

Earth stands waiting in the hush of noonday,  
Sends a prayer for strength amid her task;  
Teaches us who, like her, bear the burden,  
Richer aid in deeper need to ask.

Open then the portals facing westward;  
Let the heaven-sent breezes sweep away  
All regret for youth and childhood vanished,  
All thy dread of age and grim decay.

When the roses fade and lilies wither,  
Pluck the amaranth's unfading bloom;  
When the lark's song dies in highest heaven,  
Know the Dayspring soon shall gild the gloom.  
—*Christian Union*.

#### RICHARD COBDEN, 1865.

A member of the Committee of the Cobden Club recently found among his papers the following poem on Richard Cobden, which he remembered having cut from the columns of a country newspaper the week after Cobden's death:

Pure-hearted Hero of a bloodless fight;  
Clean-handed Captain in a painless war;  
Soar, spirit, to the realms of Truth and Light,  
Where the just are!

If one poor cup of water given shall have  
Due recognition in the Day of Dread,  
Angels may welcome this one, for he gave  
A nation bread!

His bays are sullied by no crimson stain;  
His battles cost no life, no land distressed;  
The victory that closed the long campaign,  
The vanquished bless'd!

No narrow patriot bounded by the strand  
Of his own Isle—he led a new advance,  
And opened, with the olive-branch in hand,  
The ports of France;

Charming base hate of centuries to cease,  
And laying upon humble piles of Trade,  
Foundation for that teeming reign of Peace,  
For which he prayed.

This the sole blot on which detraction darts,  
Willing to make his rounded fame decrease—  
That in his inmost soul, and heart of hearts,  
He worshipp'd Peace.

But One bless'd Peacemakers long years ago;  
And since, in common clay, or stately vault,  
Seldom has Hero rested, stained by so  
Superb a fault. *Herald of Peace*.



Build beauty on O soul!  
The glory of a new day  
Homing and homing in a new  
At last by some new and new  
Then build a new and new  
—Lambert

## MIDDLE LIFE.

BY CLARA A. THOMPSON.

Close my soul, the light of new windows  
Brighter than were ever before  
But the sun has faded the bright morning  
All has lost the freshness of the dawn.

Each stands weary in the path of morning  
Sorrow, pain, the evening mind has  
Tears in eyes, but not the morning  
Noble and in deeper need is left.

Open then the portals facing westward  
Let the fresh morning breeze sweep away  
All sorrow, pain, and childhood's dream  
All the glory of age and youth be gone.

When the roses fade and lilacs wither  
Black the autumn's shadowy bloom;  
When the lark's song dies in distant heaven  
Know the laughing moon shall still be gleam.  
—Christian Jones

## RICHARD GOEBEN, 1867.

A number of the Committee of the Cooper Club  
recently found among the papers the following poem  
on Richard Goeben, which was submitted to them  
from the columns of a country newspaper the week  
after Goeben's death:

Put around him a halo of light;  
Close around him a circle of light;  
But, speed to the stars of Truth and Light  
Where the just rest.

If one poor cup of water given shall save  
One soul from the City of Dread,  
Angels may welcome him to the gate  
A noble deed!

His days are filled by no crimson stain;  
His battles are no life, no land of pain;  
The young that clung to him in danger  
The orphaned ones!

No narrow path led him by the strand  
Of his own life—he led a new advance  
And opened wide the pathway of peace  
The path of peace!

Counting days late of centuries to come,  
And taking down the gates of Time,  
Found him in the narrow path of peace  
For which he gave.

The old who had no other devotion here  
Whom he made his faithful friends—  
That in his name, and in his love,  
The orphaned find.

But God bless the orphaned boys years ago,  
And those in countries far and wide,  
Whom he has made his faithful friends—  
Sorrow's stain. —Friend of Peace

made provision for the care of one of the great and  
growing evils of London, and a new era of  
overcrowded population. The fact is certainly  
guaranteed from becoming a mere thing, and thus  
it encourages its practitioners to work and pay for  
what they get in the shape of increased comfort in  
their homes.

"On Saturday morning, next, an ancient person-  
age of Douglas Jervis's comedy, 'The White Mill-  
liner,' and an original comedy by Lady Arthur Hill,  
entitled 'The Last Husband,' will be given at the  
Theatre in aid of the funds for the restoration of Water-  
loo Church, near Southampton. The Friends of  
Waterloo have signified their intention to be present."

The foregoing speaks for itself. A religious gentle-  
man, who has been in England for some years, on  
reading it, writes: "A strange people! they must have  
something for their money—what more can they  
through a stranger in the land of a stranger, a foreigner,  
or a theatrical performance at midnight, and of the  
and labor to themselves and their more than a stranger  
of the devil to suppose them to be laborers for God."  
Yes, a "strange people!"—The Friends of Water-

LOVE LAMAR LAMAR, FARMER—The 25th of January  
1867, in the new American edition of the "Fruit of the  
Living Account of the Rev. John L. Lamar, a native of  
markable power. One of these is a notice of the  
the first edition to make a public appearance as a  
preacher in Great Britain, where the institution  
checked to see him. On his return he labored with  
great success among his people, and many of the  
also preached in Boston and New York, and many  
other places with acceptance and effect.  
Some of his hymns are preserved in church collections,  
and are sung without a thought of their origin. A  
sermon of his preached to a man on the eve of execu-  
tion, is also preserved, and he was called to preach  
tears must be made of sorrow and pain, and many  
moans. \* \* \* That these Indians gave him the  
quest preachers among them in the past and they  
might have been a more powerful in the land and they  
cultivated the arts of civilization in the midst of  
which they have perished.—Southwestern Christian.

The Methodist Society, a school for girls started  
a few years since by L. L. L., already will be ready  
during the coming autumn to open its school hall,  
which has been provided for by a gift of \$500 from  
the Trustees of the Maryland State.

## THE SURE FOUNDATION.

Build firm and strong, O soul!  
Upon the Rock that cannot fail;  
The sure foundation, and the light  
Shine round thee, and the light  
The temple needs the sacred oil.  
Build firm and strong!

Build deep and strong, O soul!  
Then shall no storm or sea or shock  
Sway thee from the sure and strong  
For deeper than earth's depths is the  
The sure foundation, and the light  
Build deep and strong!

Build broad and high, O soul!  
Thy temple shall be great and fair,  
And prayer and praise shall rise  
The songs of praise shall rise  
Like perfume and incense,  
Build broad and high!



## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 31st ult.

**GREAT BRITAIN.**—A bill providing for compulsory education in Ireland passed first reading in the House of Commons on the 24th. The Postmaster General introduced a bill fixing the rate for telegrams at sixpence.

The relations between the British and Russian Governments continue somewhat unsettled, on account of the question of the Afghan frontier. The Cabinet is said to have decided, at a special session on the 25th, to demand firmly that Russia commence forthwith the work of "delimitating" the frontier in accordance with the understanding under which the British portion of the Boundary Commission have passed some months in the Ameer's dominion. The *Globe* reported that a proposition partaking of the nature of an ultimatum was telegraphed to St. Petersburg on the 26th, with a request for an answer by the 30th. The same paper said that Earl Granville had on the 16th proposed to Russia that both the Russians and the Afghans should withdraw from the disputed territory and remain out of it during the negotiations then in progress at London; but that Russia made no reply until the 25th, and then refused to agree to the proposal, because a withdrawal of the troops would be a humiliation to Russia. On the 26th, a royal message was sent to the House of Commons, announcing the intention of calling out the reserve forces and such proportion of the reserve militia as may be deemed necessary, for permanent service. Preparations for war are said to be active. Orders have been sent to Birmingham for large numbers of rifles and revolvers, which are to be shipped to Bombay; and the armorers throughout the kingdom have been ordered to return to the Tower of London the rifles they have in stock, for inspection before sending to India. It is said, also, that several war vessels are in preparation for active service.

W. E. Gladstone stated in the House of Commons on the 26th, that the Russians had advanced no nearer to Penjdeh, which is occupied by the Afghans, than Pul-i-Khatum, 80 miles distant. Earl Granville declared in the House of Lords on the 27th, that the Government had no disposition to flinch, while they were availing themselves of every means for a satisfactory solution of the difficulty. It was stated in the House of Commons on the 30th, that the reply of Russia to the English note had been received, but the Ministers declined to give any information as to its contents, on the ground that both the matters of fact and the policy under discussion were subjects of strong and sensitive feeling in England, Russia and India. The hope for an amicable adjustment is strengthening among the people.

While much excitement on this subject appears to exist in England, *Le Nord*, a paper published at Brussels which is considered a Russian organ, asserts that the people of Russia regard the matter very coolly, believing that the idea of a war between Russia and England as a result of the Afghan difficulty is absurd.

Parliament adjourned on the 31st to the 9th inst. The Queen, accompanied by her youngest daughter, the Princess Beatrice, left Portsmouth on the 31st in her yacht for the Continent, her destination being Aix-les-Bains, in Savoy, France.

**FRANCE.**—The Senate has adopted both the bill increasing the duties on imports of cereals, and that raising the duties on imported cattle.

Information has been received from the French commander in Tonquin, Gen. Negrier, that on the 22d, 23d and 24th, conflicts had occurred with Chinese

troops near Dong Dong, in which the French attack had finally been repulsed with severe loss. Reinforcements afterward reached the troops, but on the 27th, the Chinese attacked the entrenched camp established between Lang-Son and Kilua near the frontier of China, and carried it, compelling the French to retreat beyond Lang-Son, which the Chinese re-captured. Gen. Negrier was badly wounded, and the French loss was very heavy; one Paris journal asserts that it amounted to one-fourth of their effective force. The latest estimates place it at 1500, killed and wounded. The latest accounts reported them as still retreating, the Chinese pursuing. The chief in command in Tonquin, Gen. De l'Isle, telegraphed asking for reinforcements as speedily as possible.

This intelligence caused much excitement in Paris. On the 30th, a violent demonstration against the Ministry was made in the Chamber of Deputies and by a mob outside, which was kept out of the Chamber by a military guard. Prime Minister Ferry presented the Government's request for a credit of \$40,000,000 for operations in China, and moved for the appointment of a committee to examine and report upon the credit. This motion was rejected by a vote of 308 to 181, when J. Ferry immediately announced the resignation of the entire Ministry. President Grévy accepted the resignation, and asked Henri Brisson, President of the Chamber of Deputies, to form a new Cabinet. He declined, and the President then asked M. de Freycinet, who requested twenty-four hours to consider before replying. On the 31st, he was said to be trying to form a Ministry. The Chamber, on that day, voted the first instalment, \$10,000, of the grant asked for by Premier Ferry, reserving action on the remainder until a Ministry should be formed. The Senate also adopted the credit.

**SPAIN.**—An outbreak of a disease resembling cholera has occurred at San Felipe de Jativa in the province of Valencia, 15 persons having died in 24 hours.

Earthquake shocks visited Granada and Malaga on the 30th, damaging houses and injuring people.

**INDIA.**—The Council for India has been authorized to raise a credit of £1,500,000 on account of the Indian Treasury, for war purposes. The Viceroy will give the Ameer of Afghanistan the grant for which he asks, to pay the Afghan troops and allay the discontent of tribal leaders; and the Ameer promises to place 50,000 troops on the frontier and in forts.

The Viceroy, Lord Dufferin, arrived at Rawalpindi, in the Punjab, on the 27th, to attend a council with the Ameer. He was given an imposing reception.

**DOMESTIC.**—The President has nominated the following Ministers to foreign governments: A. R. Lawton, of Ga., to Russia; A. M. Kiely, of Va., to Italy; T. J. Jarvis, of N. C., to Brazil; R. Magee, of Ind., to Sweden and Norway; Isaac Bell, Jr., of R. I., to the Netherlands; E. P. C. Lewis, of N. J., to Portugal; R. B. Anderson, of Wis., to Denmark; W. R. Roberts, of N. Y., to Chili; C. W. Buck, of Ky., to Peru; R. B. Hubbard, of Texas, to Japan; G. W. Merrill, of Nevada, to Hawaiian Islands; also Norman J. Colman, of Mo., as Commissioner of Agriculture.

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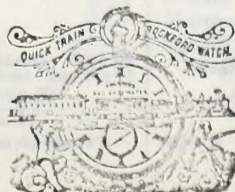
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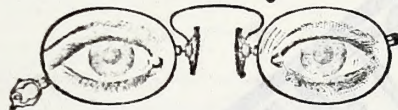
THE Annual Meeting of the "Association of Friends of Philadelphia and its vicinity for the Relief of Colored Freedmen" will be held on Second-day evening, Fourth mo. 20th, 1885, in the Committee Room of Arch Street Meeting-house, at 8 P. M. All interested are cordially invited. 36-2t WILLIAM H. HAINES, Secretary.

THE Sixteenth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting will be held in the Committee Room of Arch Street Meeting-house, on Fifth-day, Fourth mo. 23d, 1885, at 8 P. M. Friends generally are invited to attend. 36-2t RICHARD CADBURY, Clerk.

THE TWENTY-FOURTH ANNUAL MEETING of the Friends' First-day School Association of Philadelphia and its vicinity, will be held at the Meeting-house on Twelfth Street above Chestnut St., on Third-day Evening, Fourth month 21st, 1885, commencing promptly at half-past seven o'clock. 35-3t WILLIAM M. LONGSTRETH, Secretary of Exec. Committee.

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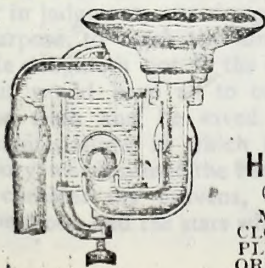
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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, FOURTH MONTH 11, 1885.

No. 36.

EDITOR: HENRY HARTSHORNE.

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office not later than Second-day morning, for the number of that week.

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For Friends' Review.

## THE GOSPEL AS OLD AS EDEN.

BY THOMAS CLARK.

All who aspire to be regarded as belonging to the household of faith must appreciate the singular value of that higher manifestation of the goodness of God revealed to man in the gospel of His Son, proclaiming the full-orbed glory of the new covenant. Nevertheless, since man in the garden first violated divine law and rendered himself obnoxious to the penalty, and since his gracious Caretaker first revealed the purpose which He had foreordained, set apart, or established, before the foundation of the world—which Paul tells us was “a mystery hid in God from the beginning”—to restore man to his primeval condition, each and every manifestation of Himself to the children of men, whether such manifestation be in mercy or in judgment, was designed to further the same purpose, to teach the same lesson—namely—that He delighteth not in the death of him that dieth, but would have all to come to the knowledge of the truth and be saved. Even those outward manifestations in which the heavens declare His glory, which caused the Psalmist to exclaim, “When I consider thy heavens, the work of thy fingers, the moon and the stars which Thou hast ordained,

what is man that Thou art mindful of him or the son of man that Thou visitest him?” were all parts of the same plan, all links of the same chain, and designed for the furtherance of the same purpose. All were doubtless wisely adapted to man's capacity to receive instruction in the great school of divine wisdom. The wisdom and benevolence of our gracious Caretaker are beautifully displayed all along the line of our history, from Adam to Moses, and from Moses to Christ. This is illustrated in the lives of all who embraced that “faith by which the elders obtained a good report,” Heb. xi. 2. And if the apostle was right when he said the promise made to Abraham was the preaching of the gospel, Col. iii. 8, may we not safely infer that the same blessed gospel, or good news, was first proclaimed in the garden of Eden in the promised seed of the woman; and although life and immortality were renewedly brought to light and their glorious effulgence more fully displayed in the personal advent of the Messiah, and though their rays through a long series of years were obscured by the Gentile world because they did not like to retain God in their knowledge, and though the light was nearly extinguished, even among His own people, through the accumulation of their own inventions, superadded to the plain requirings of that law that was simply adapted to a transition, or state of pupilage, and designed not only to







preserve a people who would confess His name in the earth, but to serve as a school-master to lead to Christ; I repeat that notwithstanding this almost universal obscurity of the knowledge of God, if we believe His ways are equal, we must believe that throughout this long and dark period, when prophets and wise men desired to see the things which we see and could only behold them in the future, God did manifest—in His own way—such a knowledge of His will to every accountable being, as would if improved according to the capacity enjoyed secure his acceptance with Him. We think this is in harmony with the whole teaching of the Bible. The declaration that “my Spirit shall not always strive with man,” is at least an inferential affirmation that there is a time when it does strive with all men. And can we reasonably doubt that this striving is of the same character and for the like purpose as that promised to the fallen church of Laodicea; namely, that they might open the door of the heart, and thus embrace the mercy offered to every returning prodigal? The invitation extended through the prophet, “Look unto Me, all ye ends of the earth and be ye saved,” would be little less than solemn mockery, unless all who were thus invited were abilitated to accept the proffered invitation. Again, why the long-suffering of God that existed in the days of Noah, while the ark was preparing, only that a wicked world might be left without excuse, if they did not repent and thus avert the impending calamity. We think much of the obscurity that is connected with the condition of the Gentile world is readily removed by the remembrance that God never had but one plan for the salvation of sinners, and that appears to date at, or anterior, to that early period when it was said, “Let us make man,” but was only manifested in all its completeness by the full revelation of His wisdom and mercy in the Gospel of Christ in these last days. We may profitably remember that this divine plan—in a limited sense—recognized two co-ordinate, yet by no means co-equal, parties—the sovereign and the subject, the donor and the legatee. The former bequeathed to man a heavenly inheritance, not only as a free gift, but much more as a purchased possession of infinite value, and this is presented to the Christian world in the volume of inspiration, and especially so in I Cor. vi. 20 and first chapter of I Peter, and to such of the Gentile world as live up to their limited privileges, in Rom. ii. 14. It appears, however, clear that none can enjoy this precious bequest except upon complying with the terms upon which it is predicated. Like Enoch we must walk with God, and wrestle like Jacob, manifest the meekness and humility of Moses, the patience of David, exercise the faith of Abraham, the zeal of Peter, the stability and boldness of Paul. We must strive to enter in at the strait gate, also strive for the mastery—run the race set before us; we must believe with the heart and confess with the mouth, according to the measure of light received; and add to faith virtue, to virtue knowledge, not be found barren or unfruitful, not forget

that we were purged from our old sins, give all diligence to make our calling and election sure, with the assurance that if we do these things we shall never fall.

As disobedience and unbelief resulted in paradise lost, even so a faith fruitful in obedience to the divine will, to every known duty, will alone secure paradise regained to any, either in Christian or in heathen lands, no matter how that will may be discovered, whether it be in viewing the heavens as the work of His fingers, or in the devout reading of Holy Scriptures, or through the visitation of a ray of light from the source of all spiritual light, for whatsoever maketh manifest is light, or even in the silent whispers of the good Spirit that leads into all truth. It is all in condescending mercy that the discovery is made, and all its visitations and manifestations equally demand our gratitude, whether these are for the purpose of chastisement or reproof, or whether the operations be washing, sanctifying, justifying, or it may be sealing to us the covenant of peace. If the former, it is surely a great mercy to be shown our need, and if the latter, the mercy will not only be felt to be equally great, but wholly unmerited, and will be regarded as the work and operation of that loving Spirit that divides to every man severally as He will. We should, however, never make the fatal mistake of supposing that the Holy Spirit ever takes up its abode in a polluted temple. “If any man defile the temple of God, him will God destroy, for the temple of God is holy, which temple ye are.” It was to His disciples He promised His abiding presence—while He will visit the sinner, show him his lost condition, alarm him with fears and allure him with hopes, knock at the door of his heart, it is only when in the exercise of his own God-given will he opens the door to His gentle and loving knocks, that He enters and dispels all his fears, soothes all his cares, and spreads a heavenly banquet—even a “feast of fat things”—and becomes an abiding guest, a perpetual Comforter.

(To be concluded.)

For Friends' Review.

#### THE NATURE OF GOD.

The more we contemplate the nature of God, the more we are amazed and overwhelmed in reverential awe. Everything connected with His character is infinitely sublime. If we attempt to grasp the idea of His eternal past self-existence, we at once fail; we become bewildered, and our weak minds faint in painful and utter exhaustion, and the laborious effort is infinitely too mighty for our powers of thought to compass.

If we try to conceive of all future things and events, in the endless duration of eternity, as lying in bright, present view to Him, we soon become lost in awful wonder. If we think of the power of God to create an endless variety of things, animate and inanimate, tiny and vast in size, and all from *nothing*, we at once find ourselves unable







to understand the ability and workings of such amazing power.

The question "Who by searching can find out God?" will, in all the ages of eternity, be a pertinent, yet unanswerable question, to all intelligent created beings. God only will ever be able to comprehend His own nature and power.

JOHN HEMMENWAY.

Minneapolis, Minnesota.

For Friends' Review.

### THE COMING OF CHRIST.

There is in some minds a difficulty in the expressions which the evangelists and apostles use, for they frequently speak of the events referred to, in the present tense, and as if the people of their own day were the ones to participate therein, while in other places they throw in cautions against looking for the coming of the Lord, for many centuries after their time. Do these declarations contradict each other? Or, is there a consistent system of interpretation, in accordance with which they can all be shown to be in harmony? Now, dear friends, let us look at some of the representative texts of each class. In II Thes. ii. 1—4, Paul: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ and by our gathering together unto Him, that ye be not soon shaken in mind or be troubled, neither by spirit nor by word nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God showing himself that he is God." "Let no man," says Paul to the Thessalonians, "cause you to think the coming of our Lord Jesus Christ is to take place in your day; for the apostasy must first take place and the man of sin be revealed and run his appointed career." This man of sin is generally understood by Protestants to mean the Papacy; and this is, beyond question, correct. Paul's caution, then, covers the whole period of time from his day onward through the long ages of papal rule, bringing us down as late in the gospel age, at least, as 1798, when papal supremacy received its death blow at the hands of the French. Not till this point was passed could any one, according to this instruction of Paul's, look for the coming of the Lord as an event immediately to occur. How then, shall those other declarations be understood, which seem to represent the event as one which was at the very door when Paul wrote? Do they mean that it was to be looked for in that age? If so, then is our beloved Bible involved in a hopeless contradiction; but I think it can be shown that all the trouble with these passages arises from overlooking one simple fact and ignoring one rule of interpretation, which is as beautiful in itself as it is of frequent application in the inspired writings. It is, that in the prophetic language the present and

past tenses are frequently used for the future; and writers sometimes apparently speak of themselves, when they mean persons who are to live far in the future. God, to whom a past and future eternity are one eternal now, "calleth those things that be not as though they were." Rom. iv. 17. And Paul uses this language to explain the promise God made to Abraham, saying, "I have made thee a father of many nations," when as yet he was not even the father of a single child. Gould Brown's Grammar of English Grammars, than which there is probably no better authority in the English language, on page 3.3, thus speaks on this point. "In the language of prophecy we find the past tense very often substituted for the future, especially when the prediction is remarkably clear and specific." Man is a creature of present knowledge only; but it is certain that He who sees the end from the beginning has sometimes revealed to him and by him, things deep in futurity. Thus the sacred seer who is esteemed the most eloquent of the ancient prophets, more than seven hundred years before the events occurred, spoke of the vicarious sufferings of Christ as of things already past, and even then described them in the phraseology of historical facts. "Surely He hath borne our griefs and carried our sorrows, yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him and by His stripes we are healed.—Isa. liii. 4, 5. Multiplied instances of a similar application of past tenses to future events occur in the Bible, especially in the writings of the prophets. The same prophet, Isaiah, uses the present tense for the future: Chapter ix. 6: "For unto us a child is born, unto us a son is given." Yet this language refers to Christ, who was not born till more than seven hundred years afterward. David also says, Ps. xvi. 10; "For thou wilt not leave my soul in hell." Here he seems to speak of himself, yet he does not refer to himself at all, but to Christ, in whom the language was fulfilled more than a thousand years afterward, as explained by Peter in Acts ii. 31.

Exactly so with Christ and His apostles, when they speak of the future second coming of Christ as though immediately to take place. They carry the mind right forward to the last generation, and then speak of the event from that standpoint, as at the very doors. Our Lord in Matt. xxix. announces the signs that should herald His coming. He addresses the generation that should witness them: "When ye shall see all these things." Then He says, "This generation (the one certainly that witnessed the signs) shall not pass till all these things be fulfilled." Paul more frequently perhaps than other New Testament writers, uses this figure of anticipation, if we may so call it. "We shall not all sleep, but we shall all be changed," he says to the Corinthians, "in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."







In the first part of this same chapter he speaks of above five hundred disciples who saw the Lord after his resurrection, and says that the greater part of them remained at that time, but some were fallen asleep. By falling asleep, then, he means falling in death. "We shall not all sleep," shall not all die. Was this true of Paul or any of his companions? Did the last trump sound in his day? Were the dead raised incorruptible? Were the Christians then living exempted from death, and changed in a moment? Did this corruptible and mortal then put on incorruption and immortality? Was death then swallowed up in victory? Was this all accomplished in Paul's day? Certainly no man in his right mind can so believe. What then? Paul simply goes forward to the last generation of Christians, and speaks as if personally among them. How beautifully does this manner of speech link together the whole Christian family. He does not look over into the future and say, they, but we; as though he stood in the midst of them. The first and last meet together, and we are recognized as belonging to the same family, and standing in the same company with Paul. So in I Thess. iv. 15, he says, "We which are alive and remain unto the coming of the Lord," &c. Other like expressions might be given, which on the hypothesis I have named are clearly explainable, but on no other. This simple rule frees all these passages of every vestige of difficulty, and preserves intact and inviolate the teachings of Christ and the apostles. Eschatology, or the science of last things, occupies a very prominent place in the Scriptures of the Old and New Testaments. The coming of the Lord, and the coming of the Son of Man, stands out prominently upon the prophetic page. I am firm in the belief that the time to which these predictions pertain is nearly reached. And I have sincerely desired that Friends would try to become better acquainted with what is taught in the Holy Scriptures in regard to the Great Day of the Lord, that that day may not overtake any of them as a thief in the night.

R. STEWART.

#### OUR LONDON LETTER.

Advices from Madagascar, to the 5th of First month, inform us that a trial has befallen the little company of missionaries in the serious illness of J. Tregelles Fox, the superintendent of the Medical Mission at Antananarivo. Whilst on a journey with William Wilson towards the Sakalava country, where it was intended to settle a native evangelist, at the beginning of the Twelfth month, J. T. F. was laid up with Malagasy remittent fever in its severest form. Fortunately he was not far from Ambohibeloma, where one of the L. M. S. missionaries has a residence, and where he was most kindly cared for, until in about a week or ten days' time it was deemed advisable to remove him to the capital, which was accomplished with great difficulty, owing to his extreme exhaustion and fever. There he continued in a state hovering almost between

life and death, down to the time that the mail closed. He was most kindly nursed and tended by the missionaries (in addition to his wife who was almost used up) some taking in turns to sit up at night, and others caring for his two little children.

It is about four and a half years since the Hospital at Antananarivo was re-opened by J. T. F. at the joint instance of the London Missionary Society and the Friends' Foreign Mission Association. In addition to the care of this work, he has been training up a number of young students, and giving instruction to nurses, &c., besides, of course, having the medical care of the foreign residents in the capital. One of the last letters that he penned amid the pressure of his work shortly before his illness, after speaking of the "suffering and violence which abounds the world over," thus concludes: "How thankful we all ought to be who are spared to live without these various causes of intense bodily, mental or other suffering and misery being [permitted] to affect the comfortable current of our lives. Oh! how it ought to make us pray and work for others, yet how little we seem to do! Would that all had that sure and certain hope which can alone uphold through every vicissitude which can come to man. May we never cast away the confidence in our all-wise and loving Father, confidence which has great recompense of reward."

"The Religious Tract Society has just issued a little book descriptive of the condition of Galilee in the time of Christ. Its author, Dr. S. Merrill, claims that it was far from being the despised and insignificant province that we are sometimes accustomed to suppose. Within an area of two thousand square miles (nearly equal to that of Northumberland) there were, according to Josephus, 204 cities. Nine of these, besides many villages, nestled upon the shores of the beautiful sea of Gennesaret. Nazareth had a population of about 20,000 souls. From data supplied by Josephus, Dr. Merrill concludes that the population of the province amounted to three millions. This would give a density more than three times as great as that of England. Its inhabitants appear to have been a hardy, independent Jewish stock—very different from the mixed and degenerate population of Judea, corrupted by the oppressive alien domination of Rome. The climate of Galilee was a perpetual spring, and the fertility of its soil was such that it was "one of the gardens of the world." The fruits that ripened on the plain of Gennesaret were so delicious that they were not sent up to the festivals at Jerusalem, lest it should be said that the people went thither for the sake of these attractions. The industries of the province included, amongst others, fisheries, wine and oil, wheat, linen, and a peculiar sort of pottery. This little work is calculated to give a fresh interest to the study of the inspired narratives of the One perfect life, that was graciously manifested for our example amongst the hardy peasants of Galilee.

London, Third month 21st, 1885.







For Friends' Review.

## LET US MAINTAIN PEACE.

*Apropos* of what has recently appeared in the columns of *Friends' Review* respecting the peace principles of the Society of Friends, is the following extract from the article by a Dublin contributor in the *New York Nation* of March 12th, headed "The British War Spirit and its effects upon Character:"

"We do not hear the same expression of consideration for heathen opponents that was customary even in the days of the Indian mutiny or the bombardment of Kagoshima. There is no whisper now of a desire to surrender Gibraltar to Spain, such as at one period was occasionally heard in certain doctrinal circles. It is to be doubted whether a protectorate over the Ionian Islands would now be abandoned."

How much justice there is in the criticism of Friends, previously quoted from the same article, it is difficult for one on this side of the water to tell. That the apathy charged is not altogether due to the causes intimated may, however, be assumed. As to the three professions generally recognized as such, namely, Divinity, Medicine, and Law, it is obvious that the first is directly opposed to one of the cardinal principles of our Society, and could not be followed as a profession among any body of people entitled to the name of Friends. To the second there has never been, so far as known to the writer, any objection made. To the third some individuals have made objection on the ground that, as they erroneously supposed, a lawyer is bound to plead or to further the cause of his client whether it be honest or not. There is no more obligation upon a lawyer to give his aid in a wicked cause than upon a physician to furnish poison to a patient who should ask for it, nor is there any valid reason known to the writer why one may not follow a calling which is so necessary to the good order of society and be at the same time a consistent Friend. In the magistracy, though equally necessary, yet under existing laws the difficulty may sometimes be greater, depending of course upon what the requirements of the particular office are. No one is morally justified in accepting a place a condition whereof is an engagement to do things of which his conscience does not approve. Nor can one professing to be a Friend safely take a position wherein he may be obliged to do any act contrary to the principles of the Society which he represents. The wearing of a sword, as an emblem of authority, trivial as it may seem, cannot certainly be deemed consistent with a testimony against its use. But whether these charges, or any of them, are just or not, they admonish us in our own land that the long acknowledged influence of our Society in favor of the important principles which we profess cannot be maintained in the absence of faithfulness on the part of its individual members.

It would appear that there are many among us in latter times whose assent to the doctrine of peace goes no further than that of the Christian world at

large, that it is true in theory, but at times utterly incapable of being maintained in practice; and who in a similar case would answer as did an excited "patriotic" German gentleman whom the writer met in 1867, just after the first war cloud between Bismarck and Napoleon III. had been allayed: "Ah yes, peace is beautiful and greatly to be desired, but peace is impossible until France is whipped." B. P. M.

Baltimore, Third mo. 23d, 1885.

From The Southern Workman, Tenth Mo. 1884.

## HAMPTON INSTITUTE.

The Hampton school opens again more hopefully, strongly and in better shape than ever, with five hundred and ninety boarding students (besides twenty-eight day pupils), representing fourteen States and territories; their average is between seventeen and eighteen years; two fifths are girls, and one hundred and twenty-seven are Indians. The three grand divisions are as follows:

Normal classes (a three years' course)—Colored 317; Indians 22. Indian classes, preparatory; (a three years' course) 98. Work classes (one to three years' course) who work days and study nights—Colored 174; Indians 7.

By the first of next January all are expected to be well accommodated. Four girls are now crowded into small rooms meant for only two, awaiting the completion of the new brick cottage which will hold sixty young women. It will cost seventeen thousand five hundred dollars, of which fourteen thousand five hundred are already given or pledged. The three thousand needed will, we hope, soon be made up by friends; the pro rata cost of one room for two girls is three hundred dollars.

## CURRENT EXPENSES.

Fifty thousand dollars must be raised this year to meet current expenses.

For half of this we look to annual scholarships of seventy dollars, the tuition or cost of education for each student, which they, having their own board and clothes to provide, cannot pay. Last year \$21,000 were contributed in scholarships.

For the other half, we hope for donations of any amount for general purposes and for legacies, without which, of late years, the school would have been unable to pay its way.

Besides government payment for board and clothing of Indians, the annual expenses are sixty-five thousand dollars. The State of Virginia pays ten thousand dollars yearly interest on the Agricultural College land scrip fund (assigned to Hampton Institute to expend for the colored race), and interest on the endowment fund amounts to five thousand dollars.

Seventy dollars educates a student for one year.

Fifteen hundred dollars educates one perpetually.

The condition of the enfranchised Negro points to the black teacher as the man for the hour. Hampton's graduates have proved, as a class, suc-







cessful, exemplary and self-supporting leaders of their people towards a Christian civilization.

In the exigency of the Indian, citizenship, labor and law, are the only hope. To teach them English and industry, and to secure to them lands in severalty, is the objective point of their friends.

Of the one hundred and three trained Sioux and others sent home since 1881, eight have died, eleven have relapsed to wild life, and thirteen have returned for more instruction in books and tools. The rest are teachers, mechanics, farmers and employees chiefly in the Government service at the agencies. The great majority have turned out well in spite of the low life around them.

Ignorance of and faithlessness in the capacity of the Indians is part of the nation's crime against them.

The school has been filled with students in faith in the friends of the races which it is trying to lift up.

No reduction of numbers has been made because of the business depression which threatens our income this year. Efforts will be made to extend interest in the school, as well as to make it more worthy of the confidence and support which we ask.

The entire Negro race has, since the emancipation, unquestionably advanced. Its promising youth deserve a chance. Who will give it them?

#### RELIGIOUS INTELLIGENCE.

THE Woman's Union Missionary Society is now in its twenty-fifth year of useful work. Among its earliest enterprises was the establishment of the American Home in Calcutta, and the instruction of the secluded women and girls in the zenanas of that city. A report has recently been received of a remarkable meeting of the 13 schools, with 1,167 pupils, under the care of the Doremus American Zenana Mission. The meeting was addressed by A. Mackenzie, Home Secretary of the Government of India, who said: "That you have succeeded in bringing over 1,000 native girls to your schools is a most marvelous and hopeful fact. It means that in more than 1,000 Hindoo homes over 1,000 Hindoo mothers will become centres of more or less enlightened influence to their sons and daughters yet to come." Referring to the fact that this work was begun in Calcutta 22 years ago, he considered the change that had come over the prospect of womanhood in Bengal in that period. In 1861-62 the Bengal Educational Report was absolutely silent respecting female education. In 1882-83 the subject was elaborately discussed. There are now 1,393 separate girls' schools recognized by the State, with over 58,600 girls under instruction. "Nay, more," he added, "we find the Hindoo lady holding her own with the more advanced scholars of the sterner sex."—*Illustrated Christian Weekly*.

FIVE new churches were organized by the mission of the Reformed (Dutch) Church in Japan last year, making 35 in all, with 2,948 members.

THE GOOD WORK IN AFRICA.—The reputed discoveries of Dr. Pogge and Lieut. Wissmann in Central Africa, have been received in some quarters with a grain of allowance, probably owing to the fact that the records of the German Exploration Society have not appeared in book form; Dr. Pogge, who was at the head of the expedition, having died at Loanda.

Dr. Summers, the first volunteer for Bishop Taylor's Mission, has been for years studying up Africa, and it has been mainly through him and Bishop Taylor that the attention of Americans has been called to these recent discoveries. Dr. Summers preceded by several weeks the rest of the missionaries, and has been aiding Bishop Taylor in arranging for the reception of the party at Loanda, and for their journey into the interior. Before leaving Europe, however, he visited James Stevenson, of Glasgow, President of the African Lakes Co., and received assurances of such assistance from that Company as circumstances may permit. He also went to Berlin and presented his credentials to the President of the German African Society. We give the account in his own words, and the reader will see previous statements have been authentic: "I had expected to find a materialistic German scientist, but the Lord had been before us, and when the President, Admiral Von Schleinitz, had finished reading my letters, he said: 'Well, this is just what I have been trying to do. I tried to get men and means to establish a line of mission stations just along this route, and had in mind the sending of the missionaries with our last expedition, but was unsuccessful with regard to both men and means, but the Lord evidently wants the work done, so go on. I would of course, like this region to be worked by Germans, but as there are no Germans ready for it Americans will be just as acceptable. I will send word to both our expeditions in the Dark Continent to give you every assistance in their power.'"—*Friends' Missionary Advocate*.

THERE is a wonderful revival of religion taking place at Adana, one of the most important cities in the old kingdom of Cilicia, Asia Minor. The American missionaries have been laboring prayerfully for many years in this great Turkish city with varying success, and now the harvest time has come.

THERE ARE now between three and four hundred Christian schools in China, containing over six thousand pupils. A Presbyterian lady missionary, mentioning this phase of Christian work, claims that through the agency of these schools, "before many years, if the church be faithful to her trust, the whole Chinese Empire will be full of light."

ABOUT 10,000 English-speaking natives are each year sent out from the four Universities of India. Though the course of study is entirely secular, the influence on the minds of intelligent young men must be opposed to the native religion and superstitions, and must prepare the way for the education of the native women.







EIGHTEEN years ago the Turkish Government arrested and imprisoned a number of Moslems charged with reading the Christian Scriptures and with attending Christian chapels. The activity of the police at that time struck terror into the hearts of these inquirers and seemed to close the Moslem field against all Christian teaching. Since that time over 80,000 copies of the Bible, or parts of the Bible, in the Turkish language, and printed in the character used by Moslems only, have been sold in the Turkish Empire. This large sale of Scriptures to Moslems is, perhaps, not so remarkable, since Mohammed in his earlier teachings often referred his disciples to the Christian Bible for confirmation of his statements.—*Independent*.

A CAPTAIN of the Salvation Army writes from Ceylon, Nov. 25, 1884:—"Some scores of Buddhists have recently got saved. Everybody is astonished at the conversion of the heathen in such large numbers. Invitations are coming from nearly every part of the island. The work is hard and trying. Barefooted, and in native clothing, and living only on food given by the villagers, it is indeed a life of self denial. We have no houses, except small mud huts lent by the natives, which are often abominably filthy. Occasionally we spend the night in some cave, or even under the trees. Ceylon abounds with snakes, and wild elephants are often seen rushing through the jungles, but no harm comes near us. God protects his own."—*Friend of Missions*.

#### RURAL.

RECLAIMING NEW LAND.—Few farms are entirely under cultivation by their owners. Not infrequently the land lying in disuse is the most fertile part of the farm, and will repay for reclaiming. Yet little of this important work is done, compared with what should be accomplished. The work of clearing up land comprised the most of farming in the early settlement of the country. It was severe work, and the pioneers had probably a surfeit of this employment. To their successors clearing up new land has perhaps seemed more laborious than it really is. There is also a prevalent idea that the land which was not thought valuable for cultivation years ago is not likely to prove so now. In some cases this is true. Steep hillsides, if cleared of their original forests, should only be cleared for the purpose of replanting with more valuable kinds of timber. There are probably also many places where land is of little value, and can be more profitably used for growing timber than for anything else.

Some of the land, however, that the early settlers rejected as worthless is now most valuable. In heavily wooded districts their great horror was a surplus of water. They could not under-drain on account of tree roots. In the original forest water evaporated so slowly that the wet land appeared much wetter than it has since proved to be. Our low lands, when drained and reclaimed, are

more valuable than any other tracts. It is very possible, when we take to timber-growing, that we shall cover the hill-tops with trees, and put our houses, orchards, and cultivated fields on the lower lands, which will then be sheltered from the fierce storms that often prevail. In these cold Winter days we are tempted to think that the early settlers made a mistake in clearing all the hill-sides. It was not a mistake for their times, however: and if we find it an evil, it is one which we can easily remedy. Undoubtedly our low, timbered lands are naturally more fertile than the uplands. In this respect those localities are fortunate where the earliest clearings were made on high ground; for it leaves us better land to work up now.

It must be confessed, however, that the first one or two years' experience in working this new land is often disappointing. The large crops our fathers reported from the stump lots newly burned over are not commonly secured on new land at the present time. We do not burn it over as they did, and, being wetter, it needs under-draining and the action of light and frost to put it into tillable condition. This is a slower process than the old plan of burning the cleared land so severely that nearly one-half its vegetable matter is left in the form of ashes on the surface. We cannot afford to burn trunks of trees, as the early settlers did, merely for the sake of getting them out of the way. Nor can we expect that our new land, with all its timber sold off, will equal the virgin fertility of forest land, where all the original growth was returned to the soil in ashes.

The most satisfactory reclamation of land is of low, marshy soils near large cities, where they can be used for market gardening. The thorough under-draining of a marsh, when it is proposed to convert it into good land, is always expensive; but when done the land is of the best, and the improvement is one of a permanent character. This kind of marsh land can often be purchased very cheaply. Rated by its present productive value it is worth little or nothing. Make it dry land, and it increases the value of all the property in its vicinity. The business of gardening and furnishing milk for the city market may sometimes be advantageously combined on such land, and each branch of business will supplement the other. In this way young men with skill and energy, but with very little capital, are sometimes able to make good homes for themselves, after a very few years, from what was originally regarded as almost worthless territory.—*American Cultivator*.

SIT DOWN.—Few persons have any idea of the amount of strength wasted in standing on the feet. There are times when it is requisite that men and women shall stand; but in a very great number of instances persons consume their strength needlessly by standing when they might sit. In standing various muscles are brought into use; the heart is compelled to do more work; the pulse beats more rapidly; and a person who stands all day and does nothing else, will exhaust much







vital force. It is easier and much more sensible to sit down. You have five minutes to spend in conversation: "Be seated, please;" and when the time has expired you will be all the more fresh and vigorous for active work.

Persons who are always on "dress parade," exhaust much strength for little or no purpose, and when emergencies come they have no power to meet them. Many a man who has the reputation of being lazy, accomplishes far more than the fussy martinets who thus characterize him. They exhaust their strength in putting on the appearance of activity when nothing is to be done; he lounges and seems listless and indifferent; but let an emergency arise, and suddenly the sleepy man wakes up, and astonishes the beholders by a power and vigor of action which nobody supposed that he possessed. The great art of accomplishing work is to waste no strength, but rather save where it is possible, that we may use it where we must use it, and have a sufficiency for every emergency that may arise.—*The Common People.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 11, 1885.

YEARLY MEETINGS will begin, week after next, with that which holds its sessions in Philadelphia. Afterwards will follow London, Dublin, New York, New England, Canada and the rest. Would that they were all in perfect unity with each other, as well as within themselves! May it be the prayerful endeavor of all to increase, not only in love and faith, but each in such an approach to what is best in the others, that, being very near to our common Lord and Master, we cannot be far apart from one another.

Interesting information concerning all the Yearly Meetings and their constituent parts, with names of resident ministers, and other particulars, is given in the new "Book of Meetings," lately published by Joseph H. Miller, Columbus, Ohio.

ULYSSES S. GRANT will be chiefly remembered in history, as the military commander who brought to a successful close the great civil war, by which the doom of slavery on this continent was settled forever. No objection to war in the abstract should prevent us from recognizing the importance of this service to our nation and to civilization; rendered as it was by a man educated, as most men are, to believe the defence of his country by arms to be an imperative duty. Nor will it be forgotten that, when the strife was ended, magnanimity towards

the conquered was conspicuously shown by General Grant; and that, while some in the North would have imposed terms which might have prolonged the bitterness of the conflict, his memorable words were, "Let us have peace."

But the fame of this great man as a civil ruler, when President of the United States, will gain more and more with the progress of time, because of his decided action in bringing about a course of justice and beneficence towards the Indians. As "Peace hath its victories, no less than War," this so-called "Quaker policy" has, during the years that have followed, saved the lives of many thousands of men, white and red, who would otherwise, beyond doubt, have slaughtered each other in continuous or successive Indian wars. The era of Indian civilization, thus begun, has been so fruitful of good, that we cannot imagine any government being so unrighteous or so unwise as to abandon it. As a principle or theory, at least, it must now be perpetuated as the policy of the nation.

Ex-President Grant's tour around the world was remarkable, especially for the respect shown to him by the "powers that be" of all nations. His love of peace, and appreciation of the evils of war, were proved by the part taken by him in counseling and promoting the adjustment of an impending difficulty between China and Japan.

Personally, there has been much to admire in this distinguished man. Habitually just to all, over-generosity towards his friends has been his most costly infirmity; no noted man in our time has suffered so grievously from misplaced confidence. When in the command of men during the disturbing scenes of the war, it was said that he was (unlike many others in like positions) free from the vice of profanity. Once called "the silent man," he has shown that, when expression was called for, he was capable, with voice and pen, of saying what he would with propriety and dignity.

Many prayers are ascending, at the time when these sentences are written, that the last hours of one whom our nation has so delighted to honor, may be brightened by an assured trust in Him to whom the greatest, as well as the least, of men, must look, as their Redeemer. Made, through Him, "more than conqueror" over death and the grave, it may be hoped that, in his last earthly recollections, no war-cry on the most victorious battle field will come back to his ears with so grateful a sound as these: "Let us have peace." "My peace I give unto you; not as the world giveth, give I unto you."







WHICHEVER triumphs over the other, in the present conflict between France and China, many men will perish, many widows and orphans will have to lament the fruitless strife. Our intuitive sense of justice, crying out against the unprovoked attack by the more "civilized" power, leads to a sympathy with China, and a strong preference that she should not be conquered and made a prey to the rapacity of France. If it prove true that the late summary victory of the Chinese has been followed by an offer of that nation to accept the proposal of France, sent before the battle of Lang-Son, to negotiate for peace, we may hope that the sober sense of the French will suffice to induce them to act favorably on that acceptance. But then, what will become of Madagascar? May it be, that with a change in the government, France may be called back from its brigand policy of conquest over feeble powers, to look to the establishment of its own not yet secure republican institutions. Of these we should have more hope, if it were not that the opposition to Romish priestly domination has gone so far as to include practically the rejection of all religion in the foundation of the State. Our own republic would have had but a poor chance of survival, a century ago, through the dark days of the Confederation, but that, behind and beneath the "Declaration of Independence," and all that followed, were the abiding truths and principles of Protestant Christianity. Without these, no republic is likely to be permanent, in France or elsewhere.

MUCH ATTENTION is now given, by philanthropists and students of social science, to the question of the best treatment of criminals sentenced to confinement under the law. One of the most interesting experiments of late years, is that of the Elmira Reformatory, in New York State. To this, only men are sent, between the ages of 16 and 30 years; those, also, who have never before been convicted of a crime rendering them liable to imprisonment. Three grades of inmates of the Reformatory exist; the position of each one being determined by his standing (as each is marked with precision day by day) in conduct, labor, and attention to the school exercises which are a part of the system. Eight hours of daily labor are required by the law of the State; the schooling being conducted in the evenings. On entrance, each man is placed in the intermediate grade; his going up or down then depends upon himself. Privileges of a desirable kind are attached to the highest grade; and continuance in it for a year entitles the prisoner

to dismissal on a six months' probationary *parole*. If, at the end of that time, his monthly reports, corroborated by other testimony, are satisfactory, he is entirely at liberty. In the lower grades, a prisoner may be detained throughout the *maximum* time affixed by law to the crime for which he is sentenced to confinement. The Superintendent of this Reformatory is a man of unusual executive ability, and has absolute authority in the institution. Every inmate is with him a subject of careful individual study and treatment; and his good judgment, sympathy and firmness have obtained for him the respect and affection of all the six hundred men placed under his care.

With this system of combined labor and intellectual training, under very rigid but not too oppressive discipline, eighty per cent. of all admitted are said to be so far reformed as not again to come under punishment as criminals. Some of the remaining number prove incorrigible while in the institution; others lapse into crime after leaving it. In strong contrast with this proportion of success, however, it is reported that only forty per cent. of those who pass through a term of ordinary detention in a State prison, avoid or escape subsequent recommitment.

Clear proof is given in these results, of the great advantages of a wise adjustment of rewards and punishments, as impelling motives; and still more especially, of the importance of continued training, in the formation and change of habits; indeed, in the construction of character. Many of the criminal class become such early in life; partly from the inheritance of peculiar morbid tendencies, and partly from example, and surrounding associations. Take them from all such unfavorable circumstances, and give them something to work for and hope for, while obliged to adapt themselves to a regular and harmless mode of living, and in time they may lose the criminal habits which made them the enemies of society. Then they are safe to be at large like other people.

This *régime* does not, however, of itself, make men truly virtuous. "Other people," those who never enter a prison, are not all so. We regret to learn that the very superior administrator of the Elmira Reformatory does not, in his own management, emphasize strongly the religious element as a factor in the modification of character. There is reason to believe, from experience, that it is, when judiciously introduced, the most powerful of all motives and influences for such an effect. In appreciating the comparative results of the Elmira







and of other penal institutions, it must be remembered that the latter usually receive criminals of all ages and stages of confirmed depravity; while the former takes charge only of such as are confined on account of their first conviction. Those who have known something of the history of the Indiana State Prison for Women, while under the superintendence of Sarah Smith, will be ready to believe, with us, that, while regular employment and well-adapted mental training, with firm discipline, will, as shown at Elmira, accomplish much, yet, for real transformation of character, warm and positive religious teaching and personal Christian influence will do the most of all. Through them, as instruments, Divine power has, not seldom, out of very "stones, raised up children unto Abraham." It is true, at the same time, that injudicious teaching about religious matters, with sentimental and pseudo-philanthropic "coddling" of offenders against law, often does a great deal of harm. What ever may fall short of perfection in the Elmira system, the lesson of its success is one well worthy of being pondered by all who are interested in the reform and restoration of those who belong to the criminal class.

THROUGH AN ACCIDENT, the addresses on some copies of our paper for last week, to be distributed in Philadelphia, were lost, and they failed to be delivered. We will be obliged if those subscribers who did not receive their copies will let us know their names, so that they may be re-sent.

#### DIED.

HAWORTH.—Died, suddenly, at Albuquerque, New Mexico, Third mo. 12th, 1885, James M. Haworth, aged 53 years; a member of Kansas Yearly Meeting.

For a time a student at Earlham and afterward at Haverford College, James Haworth entered upon manhood with the impulses and conflicts of a strong character. At the outbreak of the civil war he entered the army and became a member of General Garfield's staff. At the close of the war his former religious convictions were greatly deepened, and he reunited himself with Friends. After the adoption by the Government of the "New Indian Policy" in 1870, he became much interested in the elevation of the Indians, and in 1873 was appointed United States Indian Agent for the Kiowas and Comanches. Here his peace principles were severely tested, for his life was in frequent peril, but were ever faithfully maintained. Unarmed himself, he welcomed to his presence armed Indians who came with hostile intent, and won them to a better mind by his trust and moral power. In the midst of most perplexing duties he walked, as he himself said, "As it were holding up my hand continually that it might be clasped by my Heavenly Father, that I might be sustained and led by Him." After five years' successful

management of those Indians, during which he saw some of them become incipient Christians, he was obliged by an almost fatal illness to abandon his charge. He was afterwards made a Special Agent, and while in care of the Quapaw Agency, he helped to organize the believing Modocs as a church. Later he was made an Indian Inspector, and finally by the unsolicited action of the Secretary of the Interior was appointed United States Superintendent of Indian Education. He supervised the plans and the establishment of the training schools at Genoa, Chillico and Lawrence, and was very efficient in helping forward the system of industrial education adopted by the Government. After spending some weeks at Washington the past winter, doing all in his power to perfect the provisions for Indian schools in the appropriation bill, he hastened westward, called at his home, and then pressed on towards Santa Fé to plant a school there, to inspect others, and from thence to proceed to Oregon that he might direct the transfer of the Forest Grove school to its new site at Salem. But at Albuquerque he died suddenly, in the full vigor of his powers, and in the height of his usefulness. He was translated from his devoted and loving service for his Lord here to a higher sphere, to meet Him who said, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." He was a man of true courage, fitted by Christian grace and tact to meet the variety of men with whom he was called to come into contact, and unfaltering in his practical love to the Indians, thousands of whom, both young and old, will cherish his memory as one who was their steadfast and efficient friend. Earnest in his promotion of Bible-schools, fervent in prayer, frequent in exhortation in meetings for worship, he was in almost every respect a most fruitful Christian.

PRETLOW.—At his residence, in Wayne county, Ind., Second mo. 21st, 1885, Robert Scott Pretlow, aged nearly 64 years.

During his illness of several days, although his physical suffering was at times very great, he often spoke of that being all—the mind was at rest and in perfect peace. His voice was often heard in prayer and thanksgiving; much of his talk to those around him was of the goodness and the mercy of God, and the importance of Christians giving positive testimony for Christ; saying that unbelief is the sin of the world. One of his last testimonies in his meeting was, "I know my name is written in heaven. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." He was an esteemed member of Dublin Monthly Meeting, and was gathered as a shock of corn fully ripe into the heavenly garner.

Christian Worker please copy.

THE BISHOP OF LIVERPOOL in his recent charge to the clergy of his diocese, made a powerful plea on behalf of house-to-house visitation, in order to reach those who are beyond the pale of present religious efforts. He revealed what is really the one great necessity of our times in reference to the masses of people who are living in utter disregard of God, when he said the true remedy lies in a multiplication of living agents who would "go to work as the Apostle St. Paul used to do, and visit house after house and room after room with the simple message of the Gospel, telling the story of the cross, and approaching every one with love, sympathy, and sanctified common sense."







## THE INTERNATIONAL LESSON.

## SECOND QUARTER.

## LESSON III.

## PAUL GOING TO ROME.

Acts xxviii. 1—15.

GOLDEN TEXT.—He thanked God and took courage. Acts xxviii. 15.

The whole company of nearly 300 persons had escaped safe to shore. This, when we take into account their prolonged exposure to the cold, rain and tempest, and the exhaustion incident to insufficient food and long anxiety, is in itself almost a miracle. Certainly many of them owed their lives to the prayers and self-forgotten courage of the Apostle Paul. There is a striking contrast between Jonah, when, fleeing from the face of the Lord, he brought disaster on those with whom he sailed, and Paul, who being consciously in God's will, was the means of salvation and blessing to his fellow passengers.

1. *The island was called Melita.* Melita has been identified almost beyond doubt with Malta, an island near the middle of the Mediterranean, between Europe and Africa. It is 17 miles in length and 9 miles in its greatest breadth.

2. *The barbarous people.* R. V., the barbarians. This word was used by the Greeks and Romans of persons who could not speak their language. I Cor. xiv. 11. It has here the force of "natives." The natives of Malta were of Phœnician origin, from the opposite coasts of Carthage, in Africa. *No little kindness.* R. V. No common kindness. In their treatment of the shipwrecked crew they were far removed from our ordinary notion of barbarians. *Because of the present rain and because of the cold.* The rain was doubtless the remains of the long tempest. The cold of a northeasterly wind at this season was proverbial.

3. *And when Paul had gathered.* "Paul, with that indomitable activity and disregard of self which neither danger nor fatigue could check, was busy amongst the busiest collecting fuel."—*Farrar.* Thus he again exemplifies Christ's word about the greatness of serving. Matt. xx. 25—28; Matt. xxiii. 10—12; Lu. xxii. 24—27. *A bundle of sticks.* The word in the original would apply very fitly to the brushwood and furze which is said to be the only material growing in this part of Malta of which a fire could be made.—*Cambridge Bible.* *There came a viper out of the heat.* R. V., by reason of the heat. It had been lying torpid among the roots, but now the heat had revived it. It is said that the viper has disappeared from Malta; but those who have studied the habits of animals know that such an instance would be by no means unparalleled.

4. *And when the barbarians saw.* The natives knew that the poisoned fangs by which alone it could hang were bedded in the hand, and they knew the virulence of the poison now in contact with the life blood.—*Butler.* *No doubt this man is a murderer whom though he hath escaped the sea vengeance (R. V. justice) suffereth not to live.* They saw that Paul was a prisoner, and thinking

that a dreadful fate was about to befall him, they reasoned that he must be a murderer.

5. *Howbeit he shook off the beast.* Evidently Paul was perfectly self-possessed and calm. He knew that a venomous beast would not be suffered to interfere with God's designs already revealed to him. Now was literally fulfilled Christ's parting promise, Mark xvi. 18. These signs were intended to be proofs of His divine power accompanying His children in their work for Him, and twice at least when they were vouchsafed to Paul (here and Acts xiv. 9—11) they were received as proofs of divinity by those who saw them. In the present instance Paul came as an unaccredited prisoner, and there was a special reason why God should furnish him with clear credentials.

7. *In the same quarters were possessions.* R. V. Now in the neighborhood of that place were lands belonging, &c. By a curious coincidence the present country residence of the English governor is not far from the same spot.

8. *The father of Publius lay sick of a fever and a bloody flux.* Literally "with fevers and dysentery." The plural "fevers" probably indicates attacks of a recurrent fever. *To whom Paul entered in.* Paul repaid the governor's kindness by healing his father. Heb. xiii. 2; Matt. x. 40—42. *And healed him.* Another of the signs promised (Mark xvi. 18) fulfilled.

9. *So when this was done others also.* R. V. The rest also.

10. *Who also honored us with many honors.* Courtesies. The presence of Paul was a means of blessing, not only to the islanders, but also to his fellow voyagers who shared in the courtesies heaped upon him.

11. *After three months.* Probably about the 8th of Second month when, according to Pliny, navigation opened again. *A ship of Alexandria,* most likely another corn ship which, more fortunate than the first, had gained the shelter of the harbor at Valletta before the hurricane began. *Whose sign was Castor and Pollux.* R. V. Whose sign was the Twin Brothers. They were the sons of Jupiter and Leda, and supposed to have special power over winds and waves. The sign was not a figure head, but was painted or carved on each side of the prow.

12. *And landing at Syracuse.* This famous city was on the east coast of Sicily, about 80 miles from Malta. Ships bound from Alexandria to Italy commonly put in here for purposes of trade.

13. *From thence we fetched a compass.* R. V. We made a circuit. The wind was probably from the west, compelling them to sail by a circuitous sweep to Rhegium. Thence after one day, the wind having changed to the south, they sailed without danger through the Straits of Messina between the famous rocks of Scylla and the whirlpool of Charybdis, and came to Puteoli, then the chief port of Italy, in the northwestern corner of the Bay of Naples.

14. *And were desired to tarry with them seven days.* Julius no doubt repeated his former courtesy to Paul. Ch. xxvii. 3. This delay would give







abundant time for the news of his arrival to reach Rome.

16. *As far as Appii Forum.* R. V. The market of Appii. Rome was 140 miles from Puteoli. They would travel most of the time along the Appian Way; the oldest and most famous of the great Roman roads. The market of Appii was a small town 40 miles from Rome. *The three taverns* was 10 miles nearer. Here a second body of Christians met Paul. Thus God answered his prayer, Rom. xv. 30—32.

#### PRACTICAL THOUGHTS.

i. V. 3. Paul was so delivered from himself that he was at leisure to do whatever came in his way to help others. Thus he practiced what he preached. I Cor. x. 33; I Cor. xi. 1; Rom. xv. 1—3; II. Cor. v. 14, 15; II Cor. vi. 3—10.

2. V. 4. The fact that a man meets with outward calamity is no proof that he is a sinner. Lu. xiii. 1—5; John ix. 3; Matt. vii. 1—5; Rom. ii. 1—6.

3. Vs. 8, 9. A Christian living in the power of Christ is a means of blessing to all with whom he comes in contact. Rom. xv. 29. This is meant to be our normal condition. Is it so?

**OVERRULED FOR GOOD.**—At the very time while the Congo Conference was in session, all the great foreign Missionary Boards were planning, and some of them carrying out, enlarged mission work in Africa. In January last, a band of missionaries, numbering fifty, bound for the Congo country, sailed from New York. It was composed of preachers, physicians, mechanics, and farmers, with their families, constituting in itself a little Christian community, and supplied with all the necessities of civilized life. The spirit of self-sacrifice sent them forth. As the ship was about to start, one of the lady missionaries received a telegram announcing the death of her father. For a few minutes she stood in silence, debating what she should do. Thrusting the telegram in her pocket, she said in tears: "I must not turn back." Farewells of friends were spoken, the warm clasp of Christian hands told of the love of Christian hearts. With one voice all joined in the grand Doxology, and as the vessel glided out into the river amid the swinging of hats and the waving of handkerchiefs, the song, "In the Sweet By and By" was taken up, and sung till the answering strains from the missionaries were lost in the distance.

What a contrast between the motive that convened the Congo Conference at Berlin and that which banded together those missionaries who sailed from New York! How different the object each has in view; and yet, wide apart as are these movements in origin and aim, their final outcome will be the same—the bringing of Africa among the Christian nations of the earth. Science, art, learning, commerce, and every other element of human development may be headed as man determines, but in the end they shall become God's servants for the accomplishment of His glorious purposes.—*American Missionary.*

#### AGRICULTURAL WEALTH OF CANADA.

Let us not underrate the British States of North America. It has been my fortune lately, in Manitoba and in British Columbia, to meet with experiences which have given me a new conception of the dignity of the Canadian Dominion. Conversing with a professor of a university, in the beautiful and energetic city of Winnipeg, while a map of North America was opened before us, I put my compasses down, one foot on St. Paul, and left the other swinging above the chart. "Now," said I to my informant, "how far north must I carry this loose foot of the compass to reach the furthest border of your good wheat lands?" "You must carry it north," said he, "to the Peace River in Athabaska. On the banks of that stream, the buffalo and their young may be seen feeding on grass on the tenth of May." I opened the compasses until they reached the Peace River, some 1,500 miles northwest of St. Paul. I then swung the compasses around, and their northernmost point, when carried to the east, stood in the Atlantic Ocean, and when carried to the south it stood in the Gulf. Incredible as the assertion may appear, there is more arable land northwest of St. Paul than east of it, or south of it. Our American Consul at Winnipeg, the Hon. Mr. Taylor, told me that he is accustomed to divide North America into three belts—the cotton belt, the maize belt, and the wheat belt—and that, in his judgment, three quarters of the wheat belt lies north of the international line. The sunlight endures two hours longer on a summer's day in Athabaska than in Ohio. Canadians are discussing, with not a little eagerness, the project of a new route to England through Hudson's Bay, from the mouth of the Nelson River, just north of Winnipeg. At least three months in every year ships may pass freely through the outlet of Hudson's Bay. The distance from the mouth of the Nelson to the mouth of the Mersey is two hundred miles shorter than that from the mouth of the Hudson to the mouth of the English stream. Sir Richard Temple had just been lecturing in Winnipeg when I was there, and he was accustomed to say publicly and privately that as the ships of the Hudson Bay Company had gone in and out of Hudson's Bay for two hundred years, it might be expected that steamships could carry on an important trade there. Archangel, in Russia, with its 20,000 people, has a climate worse than that of the Nelson River, and yet it was and is an important port. The Canadian Pacific Road intends to carry to England all the teas that the mother islands bring from Japan and China. A study of Manitoba and of British Columbia, and of that mighty region of the Saskatchewan valley, through which the warm isotherms run north so far, has doubled my respect for the political and industrial future of the Canadian Dominion.

JOSEPH COOK.

No man is so happy as a real Christian.—*Pascal.*







## HELPING THE CAUSE.

A writer tells of a sturdy old Methodist, who, with another old brother, was in the habit of shouting in the church on meeting-day when things went well. One day the other brother kept silent, while our sturdy brother went off as usual. Meeting in the churchyard after service he said to his companion in holy joy:

"You didn't shout to day. What was the matter?"

Said the other, "I didn't feel like it."

"I didn't either," said the shouting brother; "but I thought it would *help the cause.*"

He seemed to have an idea that about so much pious racket would be helpful to "the cause," whether it was the genuine expression of devout joy, or a fusillade of noisy pretence. He was not entirely singular in his views. There are many persons whose religious exercises are largely intended to "help the cause." They sing words which they do not mean, they pray prayers which they do not expect to have answered, they shout and babble with a mock enthusiasm, and they think they are helping "*the cause.*"

It may be they are. But *what* cause is it that can be helped by pretence, and sham, and hypocrisy? Certainly it cannot be the cause of Christ, for that does not depend upon such pretentious performances. He who desires "truth in the inward parts," wants none of this empty babble to help *His* cause along. He who hates hypocrisy, and requires that men should serve him in spirit and in truth, in simplicity, in sincerity, and with godly fear, is not in the least dependent for the welfare of *His* cause upon empty noise, and words which do not express the inward thoughts of the heart.

We shall best help the cause of God by being honest in the sight of God, by speaking the things which we mean, and expressing emotions which we feel, by telling the honest truth, or maintaining silence until we have something to say which we are not ashamed to tell. And if we draw near to God, He surely will draw near to us, and we shall have cause for real joy, and praise, and thanksgiving, instead of the empty and hypocritical babble with which men try to "help the cause."—*The (Boston) Christian.*

## CORRESPONDENCE.

Extract from a letter to a member of the W. F. M. A. of Friends in Philadelphia:

TARONDA, HOSHANGABAD, INDIA, First mo. 29th. 1885.

DEAR FRIEND—Thy welcome letter of Twelfth mo. 13th, enclosing the drafts for £60 and the extra money for photographs, reached me safely. Please accept for thyself and convey to those friends who have so kindly and liberally subscribed, our heartfelt thanks for their sympathy and interest in our work; indeed, we hardly know how to express ourselves suitably in return for your very generous help.

I wrote to M. H. Garrett some time ago when I

heard she was collecting the money for our hospital, to tell her that through the kindness of some English and Irish friends a building had been put up, and that we would not require such a large sum of money. I do not know whether my letter reached her or not; certainly it did not before thy letter was posted.

The building, though erected, is not properly finished, but still has afforded a shelter to many suffering creatures; we had not means to put in doors or make proper bath-room accommodations, or furnish it; now we shall be able to do so.

With reference to the houses for inquirers, lest my letter should have gone astray, I had better give you a little explanation. Many of our new converts and inquirers wish to live on our compound, where they will be out of the reach of the temptations and persecutions of city life. We have five Christian families living there, but have not room for more, and have now several inquirers anxious to remain and earn their living if they could only have a place to live amongst Christians; two converts who have settled down are anxious to bring their wives; indeed, one has gone to fetch his. Thou canst see that these young women, brought and put to live in the city amongst their heathen neighbors, and whose husbands have only lately come out themselves from heathendom, are not likely to learn much amongst such surroundings; we should like to have them amongst Christian influences; then, as they get strong in the faith, draft them off to live in the city, where they may let their light shine amongst their heathen neighbors; but the light must first be kindled and fanned into a strong flame before it can shine, or it will be quickly extinguished. We have followed that plan so far, the older and more experienced Christians living in the city, and the younger ones on our compound. I do not think they should be nursed and pampered always, but it is very necessary that they should be surrounded by good influences at first.

Thou asks if we are encouraged in our work. We are very much so indeed; our late camping tours are showing us that the seed seems to be springing up a little, and the name of the Lord Jesus Christ as a Saviour becoming known in the district.

The Mission here is comparatively recent, having only been established ten years. Charles Gayford, my husband's predecessor, was at first occupied in building and arranging, and when fairly started, devoted himself more especially to the city work; when my husband came, now more than six years ago, the name of Christ was not so much as known in many of the surrounding villages. He is essentially an evangelist, as he says "he came here to preach the Gospel to the heathen." So he has gone about a great deal in the district, overseeing the city work too; through the preaching and the books sold by the colporteur, there is not a village we go into now where the purpose of our visit is not known. This year we find the people not only willing to *listen*, but ready to *acknowledge* Christ, in conjunction with their own gods. Of course that is not sufficient, but still it is a step in the right direction. In some places we have found those who say they have given up all other worship, only they have not yet come to breaking caste.

In one village lately a crowd of little boys came round our tent soon after our arrival, and began singing a Christmas hymn, beginning

"Isa Masih mera pramahachaya"—

Jesus Christ is the Saviour of my soul.

They had heard my husband and one of the native preachers singing it last year, and had picked it up. Singing a hymn to a native air is the way they gather







a crowd round them in the markets. The native music is very monotonous and strange to our ears, but they like it best, and do not care at all for the hymns set to our tunes.

The distribution of medicines is a great help; in every village there is an average of forty people who receive it, and the opportunity is taken then of telling of the Great Physician ready to heal their souls. There seems to have been a special blessing on this branch of the work, and many wonderful recoveries. We find that they nearly always attribute their recovery to "Isa Masih," Jesus Christ, saying, "He healed us." One youth told us that when he got better he offered a cocoanut and some money to Jesus Christ as a thank offering.

While my husband preaches to the men I go amongst the women, and nearly all the villagers gather round me and listen most attentively. At one village, which we were in last year for the first time, the women were greatly impressed, and this year the wife of the Patel or landowner, when she heard of our arrival, came to see me with a crowd of women, saying she wanted some more books about Isa Masih, she had read those she had. Later on when I went to see her she had a number of her neighbors assembled. I was hardly seated when she said, "We are all waiting to hear about Christ." I read them the account of His birth, some of His miracles, and part of the Sermon on the Mount, and told them of His death, and the Ten Commandments. They were so interested, and the time passed so quickly, I quite forgot myself, and when I reached the tent was surprised to find my husband in, and that it was long past the dinner hour. I think I might say that the Patellin herself believed, though of course her light is small. She asked, "If I believe on Him with my heart will He bless me?" I told her most assuredly He would, and told her to pray morning and evening, and He, Himself, would teach her by His Holy Spirit.

I could write many more interesting incidents, but time fails. Our numbers are so small it is hard to keep up the work properly; two missionaries are required in each station, one to do the preaching, the other to care for and teach the people when gathered in; for they are very ignorant. Have you any friends in America ready to come and help us? Results of course appear small with so few workers, but I was encouraged by seeing from the reports of other missions that we can show almost as much, by the Lord's blessing, in proportion to our numbers. The Bale Mission publish an increase of 265 members last year, but they have 110 European missionaries, which means little more than two converts to each missionary. Here in Hoshangabad we have had six for the last year, all the result of my husband's work; four of them through the medicine. If we had a few more men it would be a great help; he is perfectly overburdened with the secular work. Preaching and medicine he feels his proper sphere.

Thy friend very sincerely, ANNA BAKER.

56 WABASH AVENUE, CHICAGO, Fourth mo. 1st, 1885.

*Editor Friends' Review*.—We are pleased with the well-written review of the Memories of Angela Aguilar De Mascorro and Sketches of Friends' Mexican Mission, by Samuel A. Purdie. It will be highly appreciated by Samuel A. Purdie as it is by the Publishing Association of Friends. But pardon us for calling thy attention to the last paragraph. It says: "Had the book been issued from the press in Matamoras we might have pronounced it a creditable production, but hardly so coming from Chicago." Now if there is to be any credit given or eulogy pronounced on the

execution of the mechanical work, Samuel A. Purdie and the Matamoras press should have it, for all the work was done there except the binding. The Publishing Association of Friends did the binding and undertook to advertise and sell the book in order to assist the Mexican Mission, in which we feel greatly interested. It was thought advisable that the imprint of the Publishing Association of Friends should be placed on the book, as it is. The above facts were stated in the *Christian Worker* some time ago. It was with a degree of apprehension that we consented to allow our imprint to be thus used, but thinking, as the *Friends' Review* expressed it, that it was a "creditable production," we consented. We are glad we can say the book is much valued and sells very well; we would like to see it in every Friend's family.

Respectfully, Publishing Association of Friends.

By A. H. PICKERING, Manager.

#### ITEMS.

THE Congo Valley is opening. A large emigration of blacks from the American Republic to Africa is, perhaps, not to be expected; but if I were a black man or a bronze man, I think no quarter of the world would call me with so loud a voice as the free states of the Congo. Victor Hugo has said that the nineteenth century has made the slave a man, and that the twentieth century will make out of Africa a world. Let us encourage the negro here to labor first for his own race on our own soil. Let us repudiate the theory that the Freedman, who helped us achieve our deliverance from the Rebellion, has no right to stay here and enjoy the fruits of liberty. As Frederick Douglass has said: "The dust may fly off; the mass of the black population will not move." Americans do not wish it to move. But, among the acutest minds in the colored population, and among the hearts of profoundest religious instincts, I hope Almighty God will raise up a great number to lead civilization in Africa. In opening the giant gates of the Congo, at about the time when many Freedmen in the South are becoming fairly well educated, and some of them self supporting, Providence seems to be likely to give Africa more or less into the hands of black leaders. Africa will be fleeced by white traders. It will be filled with merchants of all colors, but may we not hope that men of their own type will lead the multitudinous populations of the Dark Continent into the light of commerce, liberty, law, education, and religion? And may we not expect that from the edges of our own Gulf, and from the colleges which are now being founded in the Southern States for the blacks, will come forth spiritual successors of Moses and Aaron, and a race of prophets to lift the populations of Africa into advanced civilization and Christian culture?—*Joseph Cook*.

FREDERICA H. LEIBRANDT, who died lately in Philadelphia, at the age of 91 years, joined the German Lutheran Church at 16 years, and, soon becoming a Sunday-school teacher, continued faithfully and punctually to perform that service until about two weeks before her death.

WATER POWER IN AMERICA.—The extraordinary development of water power for economic purposes is an American idea. In no other country has it been so extensively and so successfully utilized. This will be apparent by considering some of the rivers which have been dammed for the benefit of mankind, and the force which they furnish reduced to the standard of horse-power: The Passaic at Paterson, New Jersey, 1000 horse power; the Merrimac at Lowell, 10,000; the Mohawk at Cohoes, 14,990; the Connecticut at







Hadley, 17,000; the Androscoggin at Lewiston, 11,000; the Housatonic at Canaan Falls, 3000; the Mississippi at the Falls of St. Anthony, 15,000; the Oswego at Oswego, 4000. The sum total of these is 75,000-horse power, as estimated at a given point on each river. But this is used over again on an average not less than three times. This would show a larger total of 225,000-horse power. There are also very many smaller streams in all the hill sections of the country which are utilized and may furnish, used and unused, power equal to the last named total of 225,000; thus giving a grand total of 500,000-horse power, distributed over a wide extent of country, and supplying, in their way, the wants of 50,000,000 of people.

But these are only the minor powers, so to speak, of the hills and valleys. The grand dominating power that could absorb them all and still have room to give hospitable refuge to four times as many remains to be noticed. It is the Niagara river. From data furnished by the United States Lake Survey Bureau in 1875, it appears that the average flow of the river above the Falls is 10,000,000 cubic feet per minute. Converting this into horse power under a head of 200 feet, we have a grand aggregate of 3,000,000 horse power—a mighty force that would supply the economic wants of 200,000,000 of people.—*Industrial News*.

NOTHING is more improving than the domestic altar, when we come to it for a daily supply of soul nourishment.

#### THE BAIRNS.

I'm sadly thinking of the time,  
For come it will some day,  
When round about our house will be  
No signs of children's play.

There is a horse quite nondescript,  
That little boys first ride;  
And there a baby's rattle tossed,  
And scores of things beside.

And thus my rooms and usual haunts,  
For ever littered o'er,  
Though swept and garnished early morn,  
Still need it as before.

But I've no wish to scowl at that  
Which doth my bairns amuse;  
And they who rank sweet order first,  
Ah! much of life they lose.

The time will come—'tis coming fast,  
When children will be grown,  
No longer underneath our care,  
And we shall be alone.

No boyish whistle then we'll hear;  
No cradle will be seen;  
No tiny, dusty feet to tramp—  
Ah! me, how still and clean!

Oh Time, just wait a little while,  
And keep the children young;  
I'll bear the burden and the heat,  
My bairns to be among!

But when they've passed into the world,  
And done with youthful plays,  
Content I'll be if they look back  
To early, happy days.

—*Monthly Record*.

A. L. PRICE.

#### THE EASTERN AND THE WESTERN GATE.

Open the East Gate now,  
And let the day come in,  
The day with unstained brow,  
Untouched by care or sin.  
For her we watch and wait,  
Wait with the birds and dew;

Open the Eastern Gate,  
And let the daylight through.

Uplift the daily toil  
With brain as fresh and clear,  
Strong hands that have no soil,  
And heart untouched by fear.  
Marching unto thy noon,  
Marching unto thy rest—  
When shadows lengthen, soon  
Comes calm and peaceful rest.

Open the Western Gate,  
And let the daylight go  
In pomp of royal state,  
In rose and amber glow.  
It is so late, so late,  
The birds sing sweet and low,  
Pray at the Western Gate  
And let the daylight go.

Lay down thy daily toil,  
Glad of thy labor done,  
Glad of thy night's assoil,  
Glad of thy wages won;  
With hearts that fondly wait,  
With grateful hearts aglow,  
Pray at the Western Gate  
And let the daylight go.

Pray at the Eastern Gate  
For all the day can ask;  
Pray at the Western Gate,  
Holding thy finished task.  
It waxeth late, so late,  
The night falls cold and gray;  
But through life's Western Gate  
Dawns life's eternal day.

—*Selected*.

MARY A. BARR.

From Faith and Works.

#### THE WOMAN OF SAMARIA.

Only a woman alone at the well,  
Yet who shall tell, ah! who shall tell,  
How sounded the message she bore away  
To those in the city that wonderful day?

Only a woman, she stood and heard,  
Oh! wondrous word, yes, wondrous word,  
That He who had drunk of the water there  
Could give her a draught more pure and rare.

Only a woman, she hasted away,  
She could not stay, she could not stay  
When thousands were dying of thirst, she knew,  
For the water of life that the Stranger drew.

Only a woman, the words she brought  
Were quickly caught, how quickly caught!  
And some in the town sought Christ that day  
Because of the message she bore away.

Only a woman, oh! women tell,  
And often dwell, yes, often dwell  
Upon the message of love ye heard  
From the Master's lips in His precious word.

A. T. W.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 7th inst.

**GREAT BRITAIN.**—The reply of Russia to the English proposition respecting the Afghan boundary, is said to have been a virtual acceptance of the more important points. Earl Granville proposed that Russia should agree to limit the dispute to a zone including all the debatable points, to be called the zone of survey; and Russia consented to do so, provided the zone should be extended southward to the foot of the Parapamisan range of hills. The English Cabinet was considering this response at its meeting on the 4th. The Russian Ambassador to England had sent a separate communication to Earl Granville, which was said to urge that England agree with Russia to abandon all military preparations and demonstrations in reference to the Afghan frontier, until the conclusion or failure of the pending negotiations.

Gen. Wolseley has sent to the War Office a significant report made by the medical staff of the Khar-toum expedition, respecting the probable result of the exposure to the desert heat of the British troops stationed along the borders of the Soudan desert. The report says that if the present military stations in the Soudan be maintained, fully one-half of the troops may be expected to die or be disabled by the heat before the autumn. It is supposed that an early withdrawal of the whole British force from the Soudan to Egypt will take place, and that the Nile expedition to Khar-toum will be abandoned. It is announced that Gen. Graham, commanding the force operating from Suakim, has been ordered by the Government to open peace negotiations with Osman Digna or the sheiks between Suakim and Berber who have power to control the natives; and it is reported that he has been instructed to make such terms as will enable him to evacuate the country at once. On the 4th, the whole force was withdrawn back to Suakim except a small contingent left in a "zereba" or stockade. The heat in the desert west of Tamai is intolerable.

In Yorkshire, 25,000 colliers have struck against a reduction of 10 per cent. in wages. Twelve hundred had previously offered to compromise by accepting a five per cent. reduction.

Earl Cairns, the eminent lawyer, formerly a Judge, and Lord Chancellor in 1868, died suddenly on the 2d inst.

**FRANCE.**—M. de Freycinet did not succeed in forming a Ministry, and Henri Brisson then accepted the task, and on the 6th completed a Cabinet, with himself as Premier and Minister of Justice; Goblet, Public Instruction; De Freycinet, Foreign Affairs; Allain Targe, Interior; Clamageran, Finance; Gen. Camponon, War; Sadi Carnot, Public Works; Pierre Le-grand, Agriculture; Herve Magnon, Commerce; Sarrien, Posts and Telegraphs; Admiral Galiber, Marine and Colonies. Most of the members have not been very prominent in public affairs heretofore. It is understood that the policy of the new Ministry will be the opposite of that of the Ferry Cabinet.

It is asserted that the Chinese Legation in London has forwarded to the Chinese agent at Paris renewed peace proposals, on the basis that the French blockade of Petcheli and Formosa shall be immediately raised; that Tonquin shall be ceded to China; and that no indemnity shall be exacted by France. It was previously reported that the Chinese Government, subsequently to the French defeat at Lang-Son, had accepted the previous proposals of peace made by Premier Ferry.

**GERMANY.**—The 70th birthday of Prince Bismarck was celebrated on the 1st inst. very generally through-

out the country, and he received many special honors from the Emperor, and from all classes of the people.

**RUSSIA.**—According to official returns, the number of men in actual service in the Russian army at the beginning of the year was 662,449, exclusive of Cossacks. The officers numbered 30,889.

**EGYPT.**—Gen. Graham's force from Suakim advanced to Tamai Springs on the 3d, and occupied the village with slight opposition. Very little water was found, and that of bad quality. After burning Tamai, the troops returned to their previous position.

**INDIA.**—The chiefs and princes of the whole Indian Empire, either in person or represented by deputies, have been assembled at Rawilpindi, together with the Viceroy, Lord Dufferin, and the Ameer of Afghanistan. Lord Dufferin has obtained from the Ameer a formal treaty recognizing the right of England to lay out and fortify the northeastern frontier of Afghanistan. The Ameer has been granted from India a special subsidy for the maintenance of an Afghan garrison in Herat sufficiently strong to protect the entire district. It is also intended to give him the services of an English engineer and other officers to superintend the construction of a series of fortresses along the frontier, to be garrisoned by Afghans. The English are also to construct a railway from Bolan to Candahar, and a military road thence to Herat; and to connect the fortresses by telegraph. This agreement has been approved by the British Government. The Ameer having expressed a wish to visit England, the Viceroy has been instructed to invite him to do so as the guest of the crown.

**CENTRAL AMERICA.**—The Guatemalan forces invaded San Salvador, and a battle took place on the 30th and 31st ult., in which the Guatemalans were defeated and Gen. Barrios is reported to have been killed. A telegram of the 4th from La Libertad, San Salvador, said that an armistice of one month had been concluded between Guatemala and the allied republics; and that the Legislature of Guatemala had annulled the decree of President Barrios proclaiming a union of the Central American States.

**DOMESTIC.**—Gen. Grant, who has been suffering for some time from a cancerous affection of the tongue and throat, was so ill on the 30th ult. that it was thought death might occur at any time; but from this condition he rallied considerably, and for several days was comparatively comfortable, though very weak. On the morning of the 7th inst. a slight hemorrhage from the throat caused renewed alarm, but it soon ceased, and did not appear to have much increased the weakness. He passed a quiet night, and at 5 A.M. of the 8th was able to take food, and his mind was clear, as it has been throughout. He has shown much patience and firmness in his protracted sufferings.

The U. S. Attorney General has given an opinion that the Executive order of Second mo. 27th, opening to settlement the lands of the Crow Creek Indian Reservation in Dakota, is inoperative, because the Sioux Indians hold title to the lands under the treaty of 1868. The land has already been covered with entries by white settlers, under the order, but these of course are illegal.

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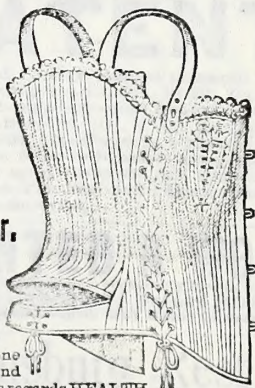
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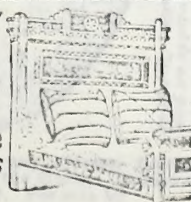
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# Friends' Review.

VOL. XXXVIII.

PHILADELPHIA, FOURTH MONTH 18, 1885.

No. 37.

A MEETING of the Associated Executive Committee of Friends on Indian Affairs is called at Marion, Indiana, on Fourth day, Fifth mo. 13th, 1885, at 9 A. M. JAMES E. RHOADS, Clerk.

THE Annual Meeting of Friends' Temperance Association, will be held in Twelfth Street Meeting House, on Fourth day, 22nd inst., at 8 P. M. All are invited. THOS. SCATTERGOOD, Chairman.

Phila. Fourth mo. 10th, 1885.

THE Annual Meeting of the "Association of Friends of Philadelphia and its vicinity for the Relief of Colored Freedmen" will be held on Second-day evening, Fourth mo. 20th, 1885, in the Committee Room of Arch Street Meeting-house, at 8 P. M.

All interested are cordially invited.

6-2t WILLIAM H. HAINES, Secretary.

THE Sixteenth Annual Meeting of the Indian Aid Association of Friends of Philadelphia Yearly Meeting will be held in the Committee Room of Arch Street Meeting house, on Fifth-day, Fourth mo. 23d, 1885, at 8 P. M.

Friends generally are invited to attend.

6-2t RICHARD CADBURY, Clerk.

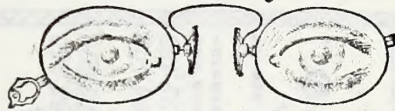
THE TWENTY-FOURTH ANNUAL MEETING of the Friends' First day School Association of Philadelphia and its vicinity, will be held at the Meeting house on Twelfth Street above Chestnut St., on Third-day Evening, Fourth month 21st, 1885, commencing promptly at half past seven o'clock.

WILLIAM M. LONGSTRETH,  
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No. 37.

EDITOR: HENRY HARTSHORNE.

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## THE INFLUENCE OF A MOTHER'S PRAYERS.\*

More than thirty years ago, one lovely Sabbath morning, eight young men, students in a law school, were walking along the banks of a stream that flows into the Potomac River not far from the city of Washington. They were going to a grove, in a retired place, to spend the hours of that holy day in playing cards. Each of them had a flask of wine in his pocket. They were the sons of praying mothers. As they were walking along, amusing each other with idle jests, the bell of a church, in a little village about two miles off, began to ring. It sounded to the ears of those thoughtless young men as plainly as though it were only on the other side of the little stream along which they were walking. Presently one of their number, whose name was George, stopped, and said to the friend nearest to him that he would go no further, but would return to the village and go to church. His friend called out to their companions, who were a little ahead of him:

"Boys! boys! come back here. George is getting religious. We must help him. Come on, and let's baptize him by immersion in the water." In a moment they formed a circle round him. They

told him that the only way in which he could save himself from having a cold bath was by going with them.

In a calm, quiet, but earnest way, he said:

"I know very well that you have power enough to put me in the water and hold me there till I am drowned; and if you choose you can do so, and I will make no resistance; but listen to what I have to say, and then do as you think best.

"You all know that I am 200 miles away from home; but you do not know that my mother is a helpless, bedridden invalid. I never remember seeing her out of her bed. I am her youngest child. My father could not afford to pay for my schooling; but our teacher is a warm friend of my father, and offered to take me without any charge. He was very anxious for me to come; but mother would not consent. The struggle almost cost her what little life was left to her. At length, after many prayers on the subject, she yielded, and said I might go. The preparations for my leaving home were soon made. My mother never said a word to me on the subject till the morning when I was to leave. After I had eaten my breakfast she sent for me, and asked if everything was ready. I told her all was ready, and I was only waiting for the stage. At her request I kneeled beside her bed. With her loving hands upon my head she prayed for her youngest child. Many and many a night since

\*From "Bible Models," by Richard Newton, D.D. Philadelphia: George Barrie.







then I have dreamed that whole scene over. It is the happiest recollection of my life. I believe, till the day of my death, I shall be able to repeat every word of that prayer. Then she spoke to me thus:

"My precious boy, you do not know—you never can know, the agony of a mother's heart in parting, for the last time, from her youngest child. When you leave home you will have looked for the last time, this side of the grave, on the face of her who loves you as no other mortal does or can. Your father cannot afford the expense of your making us visits during the two years that your studies will occupy. I cannot possibly live as long as that. The sands in the hour-glass of my life have nearly run out. In the far-off, strange place to which you are going there will be no loving mother to give you counsel in time of trouble. Seek counsel and help from God. Every Sabbath morning, from ten to eleven o'clock, I will spend the hour in prayer for you. Wherever you may be during this sacred hour, when you hear the church-bells ringing, let your thoughts come back to this chamber, where your dying mother will be agonizing in prayer for you. But I hear the stage coming. Kiss me: farewell."

"Boys, I never expect to see my mother again on earth. But, by the help of God, I mean to meet her in heaven."

As George stopped speaking the tears were streaming down his cheeks. He looked at his companions. Their eyes were all filled with tears.

In a moment the ring was opened which they had formed about him. He passed out, and went to church. He had stood up for the right against great odds. They admired him for doing what they had not courage to do. They all followed him to church. On their way there each of them quietly threw away his cards and his wine-flask. Never again did any of those young men play cards on the Sabbath. From that day all became changed men. Six of them died Christians, and are now in heaven. George is an able Christian lawyer in Iowa; and his friend, the eighth of the party, who wrote this account, has been for many years an earnest, active member of the church. Here were eight men converted by the prayers of that good Christian woman. And if we only knew all the results of their example and their labors, we should have a grand illustration of the influence of a mother's prayer.

CHRIST's name and government gloriously declared—For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, The Mighty God, The Everlasting Father, The Prince of Peace.—*Isaiah ix. 6.*

THE inheritance of God's faithful co-workers—They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—*Daniel xii. 3.*

For Friends' Review.

## THE GOSPEL AS OLD AS EDEN.

BY THOMAS CLARK.

(Concluded from page 562.)

Now while Paul and Peter tell us we live in the times when the Spirit is poured out upon all flesh, and the Master assures us that one of His special functions is to reprove the world of the sin of unbelief, and Paul tells us that God has concluded all in unbelief that he might have mercy upon all, and has put no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him; and while we would not make the naked declaration that the written and the living word are one, yet it is my full conviction that their teaching will ever harmonize, and that we cannot over-estimate the blessing to the human family of the revelation of the Divine will contained in the Holy Scriptures. We fully concur in the expressed sentiments of J. J. Gurney, that it is only through the teachings of the Bible that an adequate knowledge of the Supreme Being is obtained. Surely no branch of the Church would liberate any of its servants to labor for the conversion of the heathen, depending upon any form of spiritual guidance unsupplemented with a mind richly stored with Scriptural knowledge. Wanting this, his bell would not manifest the presence of the pomegranate—his breastplate the urim and the thummim. He would be like the lion denuded of his claws. He might still be heard but would be wholly powerless in rending asunder the whole network of infidelity and unbelief in which the heathen world is only too completely enchained. The Bible was the constant companion of the early Friends, and its too general neglect the bane of the middle period of our history. And not only so, but the aged Christian looking back to his early impressions, to the tender visitations of a Father's love to his infantile heart, is prone to ask how he would have known that it was the same loving voice that was speaking to him, that was once heard in Eden, saying "Where art thou?" But like the youthful Timothy, he had been taught the Holy Scriptures, which the Apostle tells us were written for our learning, that we through patience and comfort of the Scriptures might have hope. Surely the Christian soldier, in his conflict with sin, needs all the appliances of spiritual warfare, even the whole armor of God, needs to be girt about with all the truths of God, to take the shield of Faith, the helmet of Salvation, the sword of the Spirit, the word of God. There is great beauty as well as instruction in these figures, taken from carnal warfare, as used by the Apostle to illustrate the struggles and victory of the church and its members, showing that though all the means necessary both for defense and conquest are provided by our great Leader and Captain of salvation, these must be used in accordance with their several designs, in order to accomplish their intended purpose; that they only represent







instruments to be used by hands, that they cannot wield themselves. The truths of the Gospel are here represented, under the various figures, as instruments formed and used by the Holy Spirit, by which an *effectual conquest may be gained over sin*—even all the fiery darts of the wicked, that in the exulting language of the Apostle each may exclaim, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." I Cor. xv. 57. And by continuing the good fight, and keeping the faith, this victory may be perpetuated, in the full enjoyment of that "rest that remains for the people of God," heeding the injunction "Hold that fast which thou hast, that no man take thy crown." And while it would be destructive to Quakerism to lower the high standard of spiritual worship hitherto maintained, to meet the views of the few whose home evidently is not rightfully with us, and who would lead us back into ritualism under the spurious pretext of Christian liberty, but which would in fact really be the old bondage to carnal ordinances, and obsolete ceremonial usages, which Friends have ever believed have no place in the Christian system; may we not safely infer, may we not devoutly hope, that with Friends generally the supposed difference in reference to the doctrine of the letter and the spirit is more imaginary than real, more in phraseology than in substance. This hope is much strengthened by the well-known fact that J. J. Gurney was grievously misunderstood; and the sad results of that misunderstanding are only too apparent to day. I doubt not but it is the real wish of all carefully to avoid the two extremes; while on the one hand they would avoid that species of mysticism that would spiritualize away all that is valuable, all the real merits of Gospel truth, that would rest in the vain trust that because we live under the new covenant, where God's law is written upon all hearts, where the Spirit is poured out upon all flesh, that faith in the great central doctrine of the atonement made for sin by the Lord Jesus Christ upon the cross, is not now a necessary element of Christian truth, even in Christian lands; that we may safely throw around us our mantle of ease and quietly repose in our own fold without effort to lead the flock out to fresh pastures, thus promoting their health and growth, or to bring the wandering ones into the fold of rest and peace: and on the other hand to avoid the Judaizing errors of literalism, like those of old who were looking for a temporal prince, literally to sit upon the throne of David, and deliver them from the power of Rome. Even the Jewish portion of the early Christian Church, perhaps up to the time the Temple was destroyed and their nation dispersed, seem to have regarded Christianity as a scion to be engrafted upon Judaism. They were slow to understand that their ceremonial worship was to be superseded by one at once more simple and spiritual; that all the claims of the former had been satisfied by the perfect obedience of the Lord Jesus, who when on the cross, said "It is finished." We should carefully avoid another, perhaps unintentional error,

that of applying to the language, either spoken or written, a meaning not intended by its author, giving a general application extending even to the Gentiles language only designed to apply to those living in Christian lands with the open Bible before them. Surely no Quaker believes there is anything in man as pertaining to his fallen nature, that however highly he may cultivate it, is able to bring him to happiness and to Heaven. All must agree that the natural man receiveth not the things of the Spirit of God because they are spiritually discerned; that it must be a visitation of something from without, that can possibly awaken a soul dead in trespasses and in sin to a living sense of its great need; that it is only by means of a ray of light illuminating the darkness of the heart—called inner light—not because it is a native of the heart, but because it appears within, that he is able to discover not only all his real wants, but also to see that ample help is freely offered for his acceptance upon the simple condition of, "Believe on the Lord Jesus Christ and thou shalt be saved and thy house." These divine visitations from without addressed to the mind constitute our accountability by giving us the new covenant law, Gen. xxxi. 33, which if heeded will enlighten and rectify the conscience and so stimulate it into activity that all its interpretations and decisions will be in harmony with the Divine will, clothing all our powers with that charity that thinketh no evil, that hopeth all things and beareth all things.

And may it please our Heavenly Father that this very desirable condition of mind may increasingly prevail everywhere among all who claim the name of Friends.

Grafton, Ontario, Canada.

For Friends' Review.

#### HEAVEN.

Where is heaven? Not in this world. Heaven is another world, where beauty and sublimity, infinitely above the grasp of human conception, have an eternal existence. Heaven is where purity endures forever; where love endures forever; where peace endures forever; where joy endures forever. What blessed truths! Heaven is where sin enters never; where pain enters never; where sorrow enters never; where death enters never. Transporting, inexpressible, inconceivable bliss—heaven is where the saints are "equal unto the angels," and will find, as long as eternity rolls on, the perfection of their enjoyment in beholding the glory of their Redeemer. Who would not wish to live in heaven—an eternity of perfect love, holiness, joy and glory? Let us remember that, if we would live forever in such a heaven, we must be careful, by the grace of God, to be holy on earth. "Say ye to the righteous, it shall be well with him." Yes, well on earth and well in heaven.

JOHN HEMMENWAY.

Minneapolis, Minnesota.

HUMILITY is truth, and Pride a lie.—Taylor.







Extracted from an article in the Independent.

## AMERICAN INFLUENCE IN TURKEY.

BY WILLIAM HAYES WARD, D.D.

I expected to see a great missionary work, and I have found all that I expected in converts, churches, and schools. But I have seen what I was not prepared for outside of converts, churches, and schools. I have found that it is not their converts only whom the American missionaries are converting, but the whole community about them; that they are the great, and, I may say, the only power at work to civilize the land. The American who loves his God and his native land will be moved almost to tears of joy as he sees what America is to this land. Passing along in hired wagons through Bulgaria and Eastern Rumelia, so as to avoid long quarantine, on my way to Constantinople, among people whose languages were unknown to me, it was a great pleasure to find everywhere I went the graduates of our American Robert College at Constantinople, all imbued with American ideas and masters of the English language. I called on numbers of them, men occupying the very highest positions in the government, and it was a pleasure not to be described to hear them give their tribute to American influence and say that but for Robert College there would not have been found, when the Turkish sovereignty was removed, natives competent to fill the offices of state, and it would have been necessary to call in Russians.

In Constantinople the cultivated Turks all affect French ways and talk the language. I had expected to find it so also in the interior, but found that, as I had left the seacoast, I had left French behind. Along the track I have followed English is much more spoken than French, and that wholly through American and not English influence. In Marash and Aintab, towns of thirty or forty thousand people each, and some fifty miles from each other, the American Mission is the most prominent influence, and its buildings the most noticeable and the models which native architects follow. Ten can speak English where one can speak French. All the scholars in the higher Protestant schools insist on being taught English, and these schools are crowded with Armenian as well as Protestant scholars, and the graduates of Aintab College are in hot demand for Armenian as well as Protestant schools. I regret much that I could not go to Harpût, but the able ex-pastor and present English vice-consul at Diarbekir, Mr. Bowagian, told me that he was lately at Harpût visiting the schools, and that he found in that city four hundred people who knew something of English.

All this English comes from American teaching. The people know much more of America than of England. Those grand institutions, Robert College, Central Turkey (Aintab) College, and Harpût College, by far the best institutions in Turkey, with their buildings occupying the most commanding positions, and evidently superior to anything

around them, are the type of the position which American Protestantism, introduced into Turkey, is taking in that land. I believe that it is already well nigh certain that the future of Turkey is in the hands of the Protestantism which our American Christians have carried to that land. Scarce anything can interfere with it unless Russia should speedily take possession of the country; and it now seems as if twenty-five years more of mission work, carried on with the energy of the last twenty-five, would make it impossible even for Russia to thwart it. In that time thousands of young men will grow up to an education their fathers never dreamed of, and will be ready to accept the responsibilities which cannot be far off.

The influence of American missions in Turkey is now felt mostly by the Christian nationalities. But the time cannot be far off when the Turks will begin to accept Christianity, and, when that time arrives, I believe they will come in such great multitudes as almost to overwhelm the churches. We only can educate and Christianize Turkey, and we must not be too impatient to throw off the task. The missionaries in Turkey seem to be getting the impression that the churches in America are tired of supporting their work here. I do not believe such to be the fact.

Midhyat, Mesopotamia, Dec. 7th, 1884.

From The Gospel In All Lands.

## A CONVERTED BRAHMAN'S STORY.

J. G. Potter, of the English Baptist Mission in India, writes as follows of a Christian mela he attended at Mainpure:

Telling as are the speeches often delivered at the meetings of our Society in England, I think I never listened to one that moved me more than that of which I give my recollections. Here is as near as possible, the speaker's own words:

"I am by birth a Brahman, a resident of the district of Agra. My village is on the banks of the Jumna. In that village I was highly respected, and exercised for many years the office of priest. At times of joy or sorrow, the birth or death of a child, marriage or time of sickness, my services were required and liberal offerings were made to me accordingly. And even thieves and other bad men dared not enjoy their ill-gotten gain till they had handed me a share of the same. By all classes, rich and poor alike, I was honored, if not worshiped.

One day, as I sat by the banks of the River Jumna engaging in my devotions, I was attracted by the preaching of a missionary, who quoted passages from the Hindu Shasters in refutation of the very religion which we, as Hindus, professed. I was stirred by hearing such use made of our own books, and resolved that I would act in the same way with regard to the Christian religion. With that end in view, I spent ten shillings in purchasing Christian books, and commenced to study the Bible diligently in order to find some passages which might be used against the Christian religion. My object was to refute; but instead of that, I was,







by God's mercy, convinced of the truth of the religion of Jesus.

"Being thus convinced, I resolved at all cost, to be faithful to my convictions. I therefore made my way to Agra, and, on a confession of my faith in Christ, was baptized. After baptism I returned to my village. Then came the struggle as to whether I should try to hush up or boldly make known what I had done. I resolved, by God's help, upon the latter course; and first to my sister, and afterwards to my wife and others, I declared the fact that I had become a Christian. At first they refused to believe this statement, but, when convinced of its truth, they one and all forsook me, my sister abusing me for having disgraced the family and dishonored the religion of my fathers, and my wife threatening to drown herself in the well to show her disgust and save her honor. The persecution continued, and I was abused and slighted by those who formerly regarded me with awe and reverence.

"One day as I was about to draw water from the village well, the son of the landowner thrust me away with words of abuse and also struck me, the very man whom he had been taught to regard as almost divine. Driven from my village, I took a piece of land near by and commenced to farm it for a livelihood, and, after a while, my wife and children came to live with me. My great difficulty was in regard to obtaining water, as I was forbidden to draw from any of the village wells, lest by my doing so the very water should be polluted. This difficulty was not surmounted till the magistrate of Agra came and compelled the landholders of the district to allow me to draw water. This they did, but only from one well, and this well no other villagers afterwards dared to use, fearing defilement or loss of caste. I had, for Christ's sake, forsaken home, wife, children, and property, and had yet to receive according to the promise in this world an hundredfold.

"This, I thank God has been the case. As a Christian preacher I have met with much to cheer me; and three or four through my instrumentality, have been led to embrace the Christian religion and forsake the religion of their fathers. Moreover, Christ has fulfilled His own word in my experience, 'Ye shall be brought before kings for My name's sake.' During one of my preaching tours I was in the neighborhood of Jeypoor, and, whilst preaching to a crowd of people, was called upon to desist by a headman amongst the native police, and, not having obeyed orders, afterwards received a summons to appear before the native prince, the brother of the king of Jeypoor, next day. When asked why I had not obeyed orders the day before, I replied, 'Your majesty, I was greatly desirous of meeting with you, but had not the money wherewith to bribe the attendants at your court, but by disobeying orders have now obtained my heart's desire.'

"The young prince was taken with my answer, and expressed a desire personally to hear of the Christian religion. Accordingly, next day, he convened an assembly, to which he invited Hindu

and Mohammedan teachers and myself, and, the assembly being called, himself sat in state to hear the claims of the three religions set forth by their representatives there assembled. For five hours the assembly lasted, and in the end, by the help and blessing of God upon what I was enabled to say, the king decided in favor of the Christian religion, and, addressing me, said, 'Stay as long as you wish in the temple premises, and you shall receive from me provision for your wants. And if you can but prove to me the mystery of Father, Son, and Holy Ghost, I myself will become your disciple.'"

It was nearly midnight when the old man had finished his story, but there were none in the company who showed signs of weariness, and many were the eyes wet with tears as the story was being told. The life story there told is that of one of our Agra native evangelists, and the subject of it has long been an agent of our Society.

From The Southern Workman, Tenth mo. 1884.

#### A FAREWELL TO FRIENDS.

George and Eunice Dixon, devoted friends of the freedmen, who have worked long and faithfully for the colored race, and to whom the Hampton School is deeply indebted for services and aid, especially during its earlier years, have recently left Hampton to return to England, Mr. Dixon's native country. "Raby Lodge," their modest and very attractive home, where such gracious hospitality has always been extended to their friends, has passed into other hands. Many an overworked teacher will miss the kindly welcome and the restful atmosphere of that quiet, pleasant home, and the helpful sympathy of its occupants. Their places will not be filled, but the memory of their kindness and good deeds will abide. They have richly earned the rest and comfort which we trust they will find in their home across the sea, where children and more than a score of grandchildren impatiently await their coming.

Mr. Dixon was, for many years, the head of the Friends' Agricultural School at Great Ayton in Northallerton, England. His son succeeded him in this position about the close of our Civil War, and Mr. Dixon, with a daughter, came to this country under the auspices of the English Friends' Freedmens' Aid Society to do missionary work in establishing colored schools in the South. While engaged in this work, he met the present Mrs. Dixon, then a teacher of colored schools in the South; their experiences in this work just at the close of the war, before the passions and prejudices of the Southern people had subsided, were full of interest and peril, and we hope may some day be made public. After their marriage, Mr. Dixon returned to England with his wife for a visit, and came to the Hampton School *en route*. They became greatly interested in this work, and decided to solicit contributions among the English Friends, for the purpose of giving some of their former pupils the benefit of its instruction. They succeeded







so well in this endeavor, that they were enabled to send over sixty young men and women to the school for a full course, paying all their bills, amounting to over \$7,000, cash; a great help both to the students and to the Normal School. Most of the graduates whose education was thus secured, are now doing good service as teachers of their race. On their return from England, Mr. and Mrs. Dixon settled at Hampton so as to have an oversight of the students who were being educated through their efforts, and Mrs. Dixon took charge, for a few years, of the Butler School, where she rendered valuable service in the good cause. Mr. Dixon has continued to devote himself to the cause of the Freedmen, and his counsels and aid will be surely missed by the colored community. His papers on "The Flora of Hampton," published in the *Southern Workman*, are a valuable contribution to botanical knowledge.

#### HEBREW CANDOR.

An exchange paper says:

Nothing could be more generous and beautiful than the tribute which the *Hebrew Journal* of New York gives to Christ and Christianity in its last number. It rebukes a Jewish contemporary for a "sarcastic allusion" to the action of the United Hebrew Congregation in St. Louis, in allowing a Baptist church to hold services in its Temple, and proceeds to show how admirable a religion Christianity is from a Jewish point of view. The underlying truths of Judaism and Christianity are, it says, identical, and if Christians accept Christ as the fulfilment of the Messianic hope of the Jews, as the "root of Jesse, the ensign for the gathering of the nations," they have reason for such acceptance:

"They have the warrant in his intense humanity; his large, sweet, living charity; his imperishable love; his admirable thoughts so nobly expressed; his great pity for suffering, and his earnest desire to convey his moral lessons; his doctrine of universal benevolence; his preaching of world-wide kindness, which enfolded all mankind in its tender and merciful sympathies."

How sweet and tender the spirit which these beautiful words breathe toward our Lord, the spirit of the blessed Master himself! Surely a Jew can appreciate the loveliness of the character of the King of the Jews!

"It is not marvelous," continues our contemporary, "that the Gospel should have such a great success when we behold it preaching to the slave, to the humble, to the outcast," and urging on the rich that charity which "encompasses all things." It is thus accepted not only by the humble classes, but by "nearly all the profound thinkers, men of great earnestness, devotedness, and high moral worth." We cannot refrain from quoting one more sentence:

"The mother religion cannot therefore slur at the daughter; she can well forgive the injuries inflicted on her in the past, and any errors in dogma, in the contemplation of the adorable moral grandeur,

the lovely, beneficent, consoling teachings of her daughter."

The following sentences also are from the *Independent*:

A most remarkable essay is the anonymous pamphlet issued by Walther and Apolant, in Berlin (imported by Westermann), entitled *Gedanken eines Juden* ("Thoughts of a Jew"). It bears as its motto the sentence from Max Müller: "There may be times when silence is gold and speech is silver; but there are also times when silence is death and speech is life." It begins with the difficulty which a Jew finds in competing with others in the struggle for bread; proceeds with the difficulties which their religious rites, instruction, and service throw in the way of their increase; shows that Jews have again and again lapsed into heathenism, and that now they only thrive near Christendom or Islam (without the rise of which religions it may be doubted whether Judaism would have so long survived!); shows how the reform element has no limit of change, and that little but the doctrine of the Trinity prevents a wholesale migration of Jews to Christianity (though it alleges that many of the evangelical communions are not so strict in that respect); shows that the Jewish religion is of significance only for a nation, and asserts that a religion, in order to prevail, must, as Christianity has done, disregard national lines; shows the power of the example of Jesus (substantially as a human exhibition of the God-like) in helping Christians to be what Jews and Christians equally strive for—viz., to be like God; and concludes by maintaining that the reform Jews and the purer Evangelical Christians are alike helping to bring about the time when a true world-embracing religion shall prevail. This outline gives, however, no idea of the power and ability of the work, or of its knowledge, or—if the author be indeed a Jew, as he seems—of its boldness. It is worthy of being circulated in English. (Size, 9x6½ inches, pp. 23. Price, 20 cents.)

#### THE QUAKER POET AND GENERAL GORDON.—

A correspondent having written to ask J. G. Whittier to write a poem on General Gordon, the venerable poet has sent the annexed eloquent letter in reply:

"Thy letter found me pondering the very subject to which it so kindly sought to call my attention. For years I have followed General Gordon's course with constantly increasing interest, wonder, and admiration, and I have felt his death as a great personal bereavement. A providential man, his mission in an unbelieving and selfish age revealed the mighty power of faith in God, self abnegation, and the enthusiasm of humanity. For centuries no grander figure has crossed the disc of our planet. Unique, unapproachable in his marvellous individuality, he belongs to no sect or party, and defies classification or comparison. I should be sorry to see his name used for party purposes, for neither Conservative nor Radical has any special claim upon him. We Americans, in common with all English-speaking people the world over, lament his







death and share his glorious memory. I wish it were in my power to do what thee so kindly suggests, but I scarcely feel able to do justice, at this time, to the wonderful personality which for the past year has stood on the banks of the Nile, relieved against the dark background of the Soudan. I have been suffering from illness, and dare not undertake the eulogy of such a man with a feeble hand. Perhaps it may sometime be in my power, as it is now in my inclination, to put my thoughts of him into metrical form. If I could reach the ear of Alfred Tennyson I should urge him to give the world a threnody inspired by the life and death of one who has made not only England but the world richer for his memory." — *Anti-Slavery Reporter*.

#### RURAL.

**VARIOUS INSECT REMEDIES.**—Of the many remedies for destructive insects, in the shape of poisons, the large number may perhaps be taken as indicating the inefficacy of most of them. Paris green for the canker worm and potato beetle, and hellebore for the currant worm, are well established and efficient remedies; but further experiments are required for other remedies and other purposes. The rose bug, one of the most difficult depredators to destroy, has been regarded as poison-proof, and has been met only by actual capturing, either by hand-picking, jarring into tin-pans containing petroleum, or beating down into spread sheets. If the sheets are thickly coated with crude petroleum, the insects are more certainly secured. A member of the Dayton Horticultural Society says he succeeded in destroying them with four spoonfuls of hellebore and two spoonfuls of kerosene, stirring well, and applying with a watering-pot. Last year, different correspondents of the *Country Gentleman* reported the successful destruction of the rose bug with Paris green.

An established and effective remedy for the cabbage worm would be of great value. We mentioned several attempts which have been made in former years, some of which are not worth trying again. Among those which have generally failed, are salt, lime, ashes, red pepper, black pepper, lye and saltpetre. Three remedies are worth repeating, namely—hot water at the right temperature (about 150° or 160°) and properly applied, hot soap-suds, and Persian insect powder. The latter must not be applied with hot water, as that removes its strength. Several witnesses give strong testimony in its favor. Secretary Shaffer, of Iowa, mixed a pound of the leaves of the pyrethrum with a hog-head or two of water, and the infusion killed every young worm with which it came in contact. It is harmless to human beings.

The *Rural Home* says that the Niagara orchardists have experimented with various remedies for the aphides which have for a year or two badly infested apple orchards, including Paris green, alkaline solutions, whale-oil soap, the mixture of kerosene, milk and water, and tobacco water.

The latter appeared to be most effectual, by penetrating their bodies. As they do not take solid food, the Paris green did them no harm.—*Cultivator*.

**DESTROYING THE CUT-WORM.**—The mode which we have always adopted with success, is to set two or three active men or boys, who are accustomed to use their fingers rapidly, to pass along the rows of corn, and dig and destroy every cut-worm where a cut stalk of the young corn indicates its presence. This examination is repeated as often as necessary. Where these worms have been so abundant as to destroy nearly the whole when permitted to have their way, the cost of saving the entire crop has not been more than a dollar and a half per acre. The only requisite has been prompt and thorough work.—*Cultivator*.

**COWS EATING THEIR BEDDING.**—The London *Live Stock Journal* has the following:

Those who like to see their dairy cows nicely littered down with clean wheat straw, and have fondly imagined that in thus contributing to the cleanliness and comfort of their animals they were increasing or at least keeping up the flow of milk, will be somewhat startled to hear that they are effecting quite an opposite result. This, however, is the opinion of Mr. George Simpson, of Wray Park, whose large experience in the management of dairy stock gives weight to his assertions. In a discussion on the feeding of cows, and the means for increasing the flow of milk, at a council meeting of the British Dairy Farmers' Association, on a recent date, Mr. Simpson stated that, like others, he used to take pride in seeing his Jerseys well-bedded with good wheat straw—an expensive item—but he had since discovered that in eating their bedding the cows effectually dried up their milk. This he had proved by substituting some material such as ferns, which the animals did not eat, the result being that in a shed of 24 cows he obtained an increase of 2 quarts on an average per cow. This is an important discovery, and is another recommendation for using peat moss as litter.

**STUMPS.**—Having seen several articles in *The Farmer* about stump blasting, I will give my experience. Last spring I sent to Indiana and hired a man to come and blast out stumps. I paid 42½ cents per pound for the powder, and 15 cents per stump for each stump taken out—he to furnish caps and fuse. The stumps were mostly white and burr oak, from 20 to 40 inches in diameter, and had been cut from six to twelve years. Sixty-seven of the worst were taken out at an expense of 68 cents per stump. There were only three or four failures in the whole lot. As they were blown into pieces, it was much less work to pile and burn them than when taken out in the ordinary way.

I bought material and took out nearly 200 smaller stumps, at an expense of about 20 cents each. It took me about ten or fifteen minutes to prepare a blast. I used a two-inch auger on a five-foot shaft for boring under the stump. A crowbar will do in soft ground; those who follow the busi-







ness use a two and one half inch auger. The charge should be put as nearly under the center of the stump as possible.

It is not very dangerous to use, as fire will not explode it. The cap is placed in the cartridge, and is connected by a fuse. You light the fuse, which in one or two minutes explodes the cap. The concussion of the cap, which is equal to five hundred pounds, explodes the dynamite or Hercules powder. Eight or ten rods is a safe distance if you are facing the stumps, for you can easily dodge chunks if any come toward you.

It will not pay to use it very extensively on green stumps, as it will take from three to eight pounds per stump, and will not give very good satisfaction at that.—*M. T. Cole, in Ohio Farmer.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 18, 1885.

CANADA YEARLY MEETING will afford one of the subjects upon which the consideration and action of London Yearly Meeting, at its approaching session, will be looked for with interest amongst Friends on both sides of the ocean. Although by national or political relations most nearly connected with Great Britain, the Yearly Meeting of Canada, in its origination and personal associations, has always been counted as one of the American Yearly Meetings. Most earnestly it is to be wished for, that, by Christian amity rather than by litigation or other controversy, the breach in that body might be made whole. While awaiting the final result of existing differences, the position of London Yearly Meeting towards that of Canada is one requiring in its action much wisdom; it appears to be not free from embarrassment. In contemplating it, the question again occurs, whether it may not be desirable that the hitherto understood association of official *recognition* with *correspondence* should be, by common consent, modified. Were the London General Epistle, at least, to be sent to all bodies whose relation to the most ancient parental Yearly Meeting is in any manner doubtful, it might, perhaps, promote unity and fraternity, "in the love of the Gospel."

YOUNG MEN'S CHRISTIAN ASSOCIATIONS are among the most characteristic institutions of our age. While their great aim is to benefit young men, by throwing around them the best religious, social and intellectual influences, hardly less good is done, in a reflex manner, to the churches whose members take active part in the work. As is re-

marked in the thirtieth Annual Report of the Philadelphia Association, now before us, "the height of denominational barriers has been naturally reduced without any effort or purpose to obliterate them."

Originated in London by George Williams, then a dry-goods clerk, in 1844, the plan of construction of such Associations reached America by 1851; first in Montreal, then in Boston and afterwards in other cities; till, now, there are 868 Young Men's Christian Associations in the United States and British Provinces; with a membership of about 100,000, and annual expenses amounting to \$600,000. Since 1878, a Central World's Committee has had its headquarters in Geneva, Switzerland; where a Secretary resides. The tenth World's Conference of such Associations was held last summer in Berlin; two hundred and thirty-one delegates were present, from all parts of the world; forty-six of them being from America; there being now more than twenty-six hundred Associations in existence.

In illustration of the service rendered by these bodies, the following paragraphs occur in the Philadelphia Report:

"Thirty-five thousand men are arrested by the police of this city every year. A large proportion are young men. The County Prison and House of Correction cost \$300,000 a year; one-twentieth of that amount supports this Association in its preventive work. The six thousand saloons of the city receive \$27,000,000 a year, \$2,000 for each dollar spent in support of this Association. This building cost half a million dollars; a large sum to be sure, but only the amount paid for strong drink every week.

"Will it not soon appear to a large number of good citizens and tax payers that it is true economy to spend more money on preventive agencies, and that this Association is the most powerful single moral agency of the city; the outstretched hand of the Christian Church, saving young men for honorable citizenship, and gathering them into its fellowship."

To a similar effect are some of the words of D. L. Moody, at the last annual meeting of the Philadelphia Association:

"From Maine to Minnesota it is grand to see the crowds of young men entering these buildings. In the twenty years I have been preaching throughout this broad land, I have never seen such a revival of religious interest in our young men as is now going on. I have never seen such an outlook for work on their behalf as there is to-day. I am no alarmist, but I believe that unless something is done to reach the lower classes in this country, we will have an *awful* state of things. When I was in







Ireland before, I could hear the rumbling of a coming storm. When I told the people so, they laughed. They thought the British Government was strong enough to put down any insurrection, but the storm burst, and as I went from one end of Ireland to the other, on my last visit, I found that property was not worth more than twenty-five cents on the dollar. We must let the hoodlums, nihilists and socialists hear the Gospel of Christ. The Associations have made great progress in the last few years, but we must be more aggressive. We have been fishing around the shore long enough; now let us launch out into the deep."

Only approval and admiration are due to the "basis" of these Associations, adopted at Paris, in 1855:

"The Young Men's Christian Association seeks to unite those young men, who, regarding the Lord Jesus Christ as their God and Saviour according to the Holy Scriptures, desire to be His disciples in their doctrine and in their life, and to associate their efforts for the extension of His kingdom amongst young men."

AFRICAN COLONIZATION.—The Sixth-eighth Annual Report of the American Colonization Society has been published. We can best indicate its tenor by giving a few extracts:

"The Society feels justified in asserting that the work which it has accomplished has benefited not only those who have gone to Liberia, but those left behind. As regards the emigrants, their success has been most marked, as it learns from official reports and the letters of emigrants themselves, and they are not merely in a much better position than they were before, but have the prospect of a future to which they could not possibly have attained in America. There have been doubtless a few who have not met with equally good success—the wonder being that out of the thousands of persons assisted, the number of those has not been considerable—but even the 'failures' are chiefly temporary, and the people not so badly off as before, while, so far as the Society is aware, no families are in a state of destitution.

"Emigration to Liberia every year under the auspices of the American Colonization Society has been uninterrupted for the past sixty-four years. Those now reported make the number sent since the civil war to be 3,738, and a total from the beginning of 15,736, exclusive of 5,722 recaptured Africans which we induced and enabled the Government of the United States to settle in Liberia, making a grand total of 21,458 persons to whom the Society has given homes in Africa.

"The calls of the people of color for passage to Liberia were never before so numerous or so urgent. From almost every State came spontaneous applications and deputations seeking the aid of the Society."

"The question of the future of the people of

color is a topic of constant discussion in the newspapers and reviews. Many thousands are convinced that it would be of the greatest possible advantage to them to go to Liberia and become independent land owners rather than to remain laborers in the United States. Prof. Richard T. Greener, one of the most scholarly and influential members of the race, writes: 'The negro will not only migrate, he will also emigrate. He will become more and more interested in the capabilities of the fatherland. From the United States the stream of civilization will inevitably lead to Africa.'

"'The rich table lands east of Liberia will be occupied first, and we may look for many radiating currents therefrom. It would be poetic justice to see a negro American civilization redeeming Africa. The antipathy formerly felt by the negro-American to colonization has passed away. He now sees quite clearly that to civilize Africa is to exalt the negro race.'

"Liberia is prospering, and continues to extend her civilizing and Christianizing influence over the natives. Hon. C. T. O. King, Mayor of Monrovia, writes, November 4: 'The last coffee crop was large and growers realized a handsome profit. The growing crop is expected to yield more largely. German, Holland and Belgium houses are extending their operations on our coast. The Liberia merchants are no less energetic and enterprising in their efforts for the extension of trade. The commercial policy of the Government is more liberal than formerly, and as a consequence the national revenue is greater than ever before. It is evident from present indications that in the near future the Republic will make such a showing that other nations than those already engaged here will be attracted to our shores in the interest of commerce and wealth. The several denominations are striving to advance the standard of the Cross.'

"'The Republic of Liberia exists, with its numerous settlements, its churches, schools, workshops and farms. Even Sierra Leone, now on the verge of its centennial anniversary, and supported as it has been by a powerful government, does not exercise anything like the influence which Liberia exerts upon the surrounding aborigines.

"'The American Colonization Society also exists, and feels greatly encouraged and justified in continuing its appeals for the generous aid of the American public to carry on its grand and important labors. Thousands of Africa's children, civilized and Christianized, are anxious to return to their fatherland, where they may do a work indispensable to humanity, but one which does not come within the scope of the ordinary machinery of other philanthropic organizations.'"

IN THE LETTER of President Rhoads, in this week's Correspondence, our readers will find an authoritative statement concerning the aims and methods of Bryn Mawr College. Those interested will do well to complete their understanding of the







organization of this important institution, by obtaining the Program and examining it for themselves. The office of the Trustees is at 1316 Filbert street, Philadelphia.

THE JOHN S. HILLES Memorial School, 716 Catharine street, Philadelphia (formerly Swarthmore School, Locust street), with about one hundred and seventy scholars, is just now suffering for want of teachers; six of those engaged there having been, for a time at least, and some of them permanently, removed by various causes from this useful service. We commend this need especially to some of our younger members. The address of the Superintendent is given on our advertising sheet this week.

FIRST-DAY afternoon next, at 3 P. M., (19th) has been set apart by the Sabbath Breakfast Association for Friends to hold a religious meeting (instead of their ordinary Sabbath-school) with the outcast, reformed and fallen, at Eleventh and Wood streets.

#### DIED.

RICE.—Mary Ann Rice died on the 26th of Third month, 1885, aged 83 years. She was a member of Smyrna Monthly Meeting, N. Y., from her youth.

For 37 years she has been a widow, has reared her family and spent a large portion of her time in caring for the sick around her. Thus she became known and loved by the whole community. Of late she has been awaiting the Master's summons, giving evidence that her trust was in Him.

KNOWLES.—Rosa May Knowles, second daughter of Joseph and Katie Knowles, of Smyrna, New York, died on the 25th of Third mo., 1885, within a few days of 12 years of age.

She gave her heart to the Saviour about five years ago, and has since been a faithful member of Smyrna Monthly Meeting. She was faithful in the Sabbath-school, and felt sad if she was not present at meeting. She was patient and loving to those with whom she mingled. She suffered much, but the last day of her life expressed her trust in Jesus.

WEEKS.—Susannah Sheffield Weeks was born in R. I. in 1802, was married to Wm. H. Weeks in 1817 at Farmington, N. Y., died Second mo. 26th, 1885, in Elba, N. Y., at the age of 83 years.

The deceased was a woman of rare excellence and enjoyed the fullest confidence and highest esteem of all who knew her. For about sixty-five years she had lived an honored member of Farmington Quarterly and Elba Monthly Meeting, N. Y., much of the time holding the position of elder and other places of responsibility. She had twelve children, eight of whom are still living. Her whole life was one long ray of sunshine, her beaming face and words of cheer a continued benediction unto all who were permitted to enjoy her society. Her earthly close was one of peace and triumph; again verifying the truth: O, death, where is thy sting? O grave, where is thy victory?

WHITE.—Died, at Hesper, Kansas, on the 11th of Second mo., Mary Catharine, wife of John M. White; an esteemed member and Elder of Hesper Monthly Meeting, in the 52d year of her age.

She bore a tedious, suffering illness of several weeks with Christian patience and resignation. The mother of a large family of interesting children, she endeavored to lead them by both example and precept, in the way of righteousness, and left with them the assurance that their loss is her eternal gain.

ROBERTS.—On the 7th of Third mo., at the residence of her stepfather, John Woodard, Hesper, Kansas, Ruth Anna Roberts; a member of Hesper Monthly Meeting.

She bore a lingering illness of about five months, with such a loving, patient spirit, that it was a pleasure to her friends to minister to her wants. Converted in childhood and carefully instructed, she was enabled through Divine grace to lead a practical, though rather quiet Christian life, exemplifying in her conduct the fruits of the Spirit; also as occasion offered she bore public testimony to the Lord's goodness and keeping power. When the prospect of death came it brought no terrors. As her strength of body failed day by day, her love to her Saviour and hope of a brighter beyond seemed to increase, and she told her sorrowing friends not to weep for her, that she was going to her blessed Saviour. Conscious till the last moment, she quietly passed away in the 22d year of her age.

MENDENHALL.—At her residence, near Ridge Farm, Illinois, Second mo. 8th, 1885, Asenath Mendenhall (formerly Maxwell), in the 56th year of her age; a member of Vermilion Monthly Meeting.

Deceased had suffered from ill health for many years, and a few months ago in company with her husband and invalid daughter had sought relief in the pure air of Colorado; but this not proving beneficial, returned home only to survive about two weeks. She was esteemed by all who knew her, as a kind and tender-hearted sister—ready to assist and sympathize with all in sickness and distress. As a Christian and member of the church her counsel and advice were sought by others. But under no circumstances did her light seem to shine more brightly than in the last few days of her life.

#### THE INTERNATIONAL LESSON.

##### SECOND QUARTER.

##### LESSON IV.

PAUL AT ROME.

Acts xxviii. 16—31.

GOLDEN TEXT.—The salvation of God is sent unto the Gentiles. Acts xxviii. 28.

Luke's object in writing the Acts was to continue the account of "all that Jesus *began* both to do and to teach." But to do this fully would have been to write a book that would be still unfinished; so, beginning with the founding of the Church at Jerusalem, he narrates the opening of the door of grace to the Gentiles, and the gradual extension of the Gospel by Paul's missionary journeys to Asia Minor and Greece, and finally to Rome itself. The Church having now spread from the capital of Judea to the capital of the world, a fitting conclusion to the book is found, and hence Paul's arrival in Rome may be considered its culminating point.

16. *And when we came to Rome.* The time had come to which the apostle had long looked with intense desire. Rom. i. 10—13; xv. 22, 24; 30—32. At last he was entering Rome, the mistress of the world, whose conquests had prepared the way of the Lord by extending the advantages of a strong







government, good roads, and a unity of language to the most distant provinces. The city had overgrown its ancient walls and its suburbs extended regularly over the neighboring Campagna. The approaching traveler would see a foreground of houses, gardens and aqueducts, gradually concentrating in the vast city where no conspicuous building elevated above the rest attracted the eye or the imagination. At this time most of those structures whose ruins are now its most interesting relics, were still unbuilt. A population of at least one million and a half was crowded within a circuit of about twelve miles. Of these one-half were slaves, and the handicraft trades and what we should call the professions were in their hands. The other half was made up of a small but intensely self-indulgent and dissolute aristocracy and a large free population, who for the most part lived in idleness and subsisted either on public or private charity. The Emperor Nero was now in the seventh year of his reign. His government was far, thanks to his ministers, Burrhus and Seneca, had been tolerably good—only his private life was stained with fearful crimes. *The Centurion delivered the prisoners to the captain of the guard.* During this year Burrhus, one of the few good statesmen of this corrupt age, held the office. The R. V. omits this sentence. *But Paul was suffered to dwell by himself.* He seems to have spent the first few days as a guest with some of his Christian friends, possibly with Aquila and Priscilla, Rom. xvi. 3, as he had before at Corinth, Acts xviii. 2, 3. The hired house mentioned v. 30 was probably in the Prætorium, or quarter of the household troops attached to the imperial palace on the Palatine hill. *With a soldier that kept him.* Constantly chained to an attendant soldier. This must have been one of the most trying features of his imprisonment. He alludes to it again and again in the Epistles written from Rome. Eph. vi. 20; Phil. i. 7; Col. iv. 18; Philemon 9, &c. But if Paul was chained to the soldier, the soldier was also chained to Paul, and as his guard was periodically changed his opportunities for preaching Christ must have been many. See Phil. i. 3, and Phil. iv. 22.

17. *Paul called the chief of the Jews together.* The Jews were very numerous at Rome at this time. Besides his established custom of presenting the gospel first to the Jews (Acts xiii. 14; xiv. 1; ii. 1, 2, 10, 17; xviii. 2, 19; xix. 8; Rom. i. 16), Paul was naturally desirous to clear himself of any suspicion of having brought an accusation against his own people. *I have committed nothing contrary to the people or customs of our fathers.* For Jews, he had never forbidden Jewish rites and ceremonies, only insisting that Gentile converts should not be forced to submit to the Jewish law before they were received into the Christian church. So that rites were not essential to salvation to either Jew or Gentile. *Delivered prisoner from Jerusalem into the hands of the Romans.* Far from Paul having accused his nation to the Romans, it was they who had been his accusers before Felix and Festus.

19. *I was constrained to appeal unto Caesar.* It was as his last resort from judicial murder or assassination that he had appealed.

20. *For this cause therefore have I called for you, to see you, and to speak with you.* R. V. For this cause therefore did I entreat you to see and to speak to me. *For because of the hope of Israel I am bound with this chain.* The second and really principal ground of his wish to see them was that he might speak to them of the *hope of Israel, i. e.* about the expectation of the Messiah.

21. *We neither received letters, etc.* Probably no definite charge in connection with his present imprisonment had yet reached them; owing to the stormy winter and interruption of intercourse with Judea; or they may have taken refuge in an equivocal answer from a wish to avoid committing themselves against a man who had been so favorably received at Rome.

22. *We desire to hear of thee what thou thinkest.* The leading Jews of Rome who accepted Paul's invitation were naturally anxious to hear what so famous a teacher would have to say about the new doctrines.

23. *Persuading them concerning Jesus, both out of the law of Moses and out of the prophets.* This was his usual line of argument in speaking to Jews. Cf. Acts xiii. 17—41; Acts xvii. 2, 3; Acts xxvi. 6, 7, 26, 27, &c. In speaking to heathens he appealed instead to those points of universal belief and moral law which they did believe in. Acts xiv. 15—17; Acts xvii. 23—32, &c. Thus in each instance beginning from some common ground he sought to lead them on to the truth. *From morning till evening.* The lengthened argument shows how deep the interest was.

25. *They departed after that Paul had spoken one word.* This same quotation from Isaiah occurs in the three synoptic gospels (Mat. xiii. 13; Mark iv. 12 and Lu. viii. 10) in connection with the parable of the sower, and appears to apply to all those who did not care enough about what Christ had said to ask for an explanation of it. Those who did care to ask, see Mark iv. 10, were addressed in very different terms. Mark iv. 11, &c. It is also referred to in John xii. 40, and Rom. xi. 8. With this final warning Paul turned to the Gentiles.

28. *And that they will hear it.* Read with the R. V. They also will hear it. Henceforth the gospel will be received not only by Jews, but also by the despised Gentiles.

29. This verse is omitted in the R. V.

30. *And Paul dwelt two whole years in his own hired house.* From spring, A. D. 61, to the spring of A. D. 63. The forms of Roman legal proceedings occupied much time and could easily be long delayed. See Acts xxiv. 26, 27.

31. *Preaching the kingdom of God, and teaching those things which concern the Lord Jesus.* Besides his activities in these directions Paul wrote four Epistles—Eph., Phil., Col. and Philemon—during this time. He also tells us that he prayed continually for the churches. Eph. i. 16; iii. 14; Phil. i. 49.







## PRACTICAL THOUGHTS.

1. V. 24. It must always be thus when the gospel is presented, some will believe, and some will not. The gospel of Christ has been called the great polarizing agent in the world. I Cor. xiii. 24; II Cor. ii. 15, 16; I Pet. ii. 6, 7; Mal. iv. 2, 3. The same Sun which heals the righteous, burns up the wicked.

2. V. 28. If we cannot reach men in one place or in one way, let us go to *others*.

3. Vs. 30. 31. Under the greatest disadvantages the true worker will still continue his work.

4. Note how all the circumstances of this long imprisonment worked together for the glory of God and the advancement of His kingdom.

## CORRESPONDENCE.

## BRYN MAWR COLLEGE.

*To the Editor of Friends' Review:*—My Dear Friend.—The remarks upon Bryn Mawr College in *Friends' Review* for Third mo. 28th, are likely to lead to misapprehension upon two points, (1) the object for which the College was founded, and (2) the position it has taken with reference to requirements for graduation and free elective studies.

1. Inasmuch as the Boarding Schools at Ackworth, Westtown and Providence, and Haverford, Earlham and Penn Colleges were established primarily and perhaps exclusively for the benefit of members of the Society of Friends, it has been generally inferred that the foundation of Bryn Mawr was precisely of the same kind. There is, however, a real difference between Bryn Mawr and the others.

The terms of its foundation are "for a College or Institution of learning, having for its object the advanced education of females [women and girls] as set forth below, to be under the care and management of eleven Trustees above named," &c. This means that Bryn Mawr is to be a college for women generally, and that the community at large has an interest in its privileges and benefits. The restrictions to this general statement are that "in the admission of students, other things being equal, preference is to be given to members of the Society of Friends, but in all cases those should be preferred who are of high moral and religious attainments and of good example and influence, and such as are most advanced in education." Those who are not members of the Society of Friends must conform to the customs and rules of the Institution and be willing to be educated in the same manner as the members of the Society who may be admitted are educated.

If at any time there shall be room for but one more student, and there shall be two applicants equally well prepared, one of whom shall be a Friend, without doubt she will be admitted.

The only scholarships thus far established by the Trustees are open to Friends only, in this respect giving them special advantages. It is designed that all religious occasions at the College shall be conducted in accordance with Friends' principles, and that opportunities to attend Friends' Meeting shall be offered to all. But inasmuch as the general public has a right to the benefits of the foundation, it is not proposed to put any undue constraint upon the conscientious religious convictions of the students.

In the selection of instructors Friends have been preferred, due regard being had at the same time to the

appointment of those only who were prepared to organize their several departments, and to give the collegiate instruction now demanded for both undergraduate and graduate students. The admission of graduate students has been encouraged for cogent reasons; among others that the College might thereby fulfill Dr. Taylor's wish that "care be taken to educate young women so as to fit them to become teachers of a high order." The search for women qualified to act as professors has shown the great need there is that graduates of colleges for women should have the opportunities for prolonged study which the fellowships and post-graduate courses at Bryn Mawr will afford. Men who expect to become professors almost universally avail themselves of like advantages and regard them as an imperative necessity; women ought to have an equal chance. All of the candidates for fellowships who have yet applied expect to become teachers, and seek these positions in order to qualify themselves more adequately for their future duties. It is earnestly hoped that among the graduate students of Bryn Mawr there will be found in the future members of the Society of Friends who will fill with efficiency places in the corps of instructors.

2. In the present well-known diversity of views as to what should be embraced in a course of collegiate study, and as to the degree of freedom to be allowed to students in the choice of electives, it cannot be expected that all shall concur in the wisdom of the plans adopted by a young institution which is bound by no traditions and seeks only to devise for itself the best system practicable under its special circumstances. But at least Bryn Mawr has taken a conservative course. It requires Greek, not for admission, but for the degree of Bachelor of Arts; and those students who omit Greek from the subjects offered by them at the entrance examinations have additional requirements in modern languages and science which go far to balance the time, toil and discipline which Greek exacts.

Two of the ancient languages; three modern languages, including two years' attention to our own English tongue; a fixed requirement in Mathematics; Mental and Moral Philosophy, with a year's course of lectures upon the Bible; another course of lectures upon Hygiene extending through one year; the careful study of at least one branch of science; instruction in Drawing and in the History of Art, with a full two years' course in two departments of language, history or science ought, it would seem, to give "a symmetrically balanced general culture."

So far from making the larger part of the courses elective, there are but five hours out of the fifteen hours weekly of the last year allowed for strictly free electives. All the remainder of the student's work falls within carefully chosen lines laid down by the College authorities. It is believed that this arrangement secures an equable mental development, imparts a sufficiently wide range of knowledge, and rightly meets the varying aptitudes and tastes of students, while it ensures proper guidance and lays the foundation in some subjects for future independent study or investigation.

Finally, it is not proposed to have "collegiate work performed with university methods by students untrained, and therefore unfit, for this kind and degree of education," as President Johnston has expressed it. But the instruction is designed to meet the actual needs of students who pass the entrance examinations.

We would ask not to be released from responsibility, but for a suspended judgment until the work of the College may speak for itself.

Very truly thy friend,

JAMES E. RHODES.







## UNITED STATES INDIAN INDUSTRIAL SCHOOL.

CHILCOCCO, INDIAN TERRITORY, Third mo. 22d, 1885.

In 1870 a school-house was put up at the Kiowa and Comanche Agency. Josiah and Elizabeth Butler were employed to have charge of the school, but the effort made to induce the Kiowa, Comanche or Apache Indians to send their children to it proved futile. The Indians were very resolute in refusing to have their children educated, or "to follow the white man's road," and the school, by authority of the Government, was filled by children from other Agencies. How marvellous has been the change within fifteen years! We now see Indians from that Agency, and from others where the Indians at that time were as wild and refractory as the Kiowas and Comanches, sending their children to this training school and to various other industrial schools, besides filling their Agency schools.

The buildings at Chilocco were designed to accommodate 175 students, but there are now 200 on the roll. For a time after the school started the officers were much annoyed by children running off home. Of late this has ceased. One of the last scholars who left was a man near 30 years old. He told some of the boys that he intended to leave. The Superintendent, Dr. Minthorn, thought that he was not likely to do much good here, and that a better use might be made of him, so he called him into the office and said to him, "You wish to go home and be a wild Indian, do you?" "Yes," was his reply. "Do wild Indians wear boots?" "No." "Do they wear socks?" "No." "Do they wear pants and coats and vests?" "No." "Where did you get the clothing that you have on?" "I got it here." "Then here you may leave it. Take off your boots and socks." The man looked indignant, and showed some signs of not complying. "Take them right off;" and off they came. "Now, take off your coat and your vest. Now wrap this old quilt around you; it will do for a blanket. Put on these old moccasins." "I would rather stay and not go home." "No, you cannot remain here. Get into the wagon and the boys will take you part way home, and you can walk the rest of the way." This example, with other training, seems to have had a very salutary effect, for the large number of scholars now here appear to be contented and take to work kindly.

The tract of land assigned to the school is 4x4½ miles, and contains 11,520 acres. One tract of 100 acres is under cultivation, and 4000 acres are enclosed with a wire fence for pasture. The school has 330 head of cattle, 19 horses and mules. The farm and whole institution require 11 white and 4 Indian employees. Except the very small children, half of the scholars are kept at work on the farm or in the house in the forenoon, and the other half in the afternoon. In this way all are taught practical business duties, without interfering with their class exercises. Dr. Minthorn certainly has unusual ability for organizing and conducting such a school.

I regard this as one of the places where boys can be taught the practical business best adapted to their future needs, and in this respect I presume it is not excelled by other schools in the Indian service. The boys are taught to carry on most kinds of farm work, for which the large landed property offers great facility, and to understand how to raise various kinds of domestic animals. Besides this, there is instruction in gardening. This training will be of more general practical use to the Indian boys than the trades acquired at other schools. It is, however, the intention of the authorities to have some mechanical business carried on here.

A very good religious influence pervades the school.

The Superintendent and whole force of employees appear to realize that the foundation of permanent success with the Indians lies in their accepting the gospel and living in accordance with it.

We have had several meetings with the children and others, and some specially for the officers and employees. The last of these was the crowning one. More than twenty of the scholars have given evidence that they have been converted, and about as many others have expressed a wish to have this experience, and have asked God to forgive and bless them. There is reason to believe that a number of the latter have been blessed of the Lord. All honor to Him who loves us freely.

LAWRIE TATUM.

## PSYCHIC RESEARCH.

Prof. H. Carvill Lewis, the distinguished geologist, gave, Third mo. 25, a very instructive parlor lecture, in Germantown, Philadelphia; setting forth some of the results of his personal investigations, partly in company with Professor Newcomb, the distinguished astronomer, and Professor G. Stanley Hall, of Johns Hopkins University, Baltimore, and other well trained scientific men.

Five lines of inquiry have been proposed, in a circular of the Society for Psychological Research, which was organized a year or two ago in England. These are: 1. Thought-transference. 2. Mesmerism or Hypnotism; the artificial trance-state. 3. Animal magnetism proper, as studied and described by Prof. Reichenbach, of Germany. 4. Spiritualism, commonly so called. 5. Apparitions, especially in coincidence with, or anticipation of, deaths occurring at a distance from the place of their appearance; and "haunted houses."

By thought-transference, or mind-reading, is meant the asserted conveyance of impressions, as those of form, number, names of objects, &c., from one person to another, without contact or ordinary communication through the senses of sight and hearing. For example: An "operator" goes into one room and there looks for some time steadily at a simple picture or outlined figure; while, in another room a "subject" is closely blindfolded. Then the operator comes and stands silently behind the subject, and, without touching him, fixes his mind intently on the figure or picture above mentioned. After a little while, the blindfolded subject, having a pencil in hand and paper before him, draws a figure, representing that which the operator has in his mind. The English Society, in its published proceedings, gives a considerable number of well-marked figures, purporting to have been thus drawn; with copies of those looked at and thought upon by operators in such experiments. Professor Barrett, as a representative of the English Society, exhibited several such drawings at the meeting of the American Association for the Advancement of Science in Philadelphia. The resemblance between the original drawings and their copies was quite close.

Careful examination of the evidence in regard to these examples of supposed "mind-reading," has convinced Prof. H. C. Lewis, that, plausible as they appear, and respectable as have been the personal associations of some of the subjects and operators, the improbability of the genuineness of such occurrences requires a kind of proof, beyond the possibility of either voluntary or involuntary deception, such as the cases in hand do not satisfactorily afford. His judicial decision in regard to them, therefore, on scientific ground, is, "*not proven*."

On the second subject above named, of *hypnotism*, or the mesmerized state, Prof. Lewis had met with a







number of very curious and interesting facts. About one person in twelve is found capable of being put, in various ways long known to investigators, into a sleep-talking or sleep-walking state, much like the somnambulism to which a few persons are naturally liable. The main thing in such cases is the exaggeration of sensibility and susceptibility of one kind at a time, with greater or less absence of all other kinds; and inaction of the subject's will. Close scrutiny of such cases has led Prof. Lewis to conclude that they are instances of the artificial production of a state of the brain and nervous system, corresponding with what takes place spontaneously in ordinary somnambulism. There is, therefore, in hypnotism, nothing preternatural. *Chirvoyance*, often asserted, that is, seeing things through walls or at a great distance, is altogether without valid proof. Professional exhibitions of such things, it may be assumed, are always frauds.

Reichenbach's experiments with powerful magnets, which appeared to cause decided sensations in many subjects, which were ascribed by him to a newly-named "odic force," had all their worth taken out of them by the discovery that *imitation* magnets, made of wood, but supposed by the subjects to be genuine, produced all the effects, exactly, that followed when real magnets were passed up and down within a short distance of their bodies.

Spiritualism is a kind of chronic madness of many people, who are often seemingly otherwise sane. Prof. Lewis exemplified the best kind of refutation of the claims of spiritualistic "mediums," by the aid of a professional exhibitor; who performed a number of really wonderful things, such as are often done by Home, Slade and others, under the pretense of assistance from the "spirits," and yet he informed us that contrivance and sleight of hand explained them all. This very ingenious professional person undertakes to repeat, after seeing it twice, anything, however marvellous, which any spiritualistic medium will do. His demonstrations and explanations were, in this direction, very satisfactory.

In regard to "haunted houses," the apparent facts are of so very little weight, and have been in so many instances accounted for fully by natural causes, that Prof. Lewis was surprised at their being thought by the English Society to be at all worthy of investigation. The sometimes very remarkable instances of strong impressions, dreams, or waking visions, coinciding with deaths of persons at a distance, and who were not known at the time to be ill or in danger, require to be carefully and soberly weighed in connection with the laws of probability. The error almost always committed is, to note *only* those instances in which a dream or a strong mental impression coincides with an unexpected event; while the much greater number of cases of such impressions or dreams being attended by *no such* event, are forgotten. Were this natural tendency of the human mind duly weighed and remembered, a very large number, at least, of such coincidences would lose their striking character; especially as forebodings of illness, or accident, happening to absent friends, occur so easily and often to many persons.

In concluding this lecture, Professor Lewis impressively denied having any intention to throw doubt upon the evidences of supernatural power which are real; these deserve our reverent attention and acceptance. But it must increase the tranquility of our confidence in the wisdom and goodness of the Maker of the universe, to find proof of the stability of the laws which He has established in it; and to know that the world is not subject to irregular and inharmonious disturb-

ances or interruptions of those laws, such as some people have imagined to take place around us.

#### ITEMS.

**TARDY JUSTICE.**—One of the first acts of Secretary Lamar was to suspend the order of his predecessor, opening the Reservation of the Crow Creek Indians in Dakota to the whites. The Indian Rights Association deserve the credit of having secured this suspension, and are now urging on the new Secretary an examination into the matter, that he may be satisfied of the justice of their case, and make his temporary action permanent. The story is briefly this: As far back as 1863, two reservations were set apart for the Indians in Dakota. By treaties and by executive orders a part of this reservation was assigned to the Sioux Indians, and part was restored to the public domain. Now, after these Indians have lived on these lands for over twenty years, Secretary Teller (just at the close of his term of office, and while Congress was considering a bill regulating the matter), by an Executive order, threw open more than half this district for immediate settlement by the whites, and, on the day after its publication, more than a thousand settlers burst in upon the startled Indians, with car-loads of muskets and ammunition as persuasive proofs of the justice of the order. So competent an authority as Mr. Herbert Welsh says that the enforcement of this order may involve a war with thirty thousand Sioux, while it certainly affects the honor of the Government in its dealings with its special wards. The new Secretary of the Interior is asked to revoke the order absolutely, and leave the matter where it belongs, with Congress, for final action.—*Daily Paper*.

**KANSAS SUGAR.**—We have received from C. B. Schmidt, Commissioner of Immigration for the Atchison, Topeka and Santa Fe railroad, at Topeka, a sample of a product, the manufacture of which promises to become an important industry in Kansas. It is a package of "C" sugar, made from sorghum cane. There are three establishments engaged in the manufacture of sugar in Kansas, two of which are located on the line of the A., T. and S. F. R. R.—one at Sterling and one at Hutchinson—both in the Arkansas Valley. The third is at Ottawa. The capital invested in buildings and machinery is \$100,000, and the working capital is \$60,000. These establishments employed during the sugar making season 152 men, at an average of \$1.50 per day. There were 602,000 pounds of sugar and 155,500 gallons of syrup manufactured in 1884, from 2,400 acres of cane. The average price paid to the cane-growers per ton was \$2, and the average yield twelve tons per acre. Sorghum is a very important forage plant also, as will be seen in the fact that the total area in the State was 116,511 acres, of which only 2,400 were manufactured at the mills.

The manufacturing season opens in September and closes in November. E. B. Cowgill, U. S. Commissioner on Sorghum Culture for Kansas, says in his report to the Bureau of Agriculture for 1884: "Experiments would also seem to point to the following conclusions: That cane produced on lands subject to irrigation (as in Western Kansas) results in a superior quality, and that the operating season can be lengthened several months by the aid of 'siloes,' requiring little expense in construction. These experiments have succeeded far enough to warrant us in saying that the working season of the near future will have five instead of two months. The present low prices are discouraging to the new industry, but after fourteen







months devoted to the study of the sugar industry in Kansas, I see no reason to doubt that the time is coming when this State will lead the van as a producer of sugar. The broad acres of producing land afford room enough to raise sugar to supply the Union, without materially interfering with the amount of other products." In other words, the sorghum industry is only another string to the Kansas bow.

**CITY PARKS.**—The figures contained in a recent report of the New York Park Commission are in part as follows:

	Population.	Acres in Parks.	One acre to every inhabitants
New York.....	1,500,000	1,094	1,363
London.....	4,500,000	22,000	205
Paris.....	2,250,000	172,000	13
Vienna.....	800,000	8,000	100
Berlin.....	1,174,293	5,000	235
Dublin.....	366,000	2,000	183
Tokio.....	1,000,000	6,000	167
Philadelphia..	900,000	3,000	300
Chicago.....	600,000	3,000	200
Washington...	150,000	1,000	150
Boston.....	400,000	2,100	190
Baltimore....	400,000	776½	515
San Francisco	250,000	1,181	211

**THE GOOD ECONOMY OF THE CHINESE.**—From the *San Francisco Chronicle* I take the following paragraph, one of several which make up a short communication thereto, entitled "Chinese scavengers:"

"A great quantity of orange peels are gathered by these industrious scavengers; and perhaps many a fall on the sidewalk, with consequent breaking of limbs, has been escaped by the removal of the innocent cause of accident by the nimble fingers of the Chinaman. To such a great extent is this orange peel industry carried on that many roofs in Chinatown are sometimes covered over with the yellow rinds. After they have become thoroughly dried they are used in kindling fires, and are said to be superior to any other fire kindler."

So much at least may be said of a few of the most despised and at the same time most industrious race on the face of the earth.  
Santa Cruz, Cal.

**KALMIAS.**—Now that it is found, by a little adaptation of the soil to the roots, that the *Rhododendron* can be grown as easily as a cabbage in our gardens, the *Kalmia* is also making its appearance as a garden plant. It comes into bloom just as the *Rhododendron* is leaving us, thus prolonging the season. The large *Kalmia*, *K. latifolia*, is here chiefly referred to, though the dwarf *K. angustifolia* is also very beautiful. To prolong it still further, the *Rhododendron maximum*, the mountain laurel of the Northern States, follows the *Kalmia*, but we seldom see it under culture.—*Gardeners' Monthly*.

#### HE KNOWETH BEST.

What if the way seems long and weary  
Thy tired feet are forced to tread?  
Some day thou shalt look back with wonder,  
And say, "My steps were gently led,  
The way was short."

What if the rough stones wound thee sorely,  
And to thy pathway terrors lend?  
Turf soft and green thou wilt find only,  
When thou hast reached thy journey's end,  
Where thou shalt rest.

What if thou seest more of shadow  
About thy path than sunshine's light?  
The days that are but gray and cloudy,  
End sometimes with a radiance bright,  
At sunset time.

What if the work be very heavy  
Thou doest now with many fears?  
When all thy work slips from thy fingers,  
Thine own shall say with falling tears,  
They were brave hands.

What if the things thou most desirest  
Are given to those who prize them not?  
Perhaps some day thou shalt see clearly  
That they would not have blessed thy lot.  
He knoweth best.

What if thou fain wouldst shift the burden  
In sorrow thou hast borne so long?  
Before thee lies the crystal pavement,  
There shalt thou cast it with a song.  
Thou canst but wait.

What if the blessing of God's favor  
Seems held from thee, thy work to crown?  
Some day thou shalt see that His mercy  
Did forever and aye shine down  
On thy faint heart.

—H. S., in *Public Ledger*.

#### IN APRIL.

What did the sparrow do yesterday?  
Nobody knew but the sparrow;  
He were too bold who should try to say  
They have forgotten it all to-day.  
Why does it haunt my thoughts this way,  
With a joy that piques and harrows,  
As the birds fly past,  
And the chimes ring fast,  
And the long spring shadows sweet shadow cast?

There's a maple-bud redder to-day;  
It will almost flower to-morrow;  
I could swear 'twas only yesterday,  
In a sheath of snow and ice it lay,  
With fierce winds blowing it every way;  
Whose surety had it to borrow,  
Till birds should fly past,  
And chimes ring fast,  
And the long spring shadows sweet shadow cast?

"Was there ever a day like to-day,  
So clear, so shining, so tender?"  
The old cry out; and the children say,  
With a laugh, aside: "That's always the way,  
With the old, in spring; as long as they stay,  
They find in it greater splendor,  
When the birds fly past,  
And the chimes ring fast,  
And the long spring shadows sweet shadow cast!"

Then that may be why my thoughts all day—  
I see I am old, by the token—  
Are so haunted by sounds, now so sad, now gay,  
Of the words I hear the sparrows say,  
And the maple-bud's mysterious way  
By which from its sheath it has broken,  
While the birds fly past,  
And the chimes ring fast,  
And the long spring shadows sweet shadow cast!

HELEN JACKSON, in *The Century*.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 14th inst.

**GREAT BRITAIN.**—The excitement and uneasiness respecting the difficulty between England and Russia were much increased by the reception on the 9th of accounts of a collision between Russian and Afghan forces on the 30th ult., on the banks of the Kushk, in which the latter were defeated. The Russian commander, Komaroff, in his explanation to his Government, admitted that he had advanced against the Afghans, but said that he had found them entrenched on the left bank, and had summoned the commander to retire therefrom, which he, acting as he said under British advice, declined to do. A private letter in amicable terms was then sent to the Afghan leader, and Gen. Komaroff advanced to support his demand, but still expecting a pacific issue, when the Afghans attacked him with artillery and calvary.

Premier Gladstone stated in the House of Commons on the 13th, that on receiving from Russia this statement of Gen. Komaroff, the Government had telegraphed it to Sir Peter Lumsden, the English commissioner on the Afghan frontier, asking for his information as to its correctness. His reply had not then been received. The accounts given by the Russian officers engaged in the fight, and by the English officers who witnessed it, differed so materially that the Government felt it necessary to make an independent inquiry. This was then proceeding, and every effort would be used to learn the facts. On the 14th, he said that the report of a Russian advance after the battle had not been confirmed by the information received from Sir Peter Lumsden.

Earl Granville is said to have informed the Russian Ambassador that England would not allow any further discussion concerning the delimitation of the Afghan frontier to go on, until the Russian troops have been withdrawn from the present outposts in the disputed territory, to the positions they occupied when England appointed her part of the Commission to adjust the Afghan boundary.

On the same day, the Secretary of War, in moving in the House of Commons a reply to the royal message summoning the reserves, said that he could not speak of the military measures under consideration by the Government, because recent events had modified the views of the Indian Government concerning the extent of reinforcements required. He hoped to submit a vote of credit on the 20th. The House after rejecting by a vote of 148 to 39 an amendment offered by H. Labouchere, that England at once evacuate the Soudan, agreed to the reply proposed.

The steamship *Germanic*, which left Queenstown for New York on the 3d with 850 passengers, returned to the former port on the 7th, having encountered a terrific storm, in which all the boats were swept away, the pilot house destroyed, and the vessel so injured, although the engines were not damaged, that it was thought unwise to proceed. One seaman was lost and several injured, as well as some passengers.

The Parliament of the island of Jersey, after a warm discussion, has rejected a bill to expel Jesuits from the island.

**IRELAND.**—The Prince and Princess of Wales, with their eldest son, arrived at Dublin on the 8th, and were cordially received by the Lord Lieutenant, the Chamber of Commerce, and the crowds in the streets; the municipal authorities, except the Lord Mayor, not taking part. The next day the Prince inspected some of the poorest parts of the city, freely denouncing the miserable condition of the dwellings, and expressing sympathy with the occupants. On the 13th, on their ar-

rival at Mallow Junction, Co. Cork, to make a visit in the neighborhood, a large company of Nationalists, headed by three members of Parliament, had assembled, and made a demonstration which led to a riot, repressed by the police. A riot also occurred at Cork in the evening, some doors and windows being broken.

**FRANCE.**—Premier Brisson, on the 7th, made in the Chamber of Deputies a formal statement of the policy of the new Ministry. They would demand from China complete respect for all the French rights resulting from the treaties with Anam and China concerning Tonquin, which China had recognized by a convention in 1884. This would be attained by amicable negotiation if possible, by arms if necessary. In European affairs they would seek, by an attentive and circumspect policy, to guarantee the position of France as one of the first Powers; while at home their only wish would be to serve the national sovereignty. He asked the Chamber to vote the remaining \$30,000,000 of the Tonquin credit requested by M. Ferry; which was granted by a vote of 373 to 92. A member moved that the French evacuate Tonquin; but the Premier denounced the proposition, and it was not pressed.

On the 8th, the Minister of Foreign Affairs informed the Senate that the preludes of a treaty of peace with China had been virtually concluded, but he had telegraphed to Peking for the opinion of the Chinese Government on the effect of recent negotiations, and must wait its reply. It was said on the 9th that advices from Peking stated that China adhered to the peace preliminaries signed on the 4th. A telegram received on the 14th from the French Minister in China, announced the official publication in Peking of an imperial decree ordering the execution of the preliminary treaty of peace. It orders the Viceroy of Canton to send commissioners to Hanoi to make arrangements with the French commander for the Chinese evacuation of Tonquin.

**TURKEY.**—In the present disturbed relations between England and Russia, the possible action of Turkey causes some anxiety, as she commands the entrance to the Black Sea. The Turkish Minister to London has informed Earl Granville that Turkey is unwilling to enter into active alliance with either party.

**CENTRAL AMERICA.**—The report of the death of President Barrios of Guatemala is confirmed. Gen. Barillas, the constitutional successor, assumed the duties, and announced the fact by telegraph on the 10th to the President of the United States. A report has been received via Mexico that the Congress of Guatemala has declared Alejandro Sinivaldy Provisional President until an election can be held. A telegram of the 14th from *La Libertad* said that the bases of peace were that day accepted by San Salvador and Guatemala; hostilities were suspended, and plenipotentiaries will meet to arrange a definitive treaty of peace.

**DOMESTIC.**—With some considerable variations, the condition of Gen. Grant has mostly been more comfortable for the past week than for some time preceding, though there is no arrest of the disease. He is liable to sudden changes at any time, yet it appears possible life may be prolonged beyond present expectations.

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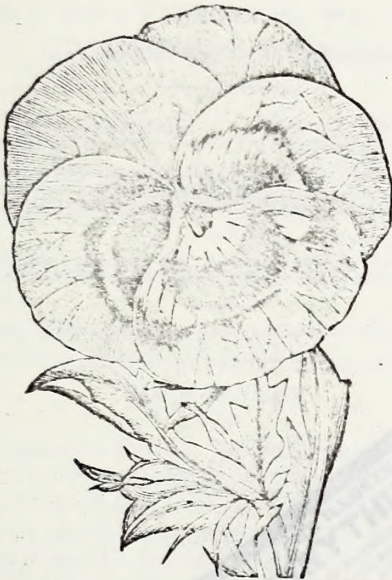
# Friends' Review.

VOL. XXXVIII.

PHILADELPHIA, FOURTH MONTH 25, 1885.

No. 38.

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## NOTICES.

THE MARBLE BUST OF ELIZABETH FRY, just finished by William Weed, of London, who made the statue of the Queen at Windsor Castle, is to be unveiled at Friends' School, Providence, R. I., Sixth mo. 2d. It is to be placed in the Hall opposite to the bust of John Bright. Gertrude W. Cartland, Mary A. Livermore and others are expected to make addresses.

THE MONTHLY MEETING of the Women's Foreign Missionary Association of Friends of Philadelphia will be held at Friends' Institute, 1316 Filbert St., on Sixth-day, Fifth mo. 1st, at 11 A. M. **S. G. SHIPLEY**, Secretary pro tem.

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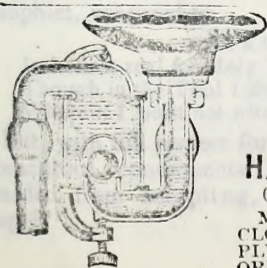
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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, FOURTH MONTH 25, 1885.

No. 38.

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## BOOK NOTICE.

A REASONABLE FAITH. SHORT RELIGIOUS ESSAYS  
FOR THE TIMES.—By three "Friends." London:  
Macmillan & Co. 1884. Pamphlet, pp. 102.

Works openly antagonistic towards religion, although it may be the duty of some to refute them, can seldom be discussed to advantage in periodicals designed for Christian readers. But when highly-respected members of the Society of Friends (whose names, though not announced, are well-known) put forth a treatise on Christian Doctrine, purporting to correct prevailing errors, and to afford satisfaction to unsettled and perturbed seekers after truth, the question of the soundness of their teaching, and of the sufficiency of their remedy for doubt and difficulty, requires candid examination. We have no doubt of the excellent intentions of those whose "essays" are now before us. They have, as expressed in verse, at the opening of the pamphlet, ventured to

"risk a trembling word  
In honest zeal for Holy Truth and Right,  
Though in the Trial I should suffer loss,  
Wherein I built not what will stand the fire."

But, with full respect for such purposes, it is of momentous consequence that the Church be guarded from accepting, on any plea, "another gospel."

It is needful to demur to the very title of this publication. Christians are indeed told by the Apostle to be ready to give a "reason concerning the hope" that is in them. But this they are to do by "sanctifying in their hearts Christ as Lord." I Peter, iii. 15, R. V. That is, as we understand it, to those *knowing Christ*, His faith becomes reasonable; otherwise, it is "to Jews a stumbling-block, and to Gentiles foolishness." Intelligent people who are not religious, may be logically taught and convinced that Christ, as a Divine Teacher, is worth listening to and being trusted; but only when they *become His disciples* can His mysteries be, through spiritual knowledge, made fully intelligible to them. This difference between the use of natural reason to judge of the *authenticity* of what claims to be a revelation, and thus its authority, and the attempt to make what is revealed to be altogether *comprehended* by reason alone, is of great importance; but it is often overlooked. We cannot make a blind man understand the glory of the rainbow, or even that of the sun, moon and stars. Our Saviour announced clearly the necessary condition: "He that will do the will of My Father in Heaven, shall know of the doctrine." His own immediate disciples were "slow of heart" to come to that knowledge. Much of it, which they "could not bear" before His crucifixion and resurrection, was, with them, completed







after His ascension, by the teaching of the Spirit.

So positively does this seem, in some places, to be recognized by the authors of these essays, that we cannot but wonder at their making an endeavor to "reason out" mysterious doctrines, in a manner which seems to us quite inconsistent with such a recognition. Thus they say (p. 5): "The better part of Theology, the real knowledge of God and of the things of His Kingdom, is more an affair of the heart than of the head," &c. P. 15: "The seeking process is not exclusively nor even mainly intellectual work. It is not a struggle of dialectics, nor even a mere balancing of probabilities; it is something which has to be spiritually discerned. There is a Chinese proverb which says that 'the light of Heaven cannot shine into an inverted bowl;' so we may say that Spiritual Truth cannot effectually enter a closed, unloving, rebellious heart." "It is the old teaching which millions have proved to be sound, that if any man will do God's will, as far as it is revealed to him, he will steadily advance in religious knowledge and spiritual attainment." One aspect of the question of the Atonement, its relation to the Father, is said (p. 58) to be "an unsearchable question not needful for our salvation and beyond the scope of our intelligence." Again, p. 59: "That the life and death of Christ have had a mysterious power which we can never fully comprehend in this life, to overcome and to ward off evil and to work salvation, many passages of Scripture undoubtedly indicate." And yet this sentence is immediately followed by a strong assertion of what the Atonement certainly *is not*; whatever, "in the deep purposes of God," it may be!

In the second essay on the same theme, this sentence occurs: "In considering the true meaning of the doctrine,—the sense in which it can be received as a Christian doctrine at all, we offer the following suggestions: not, of course, as a complete or exhaustive view (so profound, and in some respects unsearchable, is the theme) but as indicating a safe and helpful line of thought." Now, to the present writer, and, as the correspondence of the *London Friend* and *British Friend* has shown, to many others also, the line of thought of the authors of these Essays proves to be unsafe, and very far from helpful.

In the Introductory Essay, this publication is said to be addressed to two classes. First, the "increasing number of intelligent and cultivated men who are more or less dissatisfied with the religious creeds and theological definitions with which they are familiar. Some,—who are not thoroughly Agnostics, nor prepared altogether to forego the consolations of religious faith and hope,—can yet scarcely be classed as Christians, in any recognized sense of the word." But to dress up or "expurgate" the Bible to meet the intellectual tastes or expectations of these, appears to us indeed a hopeless task. It is added, "There are also many earnest and thoughtful *Christian* people who are ill at ease with some of the popular dogmas;—for there is still afloat in the religious

atmosphere of the day much of the old scholastic dogmatism in a somewhat altered form,—a survival of the creed of the early Reformers, with many of the exaggerations into which they were pushed by their fierce conflict with Rome and its opposite errors. Evangelicalism is, in fact, the modern form of Calvinism. It is the Augustinian and Genevan doctrine, *minus* its most repulsive predestinarian features. Now although in this, its modern guise, it has proved, as might be expected, very attractive to that large class of minds which are religiously sensitive—emotional—rather than logical or discriminating, there is undoubtedly a multitude of thoughtful people who are seeking for a more satisfactory conception of Christianity. They want a faith at once Scriptural and reasonable."

So far as this was meant to call people away from "popular definitions of so-called orthodox doctrine" to the careful and prayerful study of the Holy Scriptures, for themselves, it might be well. There is also a graceful modesty in the way in which, in their Essays, the authors, while exhibiting a "tolerably definite religious belief," present it only as "a friendly suggestion purporting to be worth serious consideration."

With the most friendly feeling towards the purpose of such proffered aid to burdened minds, serious consideration has been given to it; and, while some have spoken and written of it with approval, by many others it has been found greatly wanting. Many good things are, it is true, said in these Essays. A deeply reverent tone, with high appreciation of many of the great truths of the Gospel, pervades them all. We should be very sorry to be understood as presuming to condemn them throughout. But, with the professed design of removing the difficulties which "reason and common sense," unaided by the Spirit of the Revealer, find in Revelation, we believe that they have failed, and rather darken counsel than assist it.

(To be continued.)

#### RELIGIOUS INTELLIGENCE.

IN THE British House of Lords, last month, there was a debate upon a motion to open the South Kensington Museum to the public on the first day of the week. A report of the result says:

"The Contents and Not-contents being numbered, it was found that the vote was a tie, 64 to 64. The Lord Chancellor announced that, according to the established rule of the House, *semper pre-sumitur pro negante*, the Not-contents had it. Thus the motion was lost.

"Last year a more comprehensive motion, which favored the Sunday opening, not of this one museum alone, but of museums, libraries and picture galleries generally, was rejected by a vote of 46 to 38. The closer division this year may be due to the modified character of the motion, or to a change of public opinion, or to the presence of a larger number of peers."

THE *Independent* says: Turning to the continent







of Europe, we see that, while in this country the tide has been rather against the strict observance of Sunday, the current there seems to be in the direction of Sunday rest. In France a movement under the leadership of the Count de Cisse was started among the Roman Catholics some years ago in favor of a better observance of Sunday. It received the cordial support of Pope Pius IX, and the present Pope has given it his earnest sanction. It is still making progress, and has secured the closing of many factories, shops, and stores on Sunday. The Social Democrats of Germany and France make the demand for Sunday rest a part of their platform. In Switzerland and Italy there are motions in parliament and popular movements toward securing Sunday as a day of rest. And while even atheistic societies favor the cessation of labor on Sunday there is an increased desire in the churches for the establishment of a more strictly religious character of the day. While in Great Britain and America the "Puritan" Sunday is denounced, there appears, in lands where it has not prevailed, a desire for some, at least, of its advantages.

MTEA, the king of Uganda, who has just died, was in many respects a remarkable man, who did much for the civilization of his country. At one time he seemed favourable to Protestantism, but when Jesuit missionaries arrived in his country, and he found there were two kinds of Christianity that seemed as different to him as Mohammedanism and heathenism, he returned to Mohammedanism.

THE son of the first Basuto Christian, lately gone as an evangelist to Central Africa, writes—"If chiefs, who are only men, can find obedient and faithful messengers to send into an enemy's country, who am I that I should hang back, when it is the King of kings who sends me? The chiefs send their messengers while they stay at home. My King does not remain behind. He says, 'Follow Me!' and He goes before me. My wife and I are weak, but we have heard him say, 'My strength is made perfect in your weakness.' We are ignorant, but it is written that Jesus is made to us wisdom. We are sinners, but He is our righteousness. I praise the mercy of God. I praise His grace who has made of me, *Molatlegi* (the name means lost), a messenger of the news of salvation."—*Friend of Missions*.

A NEW YEAR'S address issued by the Working Men's Lord's Day Rest Association, England, states that the institution of the Sabbath Day is being undermined in a great variety of ways. It urges the supporters of the Association to watch the proceedings of Town Councils, and to seek to influence candidates for seats in Parliament to promise to vote against the Sunday opening of national museums, etc. Looking at the position of the Sunday question generally, the committee of the Association are inclined to be hopeful. Maidstone, Worcester, Swansea, and Chester, where Sunday opening prevailed, have been won back to Sunday closing. The trades unionists' vote is of great value. Public-houses in Scotland, Ireland, and

Wales are closed on Sundays, and England cannot long be deprived of a benefit which is enjoyed by her three sister countries.

NEVER, since the organization of the first *Institutum Judaicum* in Halle, about a century and a half ago, has the subject of missions among the lost sheep of the house of Israel received so much attention and been so promising as just at present. The various religious movements among the Jews of Southern Russia and other Eastern countries, looking to an acceptance of Christ, seem to be neither sporadic nor spasmodic. Whether the chief leader, Rabinowitz, is living or dead, his work is continuing on and spreading. Pastor de le Roi, probably the ablest of the German Jewish missionaries, reports that each year about 1,500 Jews connect themselves with the Christian Church. Professor Strack, of Berlin, has commenced the publication of a new bi-monthly, devoted to the interests of the work, entitled, *Nathaniel*. Heretofore Professor Delitzsch's *Saat auf Hoffnung* was the only periodical of this kind. Reports agree that Professor Delitzsch's Hebrew translation of the New Testament has been one of the leading agencies in effecting these good results. Evidently this book is more than a mere curiosity of literature.—*Independent*.

DR. E. DE PRESSENSÉ, who is not only a successful preacher and author, but an influential life-senator of France, made a notable speech in the senate in the debate on the Budget of Public Worship, which is attacked with more and more vigor every year. Though a member of the Free Church of France, and opposed to the principle of state subventions to Churches, he will not join in the hue and cry against the Catholic religion as a religion. He does not favor the process of "Starving out," which those inimical to all religion have proposed, in order to effect disestablishment. While the Concordat remains in force, he believes in observing it, and in bringing forward the question of disestablishment on its own merits. He thinks the proposal to cut down the already miserable stipends of bishops and clergy an act of bad faith. The Senate showed by its recent vote that it had no intention of effecting the separation of Church and State in a fragmentary fashion. It listened with interest to the arguments advanced by Dr. Pressensé to show that disestablishment could not be long delayed, and to his emphatic protest against the State irreligion which the so-called Liberals persistently attempt to substitute for the religion of the State. On this latter point, he said:

"Without intruding upon this Chamber philosophical and religious controversies with which it is not competent to deal, I maintain that, if the avowed hostility to religion among us were to become definitely identified with the Republic, it would be the death knell of that form of government."

What France would be if its Democracy should, after repudiating external authority, cast away the restraints of religion, the condition of Paris after Sedan sufficiently indicates.—*Exchange*.







For Friends' Review.  
A PLAN FOR A MEETING.

I have been interested in reading No. 2 of Oliver White's articles on "How to build up a meeting," and desire to offer a few thoughts and suggestions which its perusal calls forth.

The article starts out with a clear recognition of our doctrine of the priesthood of believers. Is it not somewhat surprising that there should be in some parts, a desire for a "settled pastorate" among our people? To say nothing of its entire inconsistency with our religious views, it is not kind to the preachers, many, if not most of whom, have but few of the qualifications that usually command good salaries. With but a limited education and little or no theological training, one generation, if not more, would pass away before our ministers could obtain generally a living salary.

With here and there a notable exception, such ministers as are enabled to live in places without laboring for their own support, receive an exceedingly small stipend, the society not readily adapting itself to this attempted new order of things.

A better way, it seems to me, and one that formerly obtained to some extent, is for a local society desiring a minister to live among them, to provide some business in which he can engage for a livelihood, and if he prove very useful, assist him in making such business profitable. This course would enable him to maintain his independence, and what is of still greater moment, keep him among the people.

All the imitations which are appearing among us: the clerical coat, the limp Bible, and the talk about our "life calling," are just so many things by which we lift ourselves out of the rank and file of our neighbors to whom we desire to be able to say, "Your servants for Christ's sake." Oliver White seems clear on the priesthood of believers; but, as the REVIEW shows, mistakes in *planning* for religious meetings for *worship*.

But as this plan is nearly if not quite original, whereas most if not all our innovations are simple copies of Methodist usage, and is besides in the direction of higher intelligence, it is worth thinking about, on its own merits.

I venture a query. Might not a plan of this kind have a meeting of its own, taking the place of the adult Bible class in many localities, with no special feature of worship about it excepting perhaps opening with a devotional silence?

W. F. MITCHELL.

Washington, Fourth mo. 6th, 1835.

THE Creator is to be early remembered—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them.—*Ecclesiastes xii. 1.*

Do not take up your time so much with studying your own heart, as with studying Christ's heart.

KEEP STANDARD TIME.

On New Year's eve, while watching the old year out, we noticed that all the clocks in the house struck at a different moment. One was only two or three minutes slow, another as much as a quarter of an hour, and still another one twenty minutes. Then one was five or ten minutes ahead of the hour, as struck by the great city clock with its sonorous bell.

Since the new standard of time has been introduced, all clocks have to be regulated by it, and the degree of alteration needed, depends, as we know, upon the part of the country in which we chance to be living. In some cases the timepieces may be only a few moments out of the way, and in others half an hour, though the greater or less deviation may produce serious consequences.

A train is just as surely missed by two minutes as by twenty. In order to be on time, and be found punctually fulfilling our every-day business, our clocks must be in order, and according to the standard time. Would it not be well to ask ourselves the question, whether our spiritual clocks are conforming to God's standard time. When His hour for work or testimony comes, do our clocks strike with His great clock of Eternity? A lost opportunity in business affairs is counted a serious thing, but how can we begin to measure a lost opportunity in the affairs of God's kingdom. Ignorance as to the standard time is not excusable, for ample notice of it was given all over the United States. Is ignorance in regard to the heavenly time more excusable? We have known of people missing trains by sitting quietly in the waiting-room of a station, depending upon some one to call them, and not looking at a clock which hung in the room. Are any of us waiting for some outside call to tell us the hour to enter upon work or witnessing? Let us regulate our timepiece by God's clock—that is, allow our wills to conform to His, and then when His hour hand points to the hour, our tiny bells will strike in accord.—*The Interchange.*

Abridged from The American.  
SOME NEW RESEARCHES AMONG THE  
METEORS.

The little "shooting stars" that one sees more or less of any clear evening, seem to the casual observer to have no method in their outbreak, or their motion. They appear to dart about as often in one direction as in another, and, except in brightness, to have no marks distinguishing one from the others. But, as so often happens in nature, the close student of them sees vastly more than this; sees, indeed, enough to make them the foundations of delightful theories about world-building and force-creating, not altogether without legitimate support. Mr. Proctor, reasoning in his brilliant but often-times inaccurate fashion, makes the sustenance of much of the solar energy, and the solar mass as well, dependent on them, and the far more profound Prof. Benjamin Peirce credits them with giving us







on the earth more heat than we derive from the sun. They have been variously accounted the products of terrestrial and lunar volcanoes, the *débris* of shattered comets, and original condensations of the primitive nebula.

The facts concerning meteors have been gathered together for the most part by observers who, without other instrument than their own senses, have watched hour after hour and night after night, recording and mapping out what they saw, and drawing obvious deductions from the data thus accumulated. There is much more work of this kind needing doing. It is of a character well-suited to the amateur, and it is a matter of some surprise and more regret that he does not take up the task. Many a young enthusiast, who purchases a small telescope and then goes on in an inconsequent way to look at the moon and planets, the sun and stars, as a pastime, would gain vastly more of pleasure and profit, and besides do something of real value, if he would take some simple field and till it well; and among such fields none would be more productive than the meteors.

We are now prepared to appreciate the bearing of the discovery which an English gentleman, W. F. Denning, has just announced. He finds that meteors appear to radiate from a common point, not only for a few successive nights, but that in some cases the radiation has been observed for many months. Now we know that in six months the earth moves to the opposite side of the sun—some 186,000,000 miles away from its first position. If, then, the meteor drift is parallel in two points so distant from each other and in all intermediate places, it is evident there must be, not a narrow ring of meteors encircling the sun, but a broad belt of moving bodies drifting past the sun and planets, not strictly members of the solar system, and moving with so great a velocity of their own that the attraction of the sun is insufficient to deflect them materially from their original direction. Whence they derived this velocity it is useless to conjecture. We know that comets sometimes thus come in from outside the limits of the solar system, and we have been led to suspect a relation between the two classes of bodies.

It is evident that the motion of the earth would affect the apparent direction which the meteor had in shooting through our atmosphere. Mr. Denning does not find that this changes the radiant point of the meteor more than one degree, which indicates that its original velocity was at least fifty times that of the earth in its orbit, or something like 850 miles a second. Now the greatest velocity which a body can possibly acquire by falling into the sun by the attraction of that body, or in moving in an orbit around it, is only about half of this. So that we again conclude that the meteoric velocity is due to some projection or impulse entirely outside of our system.

If these facts be established by further observations, we will have to form new conceptions of the condition of the space through which the great worlds move. We may not regard it as peopled with

bodies only in close proximity to the suns, but that all about through it are messengers from one system to another. In one sense, space is filled with meteoric bodies, and though the vacancies between them may be great compared with their combined volume, yet were they luminous the eye would see them as a continuous haze of light. They are forever raining down on the earth and the other large bodies as they come within the influence of their attraction. The earth is growing in mass by their addition.

Whether the masses which have reached us unconsumed belong to the periodic or the external meteors we cannot tell. But so far as they have been analyzed they seem to reveal no new materials. Our experience on the earth seems to have brought us in contact with every substance which the celestial visitor brings in. This is proof, so far as it goes, of the uniformity in composition of the different bodies in space, and, added to the revelations of the spectroscope in the same direction, indicates a common origin of all the worlds "in the beginning."

ISAAC SHARPLESS.

#### TEMPERANCE NOTES.

THE VOICE, an energetic prohibition paper published in New York, contains letters from mayors, selectmen, &c., in a number of towns in Maine, in answer to the question whether the prohibitory law has been successfully enforced. Of twenty-four such letters in one number of the paper, only three account the law a failure; in three others it is spoken of as but partly accomplishing its purpose; in eighteen (three-fourths of the whole number) it is credited with positive success, abolishing all or the greater number of drinking saloons, with a great diminution in the amount of crime of various kinds.

LIQUOR LAWS AND THEIR ENFORCEMENT.—Condensed from the Voice, New York.

*Alabama.*—Local option, and many local prohibitory acts. Liquor sales made with great difficulty.

*Arkansas.*—License voted on every two years. Cost about 700 dollars. One fourth of State under prohibition.

*California.*—License; cost \$52. Poorly enforced.

*Colorado.*—License; cost \$26 to \$200.

*Connecticut.*—Local option. Licenses cost \$100. Ninety-one out of the 167 towns prohibit, and enforce it.

*Delaware.*—License; cost \$100. Little attention paid to it.

*Florida.*—License for \$300 upon the consent of a majority of the voters.

*Georgia.*—Local option and prohibition by special enactment. One hundred of the 137 counties prohibit and fairly well enforce.

*Illinois.*—Local option, civil damage and license, costing at least \$500. No license fairly well observed.







*Indiana.*—License only \$50 to \$200. Sales on Sunday and to minors winked at.

*Iowa.*—Prohibition; generally enforced in towns, disregarded in cities.

*Kansas.*—Prohibition; enforced the same as in Iowa.

*Kentucky.*—Local option. Prohibition in more than half the counties, in some strictly observed.

*Louisiana.*—License.

*Maine.*—Prohibition; well enforced except in a few cities.

*Massachusetts.*—Local option, license and civil damage. Licenses cost \$50 to \$1,000. Half the State prohibition, fairly well enforced in the towns.

*Maryland.*—Local option, or prohibition. Licenses cost \$25 to \$450. Half the State under prohibition, fairly well enforced. License not enforced at all.

*Michigan.*—Local option, license and civil damage. Licenses cost \$200 to \$500. Laws generally well enforced.

*Minnesota.*—Local option. Licenses cost \$25 to \$100, generally well enforced.

*Mississippi.*—License upon consent of a majority of men over 21. Cost \$200 to \$1000. Most of State under prohibition. Laws well enforced.

*Missouri.*—License upon written consent of all taxpayers; cost \$275 to \$600. Well enforced.

*Nebraska.*—License from \$500 to \$1000. Unlawful to treat. Cities under 10,000 population can prohibit. Well enforced.

*Nevada.*—License from \$30 to \$600.

*New Hampshire.*—Prohibition; poorly enforced.

*New Jersey.*—Local option and license; cost \$10 to \$100.

*New York.*—License and civil damage; cost \$30 to \$250. Poorly observed.

*N. Carolina.*—Local option, well enforced.

*Ohio.*—No law; sales free.

*Oregon.*—Local option; \$300 license.

*Pennsylvania.*—License, poorly enforced.

*Rhode Island.*—Local option; licenses, \$150 to \$300. Partially enforced.

*S. Carolina.*—Prohibition except local option for incorporated towns, license costs \$100. Prohibition enforced in larger part of State.

*Tennessee.*—Prohibition within four miles of churches and schools, outside incorporated towns. Over 100 towns given up charters. Well enforced.

*Texas.*—Local option and license.

*Vermont.*—Prohibition, enforced in towns.

*Virginia.*—License, not strictly enforced.

*W. Virginia.*—License not enforced and local option; cost \$200. Thirty-eight out of fifty-four counties refuse license, and well enforce prohibition.

*Wisconsin.*—Local option and license; cost \$75 to \$200. License nowhere enforced.

The States of Alabama, Missouri, Nevada, Oregon, Kansas, Michigan, New York, Vermont, New Hampshire, Rhode Island, and Maine have all passed laws providing for instruction in physiology in the public schools, with special reference to the effect of alcoholic liquors on the human frame;

and there is more or less prospect of similar legislation in the States of West Virginia, Pennsylvania, Illinois, and some others.

**PROHIBITION IN IOWA.**—The news columns are rich and inspiring reading. The saloons are going. Let them go. Help them to go.

At Stuart the four saloon-keepers were fined, and Judge McHenry reminded them of the oath they had just taken, and that if brought up for a second offense he would not only give them the extreme penalty of the law, but would make them answer a charge of perjury, in view of the oath just taken.

In Keokuk the temperance people are aroused, enthusiastic and the saloons are preparing to quit.

At Waukon a saloon keeper met a fine of \$500, and the dismay of the rebels was perceptibly increased. At Dennison all the saloons have closed, and the dispatch adds, To day not a drop of liquor was sold in town. This was brought about by the liquor men themselves, who made up their minds to stop, and each one states loudly that he will prosecute any other one who sells. This arrangement includes the drug stores also. One firm has shipped back to Council Bluffs the liquor it had on hand.

At Independence and at Muscatine the saloon-keepers are nervous and uneasy.

At Perry all the saloons are closed up. The liquors condemned and spilled. At Jewell Junction the saloons are closed, some were fined fifty dollars.

Guthrie county is now to make a clean sweep, and no saloons in drug stores will be allowed.

The dispatch from Preston thus inspires our good work. "Saturday night they all voluntarily closed their doors and state that they will go out of the business."

At Harlan, the four rebel holes are wiped out.

At West Side the saloon-keepers say they have quit for good.

At Decorah all the business has been voluntarily abandoned.

Carroll, Vail and other places chronicle a like good behavior.

Iowa City has surrendered.

Davenport distinguishes itself for its beer rebellion.—*The Prohibitionist*.

#### H. M. STANLEY ON THE MEMORIAL TO GENERAL GORDON.

H. M. Stanley, the celebrated African Explorer, discusses in the *Pall Mall Gazette*, of March 7th, *A proposed Gordon Association for the Nile*, formed on the basis of the new Congo State. He considers that such an Association might be formed, but that the first and indispensable requisite is the construction of a railway from Suakim to Berber. He believes that amicable treaties might be made with the different Arab chiefs on the Upper Nile, and that after a few years the Association would be self-supporting. The following question was put to Mr. Stanley.

"Then you would leave the Soudan to the Soudanese, recognize every Sheikh or local chief who would enter into pacific relations with you, the







Mahdi included, and merely act as an impartial riverain authority for the prevention of disputes, the settlement of differences and the maintenance of a free river road to the heart of Africa?"

This is his reply:

"That is it. Trade will come fast enough if the railway is made. It is the lack of a railway that cripples our work on the Congo. We cannot get large enough steamers built above the cataracts to enable us to bring down the cattle and the millions of hides which are a drug in the market of the upper waters of the Congo. But the association that administers—the Peace Association, I may call it—should not enter business itself. It should govern the Nile, but it should be impartial between the natives and the traders. A Commercial Association might also be formed that would take over and work the railway and develop the commerce of Equatorial Africa, but it should be subsidiary to and independent of your Peace Association."

\*\*\* "Do not hurry. Form your Association, found it on sound principles, place it in good hands; plant it carefully at Berber, and let it grow. At first it will need support from without, and the memory of the war will not soon be effaced. But give it time, and your Association may achieve great things. Look at the Congo. We began in 1879. What obstacles we had to overcome!—foreign jealousy, trading competition, native suspicion. We have lived all that down. Now our Congo State is formally recognized, and its authority is supreme over 5,000 miles of navigable water. And you see we are friends with all the world."—*Anti-Slavery Reporter*.

#### RURAL.

AN EXTENSIVE FRUIT FARM.—The London *Garden* says that Lord Sudeley is the only land owner in England who has taken up fruit farming in a thorough and business-like manner. He has already planted 500 acres, and 200 more will be at once tilled. This 700 acre fruit garden is not like McKinstry's 300-acre orchard at Hudson, or some of the 500-acre peach orchards at the South. It takes up no fruit as a specialty, but embraces the whole catalogue of large and small fruits. It is situated in the northern part of Gloucestershire, some forty or fifty miles northeast of Bristol, and cannot but be well situated for market, in that full arrangements are made to consume the whole of the fruit in home manufacture. Although only four years have elapsed since planting, 10 tons of strawberries were raised last year, and it is expected that 100 tons will be grown the coming season.

Our readers may judge of the miscellaneous character of the selections, when informed that the plantation includes 3,000 trees of the best sorts of apples, 800 pears, 32,000 plums, including 9,000 damsons, 50 acres of black currants, 100 acres of strawberries, and 60 acres of raspberries. The gooseberry bushes number 130,000, the black currants number over 200,000. It is probable, we think, that experience will cut down the lists of

some of the fruits, such, for instance, as the 44 different kinds of plums, and the 45 different varieties of the gooseberry.

PRUNING OF FRUIT TREES, when required, should be proceeded with at favorable opportunities. We write "when required"—for in our climate, more injury is done by the knife than by the neglect to use it. Gooseberries, for instance, are usually ruined by pruning. In Europe, it is customary to thin out the centre well to "let in the sun and air." Here it is the sun and air that ruin them, by inviting mildew; and so the more shoots the better. Our country farmers are the best gooseberry growers, where weeds run riot, and grass and gooseberries affect a close companionship. Wherever, in fact, the gooseberry can find a cool corner, well shaded from the sun, and with a soil which is never wet, nor yet by any means dry, there will gooseberries be produced unto you. The English kinds mildew so universally, as to be almost gone out of cultivation south of the St. Lawrence. Nor, indeed, is it to be so much regretted, since the improved seedlings of large size and fine quality, raised from the hardier American species, are becoming known, and their merits appreciated by growers.—*Gardeners' Monthly*.

HARDY PEARS.—One very essential quality to be observed in selecting pear trees, is to get those that are least subject to blight. Duchesse d'Angoulême is one nearly, if not quite, free from it, and is a large valuable sort, either for standard or dwarf. Seckel is another, not large, but of best flavor. Beurré d'Anjou is one of the best. Beurré Clairgeau is one of the largest and handsomest pears, but not the highest quality; the tree seldom or ever blights. Winter Nellis is good and nearly free from blight. Bartlett, Clapp's Favorite, and Flemish Beauty are the varieties (except, perhaps, the first named in this list) most extensively planted. While not entirely (none are) free from blight, they are much more so than many others, and so few of them are lost proportionally to the great number planted, that I advise continuing to plant many of them. Other choice varieties that may be comparatively free from blight, I leave for other writers to name; also for them to discuss the causes and remedy.—*Henry Wilbur, in Country Gentleman*.

TO KILL GRUBS.—I am happy to say that through the result of my former investigations I am enabled to throw a little more light on the subject inquired after by two or three of your correspondents, namely—grub-worms in cauliflowers and other plants. These are very annoying to gardeners and others. It is very good to be able to find out what a grubworm will finally come to, but to be able to destroy the nuisance in the grub state I think is much better. The cabbage and cauliflower are particularly subject to these pests. The remedy is very simple. To one part of well slacked lime add four parts of fresh wood ashes, together with a small handful of fine salt to about every peck of the mixture. Let all be well mixed together, and







spread over the surface of the ground, well raked in and mixed with the soil at the time of sowing the seed, or transplanting into frames, and I will warrant those grubs will never injure the plants. Also, to the gardener whose geraniums were injured by a grub-worm, let him at the time of planting out, put a handful of this mixture around each one of his plants, and he will not, I am satisfied, have to complain of the matter.—*T. Bennett, in Gardeners' Monthly.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, FOURTH MO. 25, 1885.

EVANGELICAL is, literally, that which accords with the Gospel: *evangel* and *gospel* have essentially the same significance, one coming from the Greek and the other (God-spell or good-spell) from the Anglo-Saxon: namely, good news; a message from God.

Evangelical religion is, then, that which is especially based upon God's *recorded manifestation* in Christ, and His *message* in the New Testament Scriptures. Wrongly, but actually, this is sometimes separated from, and brought into a supposed opposition to, spiritual religion; which last, especially with Mystics and so-called Theists, is held to depend entirely upon immediate revelation to the individual soul. True Christianity includes *both*, in perfect harmony; as our Lord declared of the Comforter who was to come after His ascension, "He shall glorify Me;" "He shall take of mine and shall show it unto you."

*Evangelicalism* is a term often used, particularly in England, to distinguish a mode of thought and feeling upon religious subjects, contrasted in the English church with Ritualism, Ecclesiasticism and "Broad church" liberalism. It does not make great account of ceremonies, even with those who still use water baptism and the commemorative supper. Nor does it magnify the authority of church traditions and offices, under the idea of Apostolic succession. Yet, unlike that liberalism which makes the least possible of the inspiration of the Holy Scriptures, subjecting everything to the cold criticism of reason, it adheres very closely to the authority of the written word. The weak side of Evangelicalism, indeed, is a tendency to literalize overmuch; without full appreciation of the true relation between "the letter which killeth" and the "spirit which maketh alive."

Yet it is altogether obvious that, without the

evangelical element, there is no true Christianity. An Old Testament religion does exist amongst some well-meaning people; who, often unconsciously, incline to leave Christ out of His own Gospel. With these, the Psalms, the Prophets, the Sermon on the Mount and the Parables would constitute a sufficiently copious abstract of the Scriptures for their daily or occasional reading. It is almost painful to them to hear much of the great subject of Paul's preaching, "Jesus Christ and Him crucified." Of such a system of thought the best that can be said is that it is "not far from the kingdom of God." But it does not belong within that kingdom.

Far indeed from this was the religion of George Fox and his associates, founders of the religious Society of Friends. They were as positively and strongly evangelical as they were eminently spiritual. That is to say, they followed implicitly the exhortation of our Lord to His immediate disciples: "Ye believe in God; believe also in Me." They fully accepted the record given in the Gospels of the coming of Christ in the flesh, and the truth that, other than the name of Jesus, there is no name given under heaven whereby men may be saved. They also testified that they *knew* Him on whom they believed, by His Spirit: Christ within them, the hope of glory. This clearness on the evangelical or Scriptural and historical side of Christian faith, as one of the decided characteristics of early Friends, has often been misunderstood. Quakerism is *not* merely a profession of spirituality in religion, such as might be represented by a single phrase, as "the Inward Light;" it is *Primitive Christianity* revived, in *all* its features, spiritual and evangelical; without compromise and without addition.

The authors of the "Short Religious Essays," recently published in England, define Evangelicalism as modern Calvinism, omitting the "most repulsive predestinarian features" of the theological system commonly known by that name. But this omission takes away all that is, in ordinary thought and language at least, especially associated with Calvinism. It then has little to separate it from Lutheran or Arminian theology. A certain basis of beliefs, in the Divinity of Christ, in His atoning sacrifice for the sins of mankind, and in the coming of the Holy Spirit to convince the world of sin and to abide in all who accept Jesus as their Redeemer, is common to all orthodox churches and doctrinal systems. Without maintaining *all* of these beliefs, whether it be called evangelical or by







any other name, a system or a church is not orthodox, indeed is not Scriptural in its foundation.

A SERIOUS RESPONSIBILITY is involved in reviewing such a work as that which is above alluded to, written by three English Friends, with the title of "A Reasonable Faith; Short Religious Essays for the Times." In doing so, after deliberation and consultation, we are sure of the support of some, at least, of the most mature minds, of liberal culture, large acquaintance with Scripture, and deep religious experience, amongst us. It is, at the same time, a matter of great regret that so considerable a difference of judgment on such an important subject should exist among Friends. If we should say that alarm is justly thus created, it needs to be added, that Christian charity and fraternal love towards all of the same fold will, we trust, suffice to prevent such injury as, without those graces, might do serious harm within and without our body.

In their recent "Explanatory Notes," these Essayists say that their critics have not presented "a single new thought,"—but only "platitudes" and "texts;" which latter, it is asserted, "they often seriously strain, in order to use them in support of their own theological ideas." Again they designate as "the Calvinistic view," "the propiatory and expiatory view" of the Atonement. As will appear in the course of our review of these Essays (which begins on another page this week), we do not admit that two such expressions as those thus quoted *limit* and *complete* the Scriptural doctrine on that momentous subject; but their *exclusion*, we must hold, is inconsistent with a right acceptance of the authority of the Holy Scriptures as a Divine Revelation; or, as these authors would say, as "a progressive record of revelation." We would rather stand with the "old thoughts" and even "platitudes," so long as we have also the *texts*, unstrained, either by undue literalism or by the reverse process. No theological theory, but the very teaching of Revelation itself, is here the need of the church; as that teaching is contained in the words of Him who said, "The words that I speak unto you, they are spirit, and they are life."

#### DIED.

LOCKE.—Judith Locke, daughter of William and Phebe Ballard, of Green county, Ohio, died Second mo. 16th, 1885.

Her parents being members of Friends' church, she enjoyed the blessings of that church and a good home, provided with comforts and luxuries. At the age of 18 years she was married to Wilson Carter, at New Hope, Ohio, 1834, with whom she lived in marriage twenty

years. In 1860 she married William Locke, of Economy, Ind., with whom she lived till 1868, when he was called away. She afterwards lived with her children. She removed to Missouri in 1883. She was pleasant and agreeable to all, a kind mother, a devoted companion and a true, faithful Christian, ever obedient to her Master's will. Although her affliction was severe, she never complained, but put all her trust in the Lord. She died in perfect peace.

GEORGE.—Elizabeth George died at the residence of her son-in-law, Solomon Hastings, near Eagle City, Iowa, Tenth mo. 10th, 1884, aged 80 years.

She was born in Guilford county, N. C., and was the wife of Jesse George, who died at New London, Ind., 1855. During her short illness she seemed perfectly resigned to the will of her Heavenly Father. One of her friends came to see her; she opened her eyes and looked at her and said, "My work is done," then closed them herself, and in a few hours, as one going to sleep, breathed her last without a struggle. Her favorite hymn was:

What a friend we have in Jesus,  
All our sins and griefs to bear;  
What a privilege to carry  
Every thing to God in prayer.

SCULL.—On the 24th of Twelfth mo. 1884, in the 86th year of his age, David Scull, a member of Western District Monthly Meeting, Philadelphia.

Through early submission to the reproofs of instruction, he laid the only true foundation for a life of usefulness, and desiring to be guided in all things by that wisdom, which has its beginning in "the fear of the Lord," he realized the promise given to Abraham:—"Thou shalt go thy fathers in peace; thou shalt be buried in a good old age."

From the years of early manhood, he was a consistent supporter of Friends' principles and testimonies, from a conviction of their truth. But although by his ready sympathy with every good word and work, he showed that fruit of the Spirit, which is found only in those who are created anew in Christ Jesus, yet as the evening of life drew on, he seemed especially desirous to bear a more positive testimony to the Divine tenderness and mercy, which had followed him through all the joys and trials of an unusually full and rounded life. To the ministering friends and others whom he saw, as well as to his family, he repeatedly expressed, with the warmth of a heart overflowing with love, his gratitude for the varied blessings which had attended him, but above all for that sense of a Saviour's love, which, in the decay of the earthly tabernacle, he felt assured would be his "portion forever." In the retrospect of his life with its peaceful close, the words of inspiration seem appropriate: "In quietness and confidence shall your strength be." In that "quietness" of spirit, which is the seal of sonship, and can spring only from a humble "confidence" in the accepted mercy of God in Christ Jesus, he patiently awaited the call of the Bridegroom of Souls, and was ready, as we reverently trust, to enter in to the marriage supper of the Lamb.

SMILEY.—At Vassalboro', Maine, Fourth mo. 8th, 1885, at the age of 71 years, Dorcas B. Smiley, widow of Daniel Smiley, a minister of Vassalboro' Monthly Meeting.

The close of her faithful Christian life was in cloudless peace.

PEARSON.—Third mo. 10th, 1885, John Pearson, aged 64 years; a beloved member of Spring River Monthly Meeting, Kansas.

This dear brother had lived for several years past a







very conscientious and consistent life, and near his close expressed to those around him that he saw nothing in his way, and was ready to go.

**McCOY.**—Near Fishertown, Bedford county, Pa., on the 27th of Second mo., 1885, Alice McCoy, widow of the late Robert McCoy. She was an esteemed member and Elder of Dunning's Creek Monthly Meeting. Her end was peace.

**IVINS.**—On the 19th of Third mo., 1885, at West-town Boarding School, Chester county, Penna., Peter Ellis Ivins, son of Wm C. and the late Elizabeth D. Ivins, of Trenton, N. J., in the 19th year of his age; a member of Trenton Particular and Chesterfield Monthly Meeting.

He was a loving and obedient son, a kind and affectionate brother and a promising student, possessed of traits of character to gladden a fond parent's heart. But he has been stricken down in his youth, and has gone, we doubt not, to join his dear mother and blessed Saviour in heaven, where there is no more sorrow, no more suffering, no more parting, no more death. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

"Friend after friend departs,  
Who has not lost a friend?  
There is no union here of hearts,  
That finds not here an end,  
Were this frail world our final rest,  
Living or dying, none were blest."

**PENSONNAW.**—On the 3d of Fourth mo., 1885, at Kickapoo Station, Indian Territory, Rose Ann, wife of Stephen Pensonaw, and daughter of John and Margaret Clinton, in the 22d year of her age.

This dear young Friend made a profession of religion about four years ago and was a member of Shawneetown Monthly Meeting. She bore her severe suffering patiently and left her friends the comforting assurance that she was prepared for the change.

**ANGELL.**—Died in South Glens Falls, N. Y., Second mo. 22d, 1885, Mary Angell, aged 70 years, an esteemed Elder of Moreau Monthly Meeting. She endured her suffering with much patience and Christian resignation, only once asking for any relief from pain, and then only if it were the Father's will. The day before she died she requested some friends present to sing her favorite hymn, "Rest for the weary." She expressed strong faith in her Saviour and a readiness to depart and be with Him.

#### HAVERFORD COLLEGE.

The Junior Exercises at this institution were given this year in the evening, Fourth mo. 16th. On account of the number of members of the Class, four were excused from delivering their orations. These, as prepared, of which seven were spoken in Alumni Hall, were as follows:

Science as a Witness for Truth, Wade Betts; The Great Incendiary, Jonathan Dickinson, Jr.; A Modern Industry, Guy R. Johnson; Shall Suffrage be Restricted? William S. McFarland; Criticism on Art and Literature, \*Israel Morris, Jr.; The Political Future of Canada, \*William P. Morris; Steam in the Nineteenth Century, \*Alexander H. Scott; The Present Crises in England, \*Horace E. Smith; Ancient Domestic Architecture, Alfred M. Underhill, Jr.; Henry Clay and the Nation, Edward D. Wadsworth; Is the Union Re-united? Wilfred W. White.

\*Resigned the privilege of speaking.

The Annual Address of the Vice-President of the

Haverford Loganian Society was delivered by Augustus T. Murray, on the evening of Fourth mo. 13th. Its subject was John Huss.

#### PHILADELPHIA YEARLY MEETING

began on Second day, Fourth mo. 20th, at 10 A. M. As usual, the first hour was given mostly to silent waiting. A few words of exhortation and aspiration were spoken by a minister belonging to the Meeting. Supplication was offered by two Friends, one of them a minister from another Yearly Meeting; but no acknowledgment of this exercise occurred in either case, by rising, or even by the removal of the hat on the part of the considerable number of those sitting with their heads covered.

At the opening of the business meeting, the Clerk said that two epistles from individuals, addressed to the Yearly Meeting, had been received. They were verbally referred to a small committee for examination.

The Minutes of the Meeting for Sufferings were then read; with the exception of one document prepared by that body, which was left over to the next sitting.

The Committee of the Meeting for Sufferings upon the "Charleston fund" reported their conclusion that the Trustees of that fund shall consider all applications made to them for aid in constructing or repairing meeting-houses for Friends, ascertaining whether worship and religious service will be therein conducted in accordance with the principles of Friends; but that they will not, in so doing, undertake to decide whether such Meetings are the legitimate and exclusive Meetings of Friends in their localities. Appropriations from this fund for meeting-house uses have been made during the past year in North Carolina, Indiana, and Kansas; amounting in all to more than five thousand three hundred dollars.

A Committee of the Meeting for Sufferings had visited the Mayor of the city and some others of the authorities to appeal to them for more vigorous efforts to limit the multiplication of liquor saloons, and the demoralizing influences connected with the theatres and licentious literature. A circular letter upon these subjects was addressed to and distributed among the committing magistrates of the city. Another Committee prepared an address in regard to the enforcement of the laws for preventing intemperance, and against repeal of the prohibition of liquor-selling in Fairmount Park, which was presented by them to both houses of the Pennsylvania Legislature.

The Book Committee reported the distribution of 3087 volumes and 5017 pamphlets of Friends' approved writings; of which 926 volumes and 406 pamphlets were sold during the year, and 2161 books and 5161 pamphlets were given away. The value of the stock on hand in possession of the Meeting for Sufferings was said to be \$20,802. The places of distribution of books and pamphlets, in response to applications or otherwise, were chiefly Indiana, Kansas, North Carolina and Canada; a few being sent also to the West Indies and Calcutta. A number of encouraging letters have been received testifying to the good impressions made by these distributed writings; especially among persons not before acquainted with the views of Friends.

Other subjects occupying the attention of the Meeting for Sufferings were, improvements in keeping the records of Monthly and other Meetings; the ancient testimony of the Society of Friends in reference to the use of the plural language to single persons, and of complimentary expressions and actions, as "hat







honor;" and also the removal of the hat on entering a place of worship. An essay was also prepared upon the subject of singing and instrumental music in families and in meetings for worship. Arrangements were said to have been completed for utilizing the legacy of \$10,000 left by Charles L. Willis, designed to increase and extend the distribution of approved writings of Friends.

After the reading of these Minutes and their approval, the remainder of the day's session was occupied with the appointment of committees and other routine business.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

#### LESSON V.

#### OBEDIENCE.

Eph. vi. 1-13.

GOLDEN TEXT.—Children, obey your parents in the Lord, for this is right. Eph. vi. 1.

The Epistle from which this lesson is taken was probably the last of the four written by Paul during his first imprisonment at Rome. They were, Philipians, Colossians, Philemon and Ephesians. Amidst the varying opinions of critics as to its original destination, we incline to accept Howson's conclusion that it was intended as a circular letter, and that several copies addressed respectively to Laodicea, Hieropolis and other cities in the same district were entrusted to Tychicus, whose journey to Colosse (Eph. vi. 21; Col. iv. 7) was the opportunity embraced by Paul to write also to these neighboring churches. The chief grounds for this view are—1. The absence of the words "at Ephesus," ch. i. 1 from the oldest MSS. 2. Such passages as ch. i. 15; ch. iii. 1-4, which imply that Paul's acquaintance with his correspondents was only by hearsay, and 3. The absence of all personal greetings from the Epistle. Col. ii. 1; Col. iv. 13 and 15 also show that an Epistle *was* sent to Laodicea at this time. One copy may, however, have been addressed to Ephesus and a special salutation entrusted to Tychicus along with it. The Epistle consists of two parts—*theoretical*, chs. i.—iii., and *practical*, chs. iv.—vi. Our lesson is taken from the concluding chapter. In Matt. xxii. 37 and 39 our Lord gives us the divine summary of the ten commandments, and this passage in Ephesians (ch. v. 21-33; ch. vi. 1-9) is a striking commentary on his description of the second command—"The second is like unto it." We shall see as we study the lesson that the right fulfillment of all the relationships of life springs from and is analogous to the fulfillment of our relationship to God. The key to the whole is found in ch. v. 21, and for the parallel passage in Colossians, Col. iv. 17.

1, 4. The duties of parents and children.

1. *Children, obey your parents in the Lord.* Cf. Col. iii. 20. Obedience to parents, whilst it cannot be completely fulfilled, except from the higher motive of obedience to God, is at the same time that duty which in an especial manner is intended to lead up to and prepare for the other. It is therefore of the utmost importance that parents should expect its performance from their children, *for this is right*. This is a simple safe rule for *all* conduct—

it is more—for it is the *only* strong, happy and satisfactory rule. Let children learn to ask, "Is it right?" instead of "Is it pleasant?" and the foundation of all future happiness will have been laid. The other reason given in Col. iii. 20, *For this is well pleasing unto the Lord*, is also a lovely one. What a blessed thing that even a little child can really *please* the Lord.

2. *Honor thy father and thy mother.* Honor includes besides obedience the loving consideration and respect which are so beautiful in a child. *Which is the first commandment with promise.* Another reason for obedience, God has commanded it. See Ex. xx. 12; Deut. v. 16, and xxvii. 16; Matt. xv. 3-6; Lu. ii. 51.

3. *That it may be well with thee*, etc. The tendency of obedience to parents is towards a long life of prosperity and happiness. Obedient children are saved from the vices and crimes which shorten life. Many a life is lost early by disobeying a parent. See Deut. xxxi. 18-21; Jer. xxxv. 18, 19; Ex. xxii. 7.

4. *And ye fathers, provoke not your children to wrath.* This is the negative side of the commandment. Parents are sometimes unsympathizing and careless of their children's feelings, and they too often enforce their own wishes by sharpness and severity. Punishing children in excitement and anger also breaks this law. Surely since the Lord has chosen the blessed name of Father for Himself, it becomes our duty as parents to make that name mean everything that will draw our children to God. Let us study God's character as a Father, and seek to model our actions towards our children by it. Ps. ciii. 8-13; Ps. iii. 12; Mal. iii. 17; Ezra. ix. 13; Matt. v. 45, 48. *But bring them up in the nurture*, etc. R. V. But nurture them in the chastening and admonition. This is the positive side of the commandment; the practical training or teaching by discipline, by example and practice. It must be: 1. Of the body, a training into right habits and ways of living. 2. The education of the mind. 3. Religious training in the outward worship and in the love and service of God. *Admonition* is the "putting children in mind" by words of instruction. *Of the Lord.* That is—seek to do this in the same way as the Lord uses towards us. Deut. viii. 5; II Sam. vii. 14; Heb. xii. 4-11; II Pet. iii. 9.

Duties of servants and masters.

5. *Servants, be obedient*—the original means "one whose will and capacity are at the disposal of another"—bondsmen. *To them that are your masters according to the flesh.* Chrysostom sees in these words a consolatory hint that the lordship over them is temporary, and that their real liberty is still their own. Cf. Col. iii. 22; I Tim. vi. 1, 2; Titus ii. 9, 10; I Pet. ii. 18-21. Christ has put a special blessedness upon serving. See Matt. xx. 27, 28; xxiii. 11; Mark x. 44, Luke xxii. 26, 27; I John iii. 16.

6. *But as servants of Christ, doing the will of God from the heart*, etc. This and the two succeeding verses refer not to servants only, but to *all*.







See v. 8. This is the true freedom wherewith the Son makes us free. Cf. I Cor. vii. 22, 23.

9. *And ye masters do the same things unto them,* that is, "Do unto them as ye would that they should do unto you." These rights are not determined by the civil law but by the law of God.—*Hodge*. God concedes nothing to the master beyond what the *law of love* allows.—*Calvin*. *Forbearing threatening*; literally, the threatening. Paul singles out the most customary exhibition of bad feeling on the part of the master, and naturally includes every similar form of harshness, ill temper and severity.—*Schaff*. *Knowing that your master*. R. V. That both their master and yours is in heaven. The great revelation which has come to us through Christ abolished slavery; it ought to lift up our whole social and industrial life into the very light of God, and to fill the works, and the warehouses and the shops, with the very spirit which gives beauty and sanctity to heaven.—*Dale*. As we said at the beginning, it is the practical realization of this fact "that our Master is in heaven" that lies at the root of the fulfillment of our duties in every sphere of life.

10—13. The power by which these duties may be performed. The duties commanded above are not easy to perform, there is only one way. V. 10. *Be strong in the Lord and in the power of His might*. II Tim. ii. 1.

11. *Put on the whole armor of God*. The complete panoply both defensive and offensive. The separate parts are mentioned vs. 14—17. As Paul was bound by a chain to a soldier thus equipped, the figure was literally at hand. *The wiles of the devil*. The plural marks the obstinacy of the repeated attack. The word translated "devil" is not *demons*, but the one great adversary.

12. *For we wrestle not against flesh, &c.* R. V. For our wrestling is not against flesh and blood, but against the principalities, against the powers, against the world rulers of this darkness, against the spiritual hosts of wickedness in the heavenly places. The contest in its essence is a single-handed struggle in wrestling, in which each for himself is attacked. Only he who has really tried to do right knows what a tremendous power there is to struggle against.

13. *That ye may be able to withstand in the evil day*. Yet even against such enemies we shall be able to withstand. See II Cor. ii. 4; Rom. xiv. 4; I Cor. xv. 57; I Jno. v. 4; Rev. iii. 21 and Rev. xii. 11.

## CORRESPONDENCE.

### LETTER FROM MEXICO.

After writing my last from San Fernando, we proceeded onward, stopping over for religious meetings at the Presbyterian stations of Encinal and Jimenez. The missionary at the latter station has kept special note of all visits, and finds that Quaker missionaries pay two or three times as many visits as their own preachers, and considers these general unsectarian visits a noted stimulus for good as well as a bond of

union, which answers effectually the Romish accusation against Protestantism as being "distinct groups of enemies, having no point of union but their hatred of Romanism." At both stations we found an openness to receive the message of Christian love and fellowship, and at Jimenez three students for the ministry were cheered by our visit.

On the journey between these two stations, we passed over an extensive table-land covered with the Agave, and on every hand were to be seen the long spikes soon to flower, and also a few dry flower-stalks mingled with them. I had never seen one in full bloom, and kept my field glass in constant search when I called on our driver to stop and showed him one which seemed on the upper side of each "*hand*" or group to present to the solar rays a bright yellow hue. He was an Aztec, and his quick glance declared it to be in full bloom. He was more certain with the natural eye than we with the field glass, which not being achromatic, presented the rainbow hues so as to confuse the vision under so glaring a sunlight.

We started on a lively run, little thinking that we were nearly a mile away, but on reaching the plant, which was nearly twenty-five feet in height, our race was fully rewarded. Cutting off some of the strong outer leaves, so as to form a stairway up the base (known as the pine apple of the Aloe), I felled the flower stalk and soon we were loaded with the large palm-shaped "*hands*," each containing eighty or a hundred flowers of a beautiful yellow color. There were probably some 2000 flowers in all, and it was altogether a pleasing sight. A month later the plains will be covered with them. On this plain they are allowed to ripen so as to answer for rafters, being very light and if kept well thatched almost imperishable. The quality of the juice here is very inferior and too sharp for making syrup. As the rafters sell at most at 25 cents each, the product must be very slight compared with the more useful varieties.

On lowering from this table-land one of our wheels was wrecked, and we were delayed three days for repairs at Jimenez. From thence we passed over rough roads to Victoria, where we visited some of our members, as well as the Presbyterian missionaries.

From Victoria we had to traverse an uninhabited region which the drought had rendered desert, but in the midst of which we found a well of good water enclosed by a fence, where we watered our horses and filled all available vessels. In all our journeys the *water keg* is an indispensable requisite, and all provisions must be taken in the carriage for ourselves and horses, except grass.

We reached Escandon on the 28th of Second month at noon, and on the following morning we crossed the Guayalejo and followed a cart road, which has recently been cut to the base of the Sierra Madre in the direction of Gómez Farias, our carriage being the first to traverse this route, and caused as much surprise to the residents as does the first passage of a locomotive in more civilized communities. We found some difficulties, but the larger part of the road was passable. On reaching the Rio Sabino at 2 P. M., we prepared dinner, and this being the last point where there was water available for man or beast, I thought best to leave my companions there and proceed on horseback to attend meeting at Gómez Farias, some nine miles farther, and send down horses and pack mules to take passengers and baggage to that place on the following morning. Meeting was just closing as I arrived, yet I had an opportunity to announce a series of meetings for four successive nights, in which our Friends, Julio Gonzales Gea, Francisco Pena and myself, were to take part. On the following day several brethren went







down with saddled horses and pack mules to receive our co-laborers, and at night over 100 persons were present at meeting, and each successive night there was a manifest increase in attendance and interest. On Fifth-day we visited all the families of our members, having religious service in each of them, and at night closed the series of meetings for that week in order to visit the mission at Santa Barbara, where we were to pass the following Sabbath, and must accordingly start on Sixth-day morning and cross the two intervening spurs of the Sierra Madre. The journey was tiresome, and the plague of locusts rendered it more unpleasant than would otherwise have been the case, as the lagoons were corrupted by the masses of dead ones, and on the mountain summits they had perished in such numbers as to infect the air, and only by holding our noses could we pass through the clouds of the dead ones. It seems incredible that so small an insect should produce such a stench, but the numbers are absolutely incredible, clearing the track before them; in a few hours the vast palm forests being cropped, leaving only a circular part of the central portion in coarse sections of each leaf.

We arrived at Santa Barbara about noon of Seventh-day the 7th of Third month and were at Bible-school on the following morning, where we found 26 persons gathered for Scripture study, mostly children of wealthy families.

Several of the more influential citizens called to welcome us, among whom was ex-priest Gómez and his wife, the latter spending all the evening with us; her husband being civil magistrate was very busy, but called in for a brief interview.

At 7½ P. M. the meeting room was crowded to its utmost capacity by the families of the well-to-do residents, including the mother and sisters of the priest's wife, a sister of Father Lozano, with several of her children and another large family of nephews and nieces of this remarkable Mexican reformer.

About 350 persons were present, the street being crowded by eager listeners, with some mixture of scoffers, to whose words those inside seemed to give no attention. It reminded me of the earlier work at Matamoras, when we had to endure *hardness* for Christ's sake, and when the few believers had such trials as made them fully appreciate the value of the Gospel. The ex-priest and wife were present and many of his conscientious scruples about his course were allayed by the proofs deduced from Paul's counsels to Timothy about Bishops who were husbands of one wife. After meeting (the first they had attended), they stopped in the parlor to visit us until about 11 P. M. His wife and her sisters seem very ready to accept the Gospel, and I trust that God is moving in his heart a willingness to endure even the reproach of his kindred for Christ's sake.

Several families seem ready to join us, and the prospect is encouraging for a great work in the whole valley. Religious interest has awakened the people from their indifference, and whilst a few years ago people said they were neither Protestant nor Catholic, they seem now to be either Protestant or Catholic, the revival having stirred the whole community. This interest being based on a study of the Scriptures among most of the people is of a stable character, and my hope lies not so fully in the reform movement of Father Lozano as in a lost episode of Protestant effort in this section.

In the spring of 1861 (Fifth month 12th), the first declaration of the parish and priest as independent of the diocese of Linares, and their acceptance of the Holy Scriptures as the dogma of their church, was unquestionably the first Protestant movement in Mexico.

It aimed at a reform in the Mexican Catholic Church, and at the same time a recognition of the Pope as head of the church. In 1863 a fuller declaration of faith was made in which all connection with Rome was disallowed, and the parish of Santa Barbara and Antiguo Morelos ratified this plan, and the result was that the Protestants kept possession of the church edifice, their priest was excommunicated and the parish declared in interdict, which was not raised until about 1877, at which date it was not occupied by the Reformers, and a petition, which an interested Catholic circulated, received in the village of 8000 inhabitants (including municipality) only 22 signatures. This shows that Catholicism was dead or nearly so. The movement of Father Lozano had died out and religious death seemed to pervade the whole region.

News of Father Lozano's movement seems to have reached England, and a special messenger came to Santa Barbara with a box of Bibles and Testaments, an anonymous imprint from London, but probably of British and Foreign Bible Society, which were placed on sale in the store of Cypriano Aguirre, brother-in-law of Father Lozano, in the room now occupied by our mission. Every Sabbath (market day) a stand of Bibles and Testaments was to be seen in the public square and more than \$200 was received from sales, but the anonymous agent never appeared to collect the pay. To this seed I attribute the present religious awakening in this section, which under the moving power of God's Spirit has made the valley of dry bones live. The Bibles were of two versions; those of Father Scio (expurgated Catholic), bearing the imprint of 1857, and the Protestant version of Cyprian Valera bearing date of 1861, were the most recent which I could find among them.

This was an older edition of this version than I had ever seen, evidently being Lucena's first revision of the original edition of 1602. No income will ever reach the Bible Society which sent them, but what they desired and what they prayed for is now being evident, and God's promise that His word would not return unto Him void is being fulfilled.

Our friend, Luciano Mascorro, has received urgent invitations to visit Antiguo and Nuevo Morelos and Quintero, villages from 30 to 60 miles away, where rooms are ready for his meetings so soon as he can attend to them. Tula, a city of 16,000 inhabitants, lies about 50 miles to the westward, where he has also been sent for, and persons from all these villages have attended meetings here, and are subscribers to the interesting semi-monthly paper published on the Mission press at this station by our missionary, called "El Sur," "The South," giving local news and Gospel truth, thereby reaching Southern Tamaulipas. The wife of our missionary teaches a day-school, a Bible-school, edits a child's paper, sets her own type, and cares for her babe, and still hopes to organize a Dorcas Society, and perhaps other useful service for Christ. These are the missionaries who complain less of hard work, for they enjoy working for Christ. Our friend, Francisco Peña, remains in the Southern field so that all the calls from other villages may be supplied at least once each month.

On the morning of the 10th we left the village, being escorted to the foot of the mountains, three miles from the city, by three of the members of the City Council, who are attenders of meeting, and who will form part of the church soon to be organized.

We returned to Gómez Farias to resume the series of meetings, which were greatly increased in attendance, and melting seasons of repentance to many wayward ones. The meeting-house was filled to its utmost capacity, some 200 persons being present at these







closing meetings, the last one on the night of the 12th being a memorable one in which I was enabled to speak from the parable of the Prodigal Son and his Pharisaic brother with such an abundance of familiar illustrations as had never been presented to my mind before, and both classes were deeply moved by the teaching.

On the following morning our brethren met to give us a parting salutation, and nearly every one brought some small presents of eatables, pine-apples, bananas, sweet potatoes, &c., for our return journey, so that on reaching our carriage on the bank of the Sabino, we found that we were laden to our full capacity. First-day the 15th was spent in Escandon, I had a meeting with some ten persons, mostly Catholics, at the residence of our hostess and her family, and our friend, Julio Gonzalez Gea, preached to a company of seventeen believers at the residence of our friend, Felipe Garcia, who is a most earnest Christian, and will now open a Sabbath-school. It was, therefore, a day of rich blessings and showed that the labors of our friend, W. A. Walls, during his stay here had not been in vain. A son of our hostess had been one of those who tried to drive him from the village, and by whom his life was imperiled; but now we could hold a meeting in their house.

On the following morning we were accompanied three miles out of town by our friend, Felipe Garcia, who on parting from us pulled out a dollar and said that he felt it his duty to thus aid us in our journey. I mention this fact as it is an indication that our native members are beginning to feel their obligation to aid in the Gospel work with their means, and thus this journey has cost us some \$25 less than any preceding journey from this source alone.

Meetings were held at Jimenez and San Fernando on our return. Our friend, Julio Gonzalez Gea, found that his son had been seriously ill in his absence, and my wife had been sick most of the time whilst I was upon this journey, yet upon reaching home on the 27th inst. I could realize that God had led, cared for and protected us all whilst separated.

I could not visit Mendez, but learned that whilst some fanatical Romanists had raised opposition to the labors of our friend Gertrudis Gonzalez de Ureste there, yet her congregation of young ladies had been firm amid all opposition, which I look upon as an indication of true progress there. SAMUEL A. PURDIE.

Matamoras, Third mo. 29th, 1835.

#### ITEMS.

THE *Southern Workman* says: Mr. Edward S. Morris, of the Society of Friends in Philadelphia, whose excellent work in and for Liberia, founding schools and missions, encouraging trade and commerce, we have heretofore noticed in our columns, has just made a new gift to the women of Liberia and Africa, by perfecting hand machines for ginning, spinning and weaving cotton, to supersede the clumsy apparatus hitherto in use. His new gin and loom, operated by two men, will do as much work in one day as twenty men can in six days by the native process. They will doubtless be as effective to "astonish the natives" as was the first steamboat or telegraph, and are as real and timely a step in civilization, in the opening up of the "Dark Continent."

The hand machines are adapted not only for use in Africa but in this country, making small producers independent of distant manufactories. To the colored men and women of America as well as of Africa, Mr. Morris makes the offer to accept their raw material in

exchange for the machines. The price of the cotton gin in cash is \$150, and of the loom \$25. For 5,000 lbs. of unginned cotton he will send the gin to any address, and for 6,000 lbs. both machines, with full directions for working them, and will pay the freight himself on cotton and machines, from and to any port or railway station within the limits of the United States. His address is Edward S. Morris, No. 4 Merri-ck Street, Philadelphia, Pa.

AN account of a difficult and interesting surgical operation, successfully performed recently by Dr. C. N. Dorsett, of Montgomery, Ala., assisted by two other "well-known physicians of the State," was recently given by the *Nashville American* without knowledge that Dr. Dorsett is a colored man, but in another number cheerfully making recognition of the fact. We are glad to record this triumph of a Hampton graduate, with whose manly struggles to secure his profession we have before now acquainted our readers. It is good evidence for the capabilities of his race, and that grit and ability are the keys to success in hands of any color.—*Southern Workman*.

A VERY interesting fact has recently been developed in connection with the production of the sweet secretion known as honey-dew, on the leaves of plants. That leaves are often coated with this substance through the excretions of aphides is well known. A large number of observers write of honey-dew as wholly the product of these insects. Another portion contend that it certainly does occur frequently where these insects are not present; and hence we read that "honey-dew is often a secretion from the foliage of plants." No doubt this is the case sometimes. There are cases on record that would seem to admit of no other explanation. But it is now found that sweet secretions are emitted from scale insects in such great profusion as to cover pavements with the drip from them, in a single night. Professor Cook gives a detailed account of some of this work of the scale, and its connection with bee culture, in *Science* for January 23d. One case of honey-dew noticed on camellias, where certainly aphides were not present, is often referred to in scientific treatises, to show that it is a leaf-secretion; but these plants are a favorite with species of coccus, and it is not at all impossible that, not suspecting the agency of these insects, they were overlooked when the aphides were found to be absent. The fact now stated will lead to an opening of the whole honey-dew question again.—*Exchange*.

THE CANNIBAL CHAIR.—On the porch of a pleasant missionary home in the Sandwich Islands, shaded by tamarind and bread fruit trees, and tropical vines, stood a few years ago, an old-fashioned high-backed rocking chair, that looked as if its whole mission in life had been to rock generation after generation of New England babies in a New England home, but to which the stranger guest was formally introduced as to "The Cannibal Chair." In spite of this formidable introduction, its inviting arms did not prove to be those of a devouring Moloch, but swinging lazily in its roomy cradle, the stranger heard how its title had been given in memory of a Marquesan chief to whose savage honor, missionary mother and child had been perforce entrusted in the father's absence upon a further missionary tour; and how the fierce warrior proved faithful to his trust, gratified with the confidence placed in him, and the privilege of sitting in the wonderful rocking throne of the white woman, and holding the wonderful white baby; its mother hovering near with her heart in her mouth, gathering courage at last to paint the delighted monarch's portrait, in regalia of leathers, tattoo and war paint. Retired







from its tropical missionary life, the Cannibal Chair seems to have found voice—as rocking chairs are apt to in the course of years, though seldom with so much interest and pleasure to their hearers.—*Southern Workman*.

EARL CAIRNS, the ex-Lord Chancellor of England, who died last week, was not only one of the greatest jurists of Britain, but was also an active Christian. He was a frequent attendant at Mr. Moody's meetings in England, and was himself a lay-preacher. The law and the Gospel seem to harmonize in England; for the late Lord Chancellor Hatherly was an active Sunday-school teacher, and Earl Selborne (Sir Roundell Palmer), the present Lord Chancellor, is well known as a religious author and compiler. The late Lord Justice Lush was an active Christian and a Baptist deacon. Mr. Caine, the first Lord of the Admiralty, recently preached at a Baptist Church. Mr. Gladstone often reads prayers in Hawarden Church, and his political opponent, Sir Stafford Northcote, was most effective in street-preaching in the late London "Mission." While our American public men do not write books, like Mr. Gladstone, the Duke of Argyll, and so many other British statesmen, they are also behind them in philanthropic and religious activity.—*Independent*.

A CINCINNATI printer, who brought a suit to compel a Telephone Company, that had removed his telephone because he used profanity in a message through it, to replace the instrument, has been defeated in the Supreme Court of Ohio, the Court holding that the Company had the right to remove the instrument.

A RECENT German publication contains a description of a new electric plant that has been christened *Phytolacca electrica*, which possesses strongly marked electro-magnetic properties. In breaking a twig the hand receives a shock that resembles the sensation produced by an induction coil. Experiments made on this plant with a small compass showed that the compass was affected by it at the distance of about twenty feet. On a nearer approach the needle vibrated and finally began to revolve quite rapidly. The phenomena were repeated in reverse order on receding from the plant. The energy of the influence varied with the time of day—being strongest at about 2 o'clock, P. M., and becoming almost nothing during the night. It was also greatly increased in stormy weather; and when it rains the plant seems to wither. It is said that no birds or insects are ever seen on or about this plant. The soil where it grew contained no magnetic metal like iron, cobalt, or nickel, and it is evident the plant itself possessed this electrical property.—*Gardeners' Monthly*.

From The Independent.

#### THE CHRISTIANS' GUILD.

BY HELEN JACKSON.

In olden days, the men who wrought  
At hand-crafts felt of work no shame.  
They banded in great brotherhoods,  
And proudly took their hand-craft's name.

When cities marched with pomp and show,  
Heroes and conquerors to greet,  
The working guilds, by thousands strong,  
Their banners bore in every street.

Each by his sort, each with his kind,  
No smallest trade missed honored place.  
Each one that met a human need  
Was helper to the human race.

The builders held their tools aloft;  
Painters their signs and standards spread;  
The silver-smiths their chiseled cups;  
Brewers and bakers wine and bread.

The humble cooper's staves were there;  
Their shining smoothness filled his pride;  
And jewelers bore costly gems,  
With water-carriers side by side.

Close, side by side, each to his sort,  
Each with his kind; their watch-cries thrilled  
From East to West, from North to South,  
Throughout the land—the mighty guild!

Nor king nor emperor dared to scorn  
Their voice; it gauged the people's might,  
Loudly declared the people's thought,  
Sturdy upheld the people's right.

Workers for Christ, a lesson learn!  
Fall breast on breast, strike hand to hand,  
Each of his sort, each with his kind—  
Blazon banners throughout the land!

No craft, but in the Christian craft  
Has place of honor—place and name;  
No work, but in the Christian work  
Is counted honor and not shame.

Builders and joiners, men are wrought  
Into fair temples named for Christ,  
Smiths of silver and gold and gems,  
Souls are His jewels, dearly priced!

Brewers and bakers, wine and bread  
Have strength and gladness not their own;  
Unblest by Him are worse than naught,  
The wine a curse, the bread a stone!

Painters, your signs and symbols spread!  
But when ye find this earth so fair,  
Think of the sights the Lord of Hosts  
For them who love Him doth prepare!

Workers for Christ, fall in, fall to!  
Let earth with one great cry be thrilled!  
The watchword of the Master's name,  
The marching of the Christian's guild!

Colorado Springs, Col.

#### THE TEACHER'S PRAYER.

Lord, speak to me, that I may speak  
In living echoes of Thy tone;  
As Thou hast sought, so let me seek  
Thy erring children, lost and lone.

O lead me, Lord, that I may lead  
The wandering and the wavering feet;  
O feed me, Lord, that I may feed  
Thy hungering ones with manna sweet.

O strengthen me, that while I stand  
Firm on the Rock, and strong in Thee,  
I may stretch out a loving hand  
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach  
The precious things Thou dost impart;  
And wing my words that they may reach  
The hidden depths of many a heart.

O give Thine own sweet rest to me,  
That I may speak with soothing power  
A word in season, as from Thee,  
To weary ones in needful hour.







O fill me with Thy fullness, Lord,  
 Until my very heart o'erflow  
 In kindling thought and glowing word,  
 Thy love to tell, Thy praise to show.

O use me, Lord, use even me,  
 Just as Thou wilt, and when, and where ;  
 Until Thy blessed face I see,  
 Thy rest, Thy joy, Thy glory share.—*Selected.*

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 21st inst.

**GREAT BRITAIN.**—W. E. Gladstone stated in the House of Commons on the 20th that a telegram had been received from Sir Peter Lumsden on the 17th, but it was not a reply to the request sent him for a report of the battle on the Kushk. It tended to confirm his previous statements, which appeared to conflict with Gen. Komaroff's.

Advices received in London on the 17th from Tirpud under date of the 10th, said that the Russians had ceased to advance, and were withdrawing to their previous positions. Gen. Komaroff reported to the Czar that the Afghans had evacuated all their frontier posts. A telegram received at Vienna on the 17th stated that the Afghan chiefs had sent a deputation to Gen. Komaroff to announce their submission.

On the 18th, delegates from the Peace Society called on W. E. Gladstone, and urged that the threatened war be avoided. He replied to the effect that there appeared to be nothing in the questions now at issue between Russia and England which might not be settled without a resort to arms. It is stated that at the meeting of the French Cabinet on the same day, a number of dispatches concerning this subject were read, all indicating that peaceful ideas prevailed among those occupying positions of control on both sides, and that the Powers not directly engaged in the dispute are actively exerting their influence for the maintenance of peace.

Warlike preparations, nevertheless, continued. The Government is said to intend to station a number of armed merchant vessels at Cape Colony, South Africa, at Bombay, Sydney and elsewhere, as a provisional means of defense. Negotiations are in progress to purchase part of the Chilean navy, some torpedo boats having been already bought and ordered to be sent to Vancouver's Island, for use in the North Pacific Ocean if required. Singapore is to be fortified.

The Porte has replied to England that in the event of war between England and Russia, Turkey will remain neutral, and will close the Dardanelles and Bosphorus to men-of-war of either nation. Notice of this decision has been given to the various foreign ambassadors at Constantinople.

A bill to enable the British Australasian colonies to form a federation, was introduced in the House of Lords on the 16th, by the Earl of Derby, Colonial Secretary. It contains a clause providing that any one colony shall have power to withdraw from the federation at its discretion, at any time, without consulting the other members.

The American Consul General at London and Consul at Liverpool will re-appoint the sanitary inspectors chosen during the cholera alarm last summer, to examine all vessels leaving those ports for the United States.

**IRELAND.**—The Prince and Princess of Wales arrived at Cork on the 15th, and were received with demonstrations of welcome by one portion of the people, and with hisses and other expressions of displeasure by the Nationalists, the two parties being about equal in numbers. A procession of Leaguers, headed by a

member of Parliament, followed the royal procession through the streets, singing a national song. No violence, however, except the throwing of stones, was offered to the followers of the Prince. A meeting of the National League was held afterward, at which inflammatory speeches were made, and after it, the men scattered through the city in parties of 50 to 500, breaking windows and doors, tearing down and burning flags and decorations, &c. The police were unable to repress the riot, but after midnight the mob dispersed, and the next day the city was quiet.

The Mayor of Limerick has written to the Prince of Wales inclosing resolutions adopted at a public meeting in that city in reference to the proposed visit of the Prince; and expressing his regret at the unhappy condition of the country and at the fact that the political surroundings of the Prince's visit prevent the citizens from giving him a hearty and royal welcome.

**FRANCE.**—At an interview on the 15th between Minister De Freycinet and the representative of China, the latter produced official telegrams showing that the Chinese Government was executing the preliminary treaty of peace in a sincere and satisfactory manner.

The blockade of the island of Formosa by the French was raised on the 16th inst.

The Minister of Finance, Clamagerau, has resigned, on the ground of sickness, though it is believed that the true reason was a difference of opinion with his colleagues on questions of finance. Sadi-Carnot has been appointed to the post.

**BRITISH AMERICA.**—The half-breed Indians in the northern part of Manitoba last month rose in rebellion against the Canadian Government. Their grievances date back to 1868, when the Hudson's Bay Company sold to the Dominion of Canada its titles to the whole northwestern region. In this transfer, the local institutions and land system were overthrown. The people then rebelled and for a time maintained a local government with Lewis Riel as its head, but in 1870 this was suppressed by an expedition under Gen. Wolseley, and the Canadian authority was restored. The attempt to change the divisions of land in Southern Manitoba at that time was checked, but recently the region farther north has been surveyed and parceled out apparently in the interests of speculators. The half-breeds in the Saskatchewan territory asked for a grant of 240 acres each and a recognition of the right of possession of actual colonists, with provision for the education of children, and for the support of the Indians. The demand being unheeded by the Government they rebelled, again headed by Riel, who has formed a provisional government. Troops have been sent into the district, but they were delayed on the way, and meanwhile some of the Indians joined the insurgents, and threatened the white settlements. Several skirmishes occurred with the mounted police and volunteers, in which the rebels had the advantage. On the 31st ult. they attacked Battleford, and later, 200 men and 100 women and children were reported as besieged in the barracks there. The latest accounts were that the troops had reached the Saskatchewan, but there was no mention of any encounter with the insurgents.

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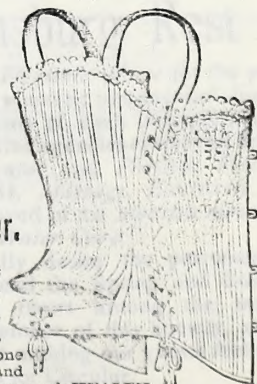
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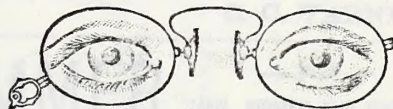
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# Friends' Review.

VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 2, 1885.

No. 39

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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 2, 1885.

No. 39.

EDITOR: HENRY HARTSHORNE.

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For Friends' Review.

## BIRTHRIGHT MEMBERSHIP.

The important question, whether birthright membership is or is not a source of weakness to the Society of Friends, is frequently of late coming to the front, and it is pleasant to notice that it appears to be approached with that spirit of candor that would not lay violent hands upon the time-honored institution. It might be true that hitherto it had not been a source of strength, and yet a careful inquiry might reveal the fact that the fault was not in the institution itself, but rather in the manner in which the church as the head of the family had manipulated its children. It is doubtless the duty of the church to look with intense and longing interest after the welfare of the whole household, and especially so that of the children, whether these come into the family by birth or adoption, that as the judicious earthly parent would feel an intense desire that his children might be so wisely trained and instructed as to be early fitted rightly to fill their appropriate place in the household, the church, and the world, even so a living church must inevitably feel an abiding interest in the right training of the feeblest members of its own body. Perhaps, however, the first inquiry should be whether birthright membership in the church is in harmony with the spirit and genius of the Gospel, whether the pro-

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visions of the Gospel are less complete, *not so universal in their application* as were those of the law, in that they would shut out of the covenant of grace even the children of believing parents. It may be found difficult to bring direct proof that such were recognized as members of the early church, yet I would submit that, from the evidence that whole households were admitted upon the faith of the head, it is only a fair presumption that such was the case. And this presumption is much strengthened by the manner in which the Saviour received and spoke of children. Moreover, I should be unwilling to indulge the thought that in the counsels of our all-wise Father, it was ever contemplated to shut the children out of His covenant of grace; and if such had a place in this covenant, is it not right to recognize this privilege by admitting the children of believing parents to a place in the household of faith—the militant church? Now, I would further submit, that in looking over the history of our Society during the past 60 years, I am not convinced that the admission of birthright membership has injuriously affected us. But I willingly confess that I can easily perceive that a more paternal course towards this class on the part of the church, especially in the early part of the present century, might have largely contributed to making many of these much more useful as members of the body. We know that formerly the church gave







them nothing to do, and we also know that the members of our natural bodies, not exercised, become weak, dwarfish and comparatively useless, that a vigorous exercise is indispensable to permanent health and growth. It is my conviction that had we all along the past line of our history provided employment at home for our youth and constantly set before them a table furnished with food adapted to their respective conditions, that is if we had early planted in their infant minds the sacred truths of the Gospel, and made them much more familiarly acquainted with the Scriptural evidence by which those truths are so amply defended, we should not only have had no trouble about birthright membership, but much of the troubles that have so unhappily distracted the church would have been avoided. It is true, during the period referred to, we paid sufficient attention to tything the anise and the cummin; we industriously hedged ourselves about with rules of discipline, and conventional usages; we paid ample attention to the subject of plainness of speech, behavior and apparel; it is to be feared often laying the stress of obligation more upon the first and the last than upon the centre. Now the writer would not speak lightly of these peculiarities; they cost him too much in his youth to have any desire to part with them in old age. He would, however, have all to come to them as he did, simply by an internal constraint discovering to them their Scriptural foundation. Rom. xii. 2; I Peter iii. 3; Timothy ii. 9. He would have them in all cases the outgrowth of a rightly cultivated heart, a tender contrite spirit, softened by the all-pervading love of the dear Master. In all such cases there will be no desire to evade the cross. His yoke will become easy and His burden light.

In Bloomfield meeting-house, some 50 years ago, J. J. Gurney said, "He thanked God that he had been a birthright Quaker." And surely the writer can cheerfully adopt the same language to-day, not because I ever thought it would do anything more for me than put me in the way of religious privileges that otherwise I should not have enjoyed, and moreover only for these there is a strong probability that I should not at this day occupy the place I now do in this department of the fold of the Good Shepherd, and quite possibly of no other. I have found this to be a home fraught with much true comfort and many substantial advantages. And when I have remembered the Forsters, the Gurneys, and a host of others, who have nobly borne our standard before the world during the present century and triumphantly passed to their everlasting rest, most of whom were born within the pale of the church, I trust the sober second thought with us all will induce the effort not to cut off the tender twigs as they are just budding into increased usefulness, but rather that our efforts will be increasingly directed, to train, prune, and purge them, that they may display more of the beauty of holiness, greater vigor in growth in grace, and be found bringing forth more abundantly the fruits of righteousness, and thus increasingly become a

blessing to themselves, to the church and the world, to the honor and glory of the Great Husbandman.

THOMAS CLARK.

Grafton, Ontario, Canada.

#### STATISTICS OF BIRTHRIGHT MEMBERSHIP.

Referring to the statistics of London Yearly Meeting, for the twenty-one years ending with 1883, Edward Pearson writes as follows, in the *British Friend*:

Without venturing to assume that none of the disownments or resignations were those of members formerly admitted on the ground of conviction or as minors, I believe that our own experience will induce most of us to believe that at least nineteen-twentieths of the disownments and resignations are those of birthright members.

If this be the case, we may conclude that in the first seven years the annual net gain by birthright was 1.17 per cent.; in the second seven years the annual net gain by birthright was 1.08; in the third seven years the annual net gain by birthright was only 0.74.

But if the gain from birthright membership be thus a steadily diminishing quantity, and yet the numbers of the Society are on the increase, what is the source of increase? The answer is as follows: Seven years ending 1869, admission by conviction and as minors, 1,042; seven years ending 1876, admission by conviction and as minors, 1,334; seven years ending 1883, admission by conviction and as minors, 1,777. The admission as minors has remained practically the same during the 21 years. The whole increase has been in admissions by conviction.

We gain then the following table:—

Yearly percentage of births of membership.	Percentage of loss.	Yearly percentage of other admission.
7 years ending 1869, 1.94.	.81	1.08.
7 years ending 1876, 1.75.	.65	1.34.
7 years ending 1883, 1.35.	.64	1.71.

We have then these three confluent streams of tendency—two positive and one negative—the legitimate and probable outcome of which would appear to be a gradual introduction into the future numerical strength of the Society of convinced members and their descendants, and the gradual disappearance of the old hereditary element.

#### OUR LONDON LETTER.

After an absence of some twenty three years, our friend Edward Sayce, of Melbourne, is with us once more. He landed on our shores a week ago, in good health, and brings with him a minute of his Monthly Meeting liberating him to attend our ensuing Yearly Meeting, and for some religious service in the United Kingdom as the way may open.

Walter Morris, acting under medical advice and with the concurrence of his friends, has lately arrived from Denmark, hoping that the change (together with much-needed rest) may recruit his strength. The current numbers of the *Friend* and







the *British Friend* give very interesting details of some of his recent labors. The Meeting for Sufferings has recently forwarded its usual contribution towards the rent of Meeting-rooms in Veile and Copenhagen, and likewise a small sum for the Friends at Aalborg for the same purpose. It is satisfactory to believe that our Danish Friends willingly pay what they can afford, although (as we know) they are for the most part in quite humble circumstances.

Readers of the *Friends' Review* may remember that a few months ago a deputation from the Meeting for Sufferings proceeded to Paris in order to plead for justice on behalf of the people of Madagascar. They obtained an interview with some members of the Senate and Chamber of Deputies, and the facts which they cited from the 'Red Book' of the Hovas—an official record which is worthy to take a place beside the 'Blue books,' 'Yellow books,' &c., of civilized governments—produced a strong impression in favor of the Malagasy. One of the gentlemen present, M. Saillens, was therefore deputed to prepare an impartial résumé of the whole question, in order that the French public might judge for itself from the testimony of official documents of unimpeachable authority, not hitherto submitted to its cognizance. M. Frederic Passy, who is the President of the "Société des Amis de la Paix" and a public man of acknowledged character, has kindly written an appreciative preface, introducing the book (which now forms a substantial-looking pamphlet) to the favorable consideration of his countrymen. Eleven hundred copies have been printed in Paris for distribution to every member of the legislature, and for general circulation, and a limited English edition is also for sale.

London, Fourth mo. 9th, 1835.

#### RELIGIOUS INTELLIGENCE.

THE BISHOPS are sometimes severely criticised. We are glad to record the following: Bishop Wordsworth has not only refused his retiring pension, but has behaved with princely liberality towards the See of Southwell, in the endowment fund of which there is a deficiency of £15,000, for which the Bishop and certain guarantors are liable. Dr. Wordsworth had originally contributed £3,000 to this fund, and since his resignation of the See of Lincoln, he has placed a sufficient sum in the hands of two trustees to provide for the whole deficiency. There ought not, and probably will not be any need, however, to tax the Bishop and his family with so large a sum.—*The (London) Christian*.

EGYPT.—For more than twenty years, Miss M. L. Whately, the daughter of Archbishop Whately, of England, has been engaged in mission work in Egypt. She has a large school in Cairo, numbering over five hundred scholars. She has lately started a Medical Mission. Miss Whately writes:

"In early days I had often dust thrown at me when visiting in the lanes, and many bad words and curses. These are now very, very rare, and

though there is much *intense* bigotry still, there are yet small loop holes for light here and there, and the best and largest of these (indeed it is not a *small* loop-hole!) is the softening of the prejudice against education, and what is most wonderful, education by a Christian is still prized, and much more than formerly. Far from having to go and hunt for scholars, I am obliged to refuse taking more till there is space, large as our rooms are. Formerly I had the utmost trouble to get clean faces, and many mothers refused to give clean dresses, from fear of the evil eye; but this, among scholars at least, is now disappearing, and the fresh, clean look of the young assembly never fails to strike our visitor with pleasure.

"Again, the school has opened doors which might never have been opened for the gospel without it, for Egyptians are shy of receiving total strangers without some reason, and having their girls under our care was, of course, the best of reasons. That curtain, which in Mohammedan families of the better class hangs before the entrances to the women's apartments, is not so easily raised for foreign visitors as might be supposed; even ladies do not gain admission into many of them. We are let in, however, at once, as soon as known."—*Gospel in all Lands*.

THE OPENING OF DOORS.—Commerce, in the name of Humanity, insists on a highway around the world. A gentle, but firm, steady, persistent pressure is brought to bear against the sealed ports and barred gates of exclusive oriental empires. The United States leads the way, and, in that memorable year, 1853, Commodore Perry, in the Bay of Yeddo, on the Lord's day, spreading the Star Spangled Banner over the capstan, opens the Bible, reads the one hundredth Psalm, with his Christian crew sings, "All people that on earth do dwell," and, without firing a gun or shedding a drop of blood, unbars the ports of Japan to the commerce of the world. Five years later, other nations join with England and the United States and knock loudly at the gates of China; and, in 1858, another '*annus mirabilis*,' by treaty with four leading nations of the world, the Walled Kingdom opens her doors to trade and to the Gospel, and expressly stipulates that "Any person, either citizen of the country with which the treaty is made or Chinese convert to the faith of the Protestant or Roman Catholic Churches, who, according to these tenets, peaceably teaches and practices the principles of Christianity, shall in no case be interfered with or molested."

This treaty gave religious liberty to one-third of the population of the world. By one titanic blow, a mountain obstacle, high as the Himalayas, was leveled before the gospel chariot! The way was now open, from the Golden Horn to the Chinese Sea, through the heart of Asia; and it was as plainly an interposition of God as when the waters of the Red Sea were heaped into a wall.

Without tarrying to refer to other Providential openings of new doors, let us not forget that recent and remarkable unveiling of Africa! In August,







1877, after 999 days, Stanley having entered at Zanzibar, emerged at the mouth of the Congo, and the exploration of equatorial Africa was completed, and the way opened for missionaries to follow in the footsteps of the explorer. The only "Dark Continent" is now illumined.

That dying cry on Calvary's Cross not only rent the temple's veil in twain, but it has been rending veil after veil, through the ages! It echoed down the centuries, and Britain was opened to Christian civilization. It pealed across the sea and a Western world was unveiled to the astonished eyes of the nations; its murmurs floated toward the Southern pole, and Australia loomed up out of the darkness; and now, once more, that same dying cry disperses the thick clouds which, for more than two thousand years, have wrapped in obscurity the Dark Continent!—*Dr. A. T. Pierson, in Gospel in All Lands.*

Extract from a letter from Evi Sharpless to the Christian Worker.

#### JAMAICA.

Happy Grove House, in the village of Hector's River, Kingston }  
P. O., Jamaica Isl., W. I., Third mo. 13th, 1885. }

I returned to Cedar Valley in the Twelfth month of last year, after nearly a year's absence, in which I was engaged in laboring as an evangelist, in connection with the different mission stations and schools of other denominations. In this service God has been pleased to greatly bless my own soul, and has given me to see the outpouring of His Holy Spirit on many others. His cause has been revived, and His kingdom built up in many hearts.

Jamaica is an extensive country; it is a mass of steep and high mountains, lying in a tropical sea, where traveling is very difficult, laborious, and expensive; all the people do not live in one place, or in easy access to each other; at times and places it has cost me 25 cents a mile to travel. There is, intervening between this place and Cedar Valley, 40 miles of unsettled country, of very high, rugged, and dangerous mountains, through which there are not even foot-paths, and which never could be penetrated by a wagon-road. A visit from Cedar Valley to this place would require four days' heavy and hard travel, besides the necessary expense.

Before I left Cedar Valley, our friends there gave me to understand that to any mission work which might be opened up here they could not render any care, and I know they are wise in coming to such a conclusion; it would be easier for Friends in Iowa to take charge of meetings in Ohio, or New York. But the traveling was not the main objection; it would involve the neglect of their work there; and the nature of mission work among these people is such that it will not do to leave them. I met Josiah Dillon in Kingston some weeks ago. He told me he could not but wonder in his heart how he could ever get away from the work at Cedar Valley; it would have been much easier to leave them the first week than afterwards.

I am casting about in my mind how this work is to be kept up and these people cared for, as Iowa Yearly Meeting is not in a position to do any more foreign work than it already has, in connection with the Cedar Valley Mission, which is constantly growing. I cannot much longer remain here, for my Lord is clearly calling me to other fields of labor. I speak the truth when I say that I love these people, and could spend my life with and for them; but my Father says he needs me more somewhere else, and I must respond "Thy will be done."

I am expecting to remain here till in the Fifth month, and then embark for New York to attend the coming Yearly Meeting, to be held at Glens Falls, and ask it, as a church, to take and shepherd and enlarge these flocks, gathered along this shore. I do not know how the Yearly Meeting is situated as for means, or workers, or a foreign spirit, but such seems to be the will of the Lord at this time.

It is very essential that some efficient worker or workers should very early follow my departure. No one need be afraid of the climate, even at this time of the year, as the summer months are cooler on this coast than in New York. Among the first pressing needs of this work would be the purchase of some land and the building of a dwelling-house, school-house and chapel.

When I have done all that lies in my power as an instrument in God's hands, I fall far short of what ought to be done to the glory of God for these people. I can but hope that my Friends may look upon them and this field of labor from the highest standpoint, and be favored to act from the purest motives.

I now feel satisfied to leave this work with God and His children, having faith that He will call His chosen and provide a way for them.

From the British Friend.

*Constantinople, Third mo. 14th, 1885.*

Our First-day Bible class for adults is becoming week after week more interesting. The number of attenders last week was 75. We continue one subject for several weeks which makes it more interesting and useful for the people, giving thus an opportunity to examine the Bible more and more. At the last First day class we had a young man, a Jew, who anxiously enquired about the change of the Seventh-day to the First, and consequently we had some very interesting conversation about the Messiah, but as our time is very limited, an hour and a half, he promised to come to-morrow; and I hear from our friends that he went to the Rabbis and has been prepared by them to dispute with us. We hope that the Lord will prepare his heart and open his eyes to see the salvation. A week ago we had a Circassian who came in while prayers were offered and afterwards sat down, but soon after he felt the great change that has taken place about the house. Thou remembers that it belonged to a Turk by the name Ali. Ali is the prophet of the Persians and cousin of Mahomed. The Circassian after looking around saw that Ali was no more there, so he asked







if the house was not Ali's house, and if he was not living there? I answered and said, "Now this is no more Ali's house, now Ali does no more live in it, but it now belongs to Jesus, and Christians are living there." This seemed to him very strange. I believe it is one of the wonderful changes which have taken place in this great city, and I hope and believe that if we work and pray more faithfully the Lord will show to us more and more wonders. May the Lord bless His work everywhere and strengthen us with His Holy Spirit to be more attentive and more earnest and faithful in His work.  
—H. J. Giragosian.

## BOOK NOTICE.

A REASONABLE FAITH. SHORT RELIGIOUS ESSAYS FOR THE TIMES.—By three "Friends." London: Macmillan & Co. 1884. Pamphlet, pp. 102.

(Continued from page 594.)

Against some false "popular definitions" of doctrine the authors, as we have already said, do well in protesting. One of these, rarely now urged anywhere, unless in the Church of Rome, is, that which makes the "righteousness of faith" to be the "hiding or covering up of sinfulness and wrongdoing by the Holiness of Christ—an *unchanged nature* being 'reckoned' righteous for Christ's sake." Under the designation, however, of "substitutional punishment" and of vicarious sacrifice, as referring to the sufferings of our Redeemer, the authors endeavor to exclude a very important part of the meaning of many quite transparent passages of Scripture, and thus they tend to subvert what is held everywhere to be one of the fundamental *evangelical* truths of Christianity. And "evangelicalism," although capable, like all other systems or methods of belief, of being warped into extremes, is, when "stripped of the repulsive features of Augustinian and Calvinist predestinarianism" much nearer to central Truth than Unitarianism. Our authors say, in a footnote (p. 54) that any special view on the subject of the Atonement has "no relation whatever to the question which alone distinguishes Unitarianism, namely, that of the Divinity of the Lord Jesus Christ." Yet, it is a rule having practically very few if any exceptions, that Unitarians, in the sense of this simple definition, do deny or set aside that view of the Atonement which all evangelical bodies, to the present hour, strenuously hold as an essential part of Gospel truth. The converse cannot be so strongly asserted; there are those who acknowledge the Divinity of Christ, who yet openly reject the doctrine of the Atonement. But it is very well known that the sense in which a large body still retaining, since separation, the name of Friends, hold to the Divinity of Christ, is not that in which Thomas said to the risen Jesus, "My Lord and my God." Candidly but deliberately speaking, we see reason to fear that the misgiving of a correspondent of the (London) *Friend*, is not without justification; that through such teaching as that of these Essays, some, especially of the young, may be led towards

"groping in Unitarianism." For the root-principle of Unitarianism, as of other rationalism, is, that we are bound to believe nothing that we cannot understand. We cannot see, say some rationalists, how it is possible for Jesus, a man, to be one with God; therefore, we will not "accept" his divinity. We are unable, say others, to reconcile the perfect love of the Almighty with the eternal loss of any soul for which Christ died; and hence they are restorationists. Likewise, the authors of "A Reasonable Faith" say (p. 95), quoting with approval the words of "an eminent Scotch divine": "If we find even in the Bible anything that confuses our sense of right and wrong, that seems to us less exalted and pure than the character of God should be; if after the most patient thought and pondering it still maintains this aspect, then we are not to bow down to it as God's revelation to us, since it does not meet the need of the earlier and more sacred revelation He has given us in our own spirit and conscience, which testify of Him." This, the authors of the Essays say, "is the doctrine proclaimed by the early Quakers, and for which they have been grievously abused, that the teachings of the Scripture are necessarily subordinate to the teachings of the Spirit." In reply to this it needs only to be said, that the early Friends *did not find* any teachings recognized by them as of the Holy Spirit, to differ at all from what is contained in the Scriptures; and moreover, they fully accept the Scriptures as the *criterion* by which any and all asserted revelations of the Spirit are to be tried: that "whatsoever any man says or does that is contrary to the Scriptures, though under the profession of the immediate guidance of the Spirit, must be reckoned and accounted a mere delusion." As Robert Barclay wrote (Apology, Prop. III, Sec. VI), "whatsoever *doctrine* is *contrary* to their (the Scriptures') testimony, may therefore justly be rejected as *false*."\* Early Friends believed that as the Holy Spirit inspired the Scriptures, He is also their Interpreter, as well as the special Guide of every individual Christian; and His oldest and His latest teachings are never inconsistent with each other. This is a very different thing from subjecting the teachings recorded in the Scriptures to the reason and "common sense" of men.

It will be necessary to sustain what we have said of the argument of these Essays, by some direct reference to their language concerning the Atonement. They urge, very truly, that this *word* occurs but once in the Authorized Version of the New Testament, and in that place it is rendered, in the Revised Version, *reconciliation*. So be it; we have no quarrel with that. Reconciliation it truly is: "God was in Christ reconciling the world unto Himself." But it cannot be denied that a word, indeed, many words, conveying all that is by plain readers of the Bible understood by atonement, occur often in the Old Testament. Our Lord sanctioned these with His repeated expression, "the Scriptures cannot be broken." His

\* Italics ours.







first public appearance in ministry was marked by the application of Old Scriptural prophecy to Himself; and His last recorded teaching, to the two who were walking toward Emmaus, began "from Moses and all the Prophets," interpreting to them "in all the Scriptures the things concerning Himself."

With painful surprise, therefore, we find the "three Friends" writing such a paragraph as this (p. 52):

"But are not such words as 'expiation' and 'propitiation,' in their full and true meanings, part of the drift which has come down to us from dark times—gathered, first from Heathenism into Judaism, and then into Christian phraseology—but adapted with very imperfect success. Surely, too, such words as 'ransom,' 'redemption' and 'mediation' can only describe the effect of the Saviour's work upon men's souls, and not its relation to the Father."

Were we prepared to regard the Law given by Moses as a "drift, gathered from Heathenism into Judaism," we might also accept Heber Newton's idea, that no single prophecy in the Old Testament refers definitely to the person of Jesus Christ. Then, indeed, we could readily go farther, and ascribe (as is apparently done by A. W. Bennett, in the *London Friend*),\* the commonly held evangelical view of the vicarious suffering of Christ to "the scholastic training and the reasoning mind of Paul." But the heart of many a Christian will revolt from the "drift" of such teaching; and will turn for relief (however emotional) to the words of the familiar hymns: †

Just as I am, without one plea  
But that Thy blood was shed for me,  
And that Thou bidst me come to Thee,  
O Lamb of God, I come!

Rock of Ages cleft for me,  
Let me hide myself in Thee!  
Let the water and the blood  
From Thy riven side which flowed,  
Be of sin the double cure;  
Cleanse me from its guilt and power.

A German writer, Schlegel, has well said, "the eyes of the heart see through all mysteries." Even in the early stage of deep conviction for sin, who has not felt, like Bunyan's Pilgrim Christian, that it is at the foot of the Cross, and there only, that we can lay down the burden of our sins? If this be difficult to *explain* to the multitude of cultivated minds who are," as our authors say, "(quite justifiably) seeking for a reasonable faith," we are reminded thereby of the thanks uttered by our Lord to His Father, who, having hid such things from the wise and prudent, reveals them unto babes.

(To be continued.)

THE most solemn thing about our opportunities is, they seldom return.—*Cumberland Presbyterian*.

#### WALTER MORRIS IN DENMARK.

"Although I had lately had to relinquish my plans for meetings and Bible addresses in various places, yet a considerable number have been held; where they partook of the character of lectures on the History of the Bible. I have several times taken a small entrance fee (the proceeds of which have been given to some good object); not, as you may suppose, for the sake of the money, but with the desire to attract non religious or even unbelieving people who would not come to a religious meeting. I have been exceedingly comforted with the statements made by the inhabitants as to this having been largely the result, and that, in not a few cases, such people expressed themselves very satisfactorily as to the impression made on their minds by the meetings.

"During our late tarriance at Silkeborg, for mental rest, I felt impelled to make one effort there with a Bible meeting. It is a small town of under 4000 inhabitants, of whom 700 openly professed themselves 'unbelievers' on a recent census taking. The room and stairs were crowded, some having to go away, unable to get within sight or hearing. Nearly 150 children have entered the Children's Scripture Reading Union, and several persons of influence intend to follow up the effort in surrounding villages. I was urged to repeat the address, and was offered larger rooms (free) for the purpose, but the effect upon my head for days afterwards made it unsuitable to renew the effort.

"Another point of interest during the past few months has been the holding of several meetings, jointly with a Lutheran pastor, on the subject of the day of rest. That in the town of Randers was very successful, more than 300 being present, and the parish clergyman added briefly his recommendation of what had been advanced.

"I afterwards took a day to visit a number of persons in the town who showed an interest in the meeting; these took tracts for distribution, and agreed to do what they could to urge others not to do their shopping on First days and to liberate their assistants and servants as much as possible.

"Pastor B—— lately met many other priests and laymen at a conference on this question in Copenhagen, to endeavor to form a society for its agitation in the country generally; but the priests nearly all opposed it, on various grounds, and nothing was done. We are now expecting that the laymen and two or three earnest priests will act without the others, and form a society open to dissenters as well as to Lutherans; but such things go on very slowly here, the influence of the clergy being supreme amongst the professors of religion.

"After a month at Silkeborg we returned to Veile and saw the doctor again, who urged a longer withdrawal from all meetings and the restriction of mental work within narrow bounds. The present state of my health, and the passing away of this winter, to which I had looked forward with much interest, has caused grave consideration as to my right-place and course of action. I feel

\* Third mo., 1835, p. 56.

† Thus cited by Maria Woodhead, *London Friend*, Third mo., 1835, p. 57.







my bond of love holding me to this country not yet loosened. I believe there is yet a service for me here, both towards Friends and the school, and towards the people generally.

"Since being here I have made the acquaintance of the parish priest, whom I found rather stiff and clerical at first; but with longer intercourse he has opened heart and house to us, and he will get me the town hall free for a Bible meeting, and himself take part in it, when my health allows my holding one. It is often a matter of grateful surprise how my Heavenly Father opens the door for me to such persons, often by singular modes. In this case it was by a mistake that I first called on him, understanding he was one to whom I had an introduction, but it was an error in the name. So I can hardly think otherwise than that there is still a work for me here, after this time of waiting and proving has had its intended work in my own soul."—*British Friend*.

#### RURAL.

**PLANTING NEW PLACES.**—A young farmer, who has occupied a new place and built a new house this season, asks for advice in preparing, this Fall, so far as he can, for active operations another season in planting fruits, ornamentals and kitchen garden. In compliance with his request, we suggest the importance first of all of securing for his fruit and kitchen garden, perfect under-drainage. Nearly all soils need it, as the foundation for all success. A few soils have a porous, gravelly bottom and do not require underdraining, but these are exceptions, while many other soils, supposed to be dry enough, would be greatly benefited. The kitchen garden should be more thoroughly ditched than for field tillage, in order that the owner may have perfect command of it and be able to work it on any day. Such a soil will give richer crops, through the agency of the manure applied, than one which is occasionally water-soaked below. Good tile drains, laid three feet deep and fifteen or twenty feet apart, will assist in bringing any hard or heavy land into a rich and mellow condition, which may be worked in Spring as soon as the frost disappears. Autumn is a very convenient time for doing the work, when the operation is least liable to be impeded with water and mud, and this thorough underdraining will make all the difference between a mellow soil, which is a comfort to work, and a bed of mortar followed with crusts and clods.

The next work, which may be performed in the Autumn, as soon as the ditching is finished, is the copious application of manure. A part, or one coat, may be first finely broken and partly mixed into the top soil with the harrow, and then plowed in; and another coat, evenly spread and well harrowed, may remain at the surface till early Spring. The quantity to be thus applied will depend on its condition, and the state of the soil. If the manure is free from coarse fiber, the first coat may be applied copiously, and then thoroughly broken up and intermixed with the soil; and a heavy second

coat, after remaining at or near the surface, and imparting its soluble portions to the earth as the rains wash it, will be well incorporated by the Spring culture. If fibrous manure only is to be had, less can be intermixed; but a heavy top dressing may remain all Winter. This treatment should be given to the ground intended for vegetables and for small fruits, as strawberries, raspberries and currants.

This is about all that can be done in Autumn, except in selecting and procuring plants and trees, which may be heeled in for Winter, and set out early the next season. To secure an early supply of fresh fruit on a new place, a sufficient amount of small fruit should be planted. Strawberries set out in the Spring, and well taken care of, will give an abundant crop the following season. The plants may be had of nurserymen, and often from a neighbor. Different cultivators, and in different localities, have their various favorites; but the most popular sorts at present are Crescent, Wilson, Downing, Sharpless, Cumberland, Manchester, Triomphe de Gand, and Kentucky. Newer sorts, not yet sufficiently tried, will supersede some of these. Under ordinary treatment and on most soils, the best time for procuring them and setting out is early in Spring. Other small fruits, however, may be obtained in Autumn before freezing weather, and carefully heeled in, taking special care to fill in solid all the interstices among the roots; and where there is danger from mice, to surround them with a solid and smooth mound or bank of earth, up which mice will not pass under snow.

Raspberries should never be omitted. The ease with which they are raised, and the abundant crops they afford with little labor, remove all excuse from every owner of a garden who neglects them. Among the cap varieties, the Tyler, Ohio, Caroline, Shaffer and Gregg are good sorts and heavy bearers; and among the red sorts are the Clarke, Fastolf, Reliance, Turner, and Cuthbert. Two or three dozen bushes of almost any of these will supply the table daily for weeks. The crop for one day will repay all the labor of taking care of them through the year.

Currants should never be omitted. A row fifty feet long will give a bountiful supply. You may select the Red Dutch, White Grape, and the Cherry or Versailles. If bushes are not at hand, you may make your own plants by taking off the cuttings in Autumn, planting nearly their whole length, and pressing the soil compactly about them their full depth. Cover with two or three inches of manure for the Winter, and they will make a free growth next year.

The addition of gooseberries and blackberries will give you, with the others, plenty of fresh and delicious fruit through the whole Summer months, and will afford a good supply the second year after planting. To these may be added grapes for early and late Autumn, and in a suitable apartment they will keep till mid-winter if long keepers are selected. Among the varieties which may be







chosen, the Concord is easily managed and will give an abundant crop. The Worden is like it, but better and ten days earlier. Moore's Early is as good as the Concord, and earlier still. These are not long keepers. Agawam and Lindley are among the best of the Rogers hybrids. Lady is a valuable, very early grape; Prentiss is one of the best later light-green sorts. Diana ripens late, and is a good long keeper.

Of the larger fruits you will want several plum trees, if you are willing to take the small and necessary trouble of killing the curculios. A few cherry trees of such varieties as Early Richmond, Mayduke, Morello, Coe's Transparent, Black Tartarian, etc., will give a pleasant Summer supply. You may plant a selection of peach trees, from Waterloo and Amsden, the crops of which ripen at the North before August, all the way to the Crawfords, Foster, Stump, and Salway, which, with a regular succession, will afford fine peaches through the entire period of three months. A few dwarf pears, of Boussock, Louise Bonne of Jersey, and Angoulême, will come into bearing in two or three years, and precede the later standard trees. You will doubtless be able to make your own selection of apples. A part of all these fruit trees may be procured in Autumn and heeled-in for Winter as already directed, and a part next Spring.

In procuring and setting out fruit trees and plants, it is well to avoid the mistake, which many make, of trying to plant everything at once. Errors are thus made in selection, too much is undertaken, and the work hurried and performed superficially. To keep up a constant supply of the best sorts, additions must be made frequently, or more or less every year. If you do not want to wait long, plant strawberries and other small fruits the first year, and the cherries, peaches and apples may be added as fast as circumstances and the best attention will admit.—*The Cultivator*.

## THE FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 2, 1885.

IT MAY BE HOPED that it is only a question of time, when Philadelphia Yearly Meeting will take a strong hold of the subjects of Bible-school instruction and the promotion of the knowledge of the Gospel in heathen lands. The possible energy of work in this body is shown by its active distribution of the standard writings of Friends, and by the prompt and efficient labor of its Representatives in regard to Temperance legislation and the enforcement of the liquor laws by municipal authorities.

Appropriate allusion was made, during the late sessions of this Yearly Meeting, to George Fox's ringing appeal to Friends in America to teach the Gospel to Indians and Negroes; and that appeal was by no means the only "certain scound" of his

Gospel trumpet to a similar effect. Samuel Morris well said in the discussion upon the "state of society," that parents should "find, or if they do not find, make" opportunities for instructing their children in the doctrines of the Society of Friends. "If this be done in sincerity," he added, "the Holy Spirit will surely assist and bless such instruction." As those doctrines are simply the truths of the Gospel, this advice involves religious instruction by all parents, as a "God-given duty." But, can such a duty stop there? Shall any one, in or out of the Society, say, "we are not our brothers' keepers?" God has made of one all nations to dwell upon the earth. In modern times, the lesson of the parable of the good Samaritan extends in its application across the earth. "All men are brothers." Ethiopia stretches out her hands to God; and the answer to her cry is meant to be sent, so far as its outward benefits are concerned, through men. A church which is not a missionary church, during the latter part of this and in the coming century, must die. May this end be averted from each and all of our Yearly Meetings!

ONE OF THE MOST instructive expressions during the Yearly Meeting just passed, was that of an elderly and influential Friend, who earnestly asked that we might endeavor after "more *positive* religion, rather than so much of a *negative* character." This is the key-note of the great, deep, long-standing need of Philadelphia Yearly Meeting. Yet but few of its members seem to appreciate it or even recognize it as existing. But, with very high respect for much that is positively spiritual in many of its members, with gifts in ministry, soundness in doctrine for the most part, and a large degree of self-denial in life, we honestly believe that this body is hindered from holding its right place in the army of the Lamb, by spending too much of its energy in hedging; in earthworks; in fortifications; instead of exercising a holy boldness in active warfare in the open field. Our times require such warfare. If it has its dangers, which must be met, these are much less to be dreaded than the manifest dangers of indifference, stagnation, numerical decline and spiritual death, now to be felt and seen everywhere around us. These words are uttered in sincere love, and with a longing that the existing dispensation of fear may be ended by the overcoming power of that "perfect love" which "casteth out fear."

ALREADY, nearly or quite a thousand men are reported to have perished, either in battle or after-







wards from cold or hunger, as victims of the "collision" between Russians and Afghans, on the border whose exact delimitation now threatens war between Russia and England.

A stupendous conflict this is likely to be if it does occur;—between two of the powers holding in possession the largest territorial domains on the globe. Why should they fight? What can either gain by it? A determined boundary? Negotiation ought to arrange that; deliberately, "scientifically," dispassionately. It ought to be an affair of business; about which two nations should no more think of going to war than two neighbors who refer their boundary line to a competent and impartial surveyor.

The London *Herald of Peace*, for last month, contains the report of a speech delivered in Parliament by Sir Joseph W. Pease, a distinguished member of the Society of Friends. Its aim is set down by the reporter as "opposing the warlike policy of the British government" in Africa. These sentences occur in that speech:

"What was the present position of their military force? They were sending to the Soudan the pick of their English troops, at a time when they might have been better employed preparing to go to Afghanistan. Look again at the effect of this policy on the relations of this country with foreign Governments. Russia, following her usual policy, was advancing on the Afghan frontier, in a way which no member of the House could shut his eyes to. Russia, it seemed, had always found the difficulties of other countries to be her own opportunities; and seeing this country engaged in this fruitless, bootless errand in the Soudan, she was taking advantage of that position to advance on the Afghan frontier. This policy of advance, on the part of Russia, could only be met by a display of firmness which, he hoped, would characterize Her Majesty's Government."

"A display of firmness" is, according to cable reports, being now made by England. Troops are being rapidly equipped; artillery, men of war and vessels of transport are obtained and fitted out on an enormous scale, and the Afghans are stimulated to armed resistance, with the promise of aid from India and Great Britain. Meanwhile, diplomacy is active between the two powers; but without retarding for a moment the preparations for war on both sides. Here we may see the great difficulty in the way of international arbitration. As purely and only selfish ends are held in view by both nations, neither will trust the pacific intentions of the other; all must be secured by force. Moreover, pride supplements selfishness; the British Lion will not yield anything to the Russian Bear. That arbi-

tration seems *practicable*, if desired, to some British minds, is shown by its being proposed in the House of Commons by three members; one of whom is Henry Richard, the leading advocate of peace in that body and elsewhere in the United Kingdom. From the editorial article in the same number of the *Herald of Peace*, we quote the following passages:

"Without going farther into the merits of the question in dispute, we merely wish to ask this common-sense question: Is it not possible to find means of adjusting this matter, without involving two great nations in a war which may prove one of the most extensive and disastrous on record? Is there not wisdom and judgment enough to be found among the statesmen of the two countries, to devise some mode of deciding what is to be done with a strip of wild and almost uninhabited country, without precipitating some one hundred millions of professedly Christian people into a fierce conflict, the end of which no man can foresee?"

"We say that there is a method provided by the foresight of the great Powers of Europe, to which Russia and England were willing parties, which furnishes for them an escape from so terrible a contingency, in a manner which may be perfectly accordant with what is called the honor of both. We refer to the Protocol of the Treaty of Paris in 1856, which was quoted by Mr. Richard in his question to the Premier, in Parliament, on March 14th, and which recommended that States between which any serious misunderstanding may arise, should before appealing to arms, have recourse to the good offices of a friendly Power. Let us remind our readers, that this was adopted on the initiative of Lord Clarendon, the British Plenipotentiary, that it was agreed to by the representatives of all the other Powers who were parties to the treaty, and that upwards of forty Governments subsequently gave in their adhesion to it. Let us further remind them that this provision of the Treaty of Paris has been spoken of in the highest terms by many distinguished statesmen. Mr. Gladstone, discussing the terms of the treaty, at the time, in the House of Commons, said, in reference to the Protocol, 'As to the proposal to refer international differences to arbitration, I think it is, in itself, a great triumph. It is, perhaps, the first time that the representatives of the principal nations of Europe have given an emphatic utterance to sentiments which contain at least a qualified disapproval of a resort to war, and asserted the supremacy of reason, justice, humanity and religion.' The late Lord Derby, years afterwards, referred to it as 'the principle which to its endless honor, was embodied in the Protocol of the Conference of Paris.' Lord Malmesbury, when he was Foreign Secretary of Lord Derby's Government, said that 'the British Government had always considered that act as one of the most important to civilization and to the security of the peace of Europe.' Lord Clarendon, speaking in the House of Lords of its successful application by the Con-







ference on the Luxembourg question—a question which at one time threatened war between France and Prussia—said:

“The Conference has, I think, proved in one more instance the soundness of the principle laid down at the Congress of Paris—that nations between whom any serious difficulty has arisen, ought always, before resorting to arms, to appeal to the friendly offices of neutral States. The success of this case will, I hope, lead to a more general adhesion to that principle.” M. Drouyn de Lhuys when explaining the project of the Emperor of the French for a European International Congress, appeals to the same Protocol, as affording ground for the proposal of the Emperor, and quotes the words used by Lord Clarendon in introducing the matter to the Plenipotentiaries in 1856, that “such a declaration might become a barrier against conflicts which frequently only break forth because it is not always possible to enter into an explanation, and to come to an understanding.” The same distinguished French statesman, a few years ago, reverted to this Protocol and said: “In trying to realize the idea embodied in the Treaty of Paris, we obey a sentiment which, evoked at that epoch, will not cease to manifest itself among civilized nations, until it has obtained satisfaction.”

If war does break out, the conflict between Russia and England will, almost literally, shake the world. A hundred thousand lives or more are likely to be sacrificed, throwing a shadow of widowhood and orphanage over many hundred homes; millions of money will be spent, more, perhaps, than Afghanistan would be worth to either power; and with what result? When one or both of the belligerents shall have nearly exhausted available men and means, fighting will stop; and they will be where they were before upon the question in dispute, ready for negotiation. On such an occasion, the often quoted saying of a noted statesman is especially applicable: “With how little wisdom the world is governed!”

#### MARRIED.

WHITE—JARRETT.—At the residence of Elizabeth L. Jarrett, Richmond, Indiana, Fourth mo. 16th, 1885, by Friends' ceremony, Josiah T. White and Mary Jarrett.

#### DIED.

DUELL.—Stephen Duell, a beloved Elder of Stanford Monthly Meeting, in the State of New York, died suddenly on the 13th of Third mo., 1885.

His family, the community in which he lived, and the church have experienced a loss. He was modest in manner, and naturally of a very retiring disposition, yet his daily life was an exemplification of his “walk with God,” while in meetings his testimony for Jesus was clear, and his instructive words of admonition are greatly missed. Truly it may be said of him, “Blessed are the dead which die in the Lord.”

GREEN.—Died, at her home in Glens Falls, N. Y.,

on the 31st of Third mo., 1885, Lydia O. Green, aged 82 years. She was a member of the Society of Friends. She died in great peace.

STUART.—At Carthage, Rush county, Ind., Fourth mo. 17th, 1885, John Stuart, in the 83d year of his age; a member of Carthage Monthly Meeting.

He moved with his parents from Guilford county, N. C., to the farm where Earlham College now stands, when he was about seven years of age. He was a very unassuming man, never making much display by words of what he professed; endeavoring at all times and under all circumstances to manifest his faith by his works. He expressed at different times that he was an adopted member of the family of Christ.

#### PHILADELPHIA YEARLY MEETING

(Continued from p. 603.)

*Third-day, Fourth mo. 21st.*—Shortly after the gathering of the meeting, supplication was offered by Samuel Morris. The verbal committee appointed to examine two epistles from individuals to this Yearly Meeting, reported that it did not seem to them expedient for them to be read in the meeting.

Joseph Walton and Joseph Scattergood were re-appointed Clerk and Assistant Clerk for the year.

The essay prepared by the Meeting for Sufferings upon Singing and Instrumental Music as a part of Worship and in Families, was read. Its statements and considerations were such as are already familiar to most readers of *Friends' Review*. As it could not be denied that singing in worship occasionally took place amongst the early Friends, and was recognized by R. Barclay and others as acceptable when “with the Spirit,”—stress was laid on the fact that the ripening experience of the Society led to its being dropped out of actual use; while prearranged “artificial music, vocal or instrumental” was never countenanced by Friends. Congregational singing among Friends is a revolutionary innovation of late years; still confined to a very few Meetings. In regard to music in the family, the severe view, aiming at its exclusion on the ground of unfavorable tendencies, was maintained in this essay.

Several suggestions presented in the Minutes of the Meeting for Sufferings were then taken up. They concerned subjects chiefly of local and subordinate interest, except one, which referred to the position of this Yearly Meeting in relation to foreign missionary work. Information having been received that an organization has been formed amongst Friends of Philadelphia, one of whose objects is to send persons to foreign countries to aid in converting the heathen to Christianity, the Meeting for Sufferings was thereby “brought under much exercise”; and it was thought best to call the attention of the Yearly Meeting to the subject. The objection to it was said to be, the danger of unauthorized and unqualified persons being thus sent out to act as ministers of the Gospel; our principle concerning the only true ground of ministry, under the call and qualification of the Holy Spirit, being thus violated; while at the same time the right order of the Discipline in regard to the acknowledgment and oversight of religious service is set aside. These dangers, it was urged in the discussion on the subject, are illustrated by the various innovations and excesses into which those Yearly Meetings in other parts of the country have been led, which have entered into foreign mission-work. One Friend spoke of it as a mistaken interpretation of our Saviour's command to “Go, teach all nations” to suppose that it applies to all Christian men and women now and







everywhere; as it is the prerogative of the Head of the Church alone to call, equip and send His messengers when and whither He will.

On the other hand, it was explained that those likely to be sent out by the Women's Foreign Missionary Association of Philadelphia will not go as "ministers," in the ordinary sense, but as unselfish Christian helpers to those who are in need of everything; as teachers, physicians, and benefactors; designing, along with such aid, also to Christianize them; as the greatest benefit of all. The missionary spirit is a Christian spirit. It was so recognized by early Friends, who were largely a missionary body. While dangers may attend such labor, this is true of everything else that is good; but that fact ought not to deter us from endeavoring to do what we believe to be right. Such objections belong to a dispensation of fear, out of which it would be well for Philadelphia Yearly Meeting to be elevated, into a better atmosphere, of Christian hope and wide-extending, all-embracing love. The parable of the talents, with especial reference to the fearful servant who hid his talent in a napkin, was significantly alluded to in this connection. The subject was finally referred back to the Meeting for Sufferings, for farther consideration, and advice, if way should open for it.

In our report, last week, in regard to C. L. Willits' legacy, it should have been stated that its purpose was especially to furnish religious reading for colored people in our Southern States and Liberia.

*Fourth-day, Fourth mo. 22d.*—The eight Queries, with their answers from the Quarterly Meetings, were read and considered. The same general state of the Society was reported as that with which we have been long familiar from year to year: attendance of most of the members at First-day morning meetings, and neglect of other meetings by many; "a few instances of sleeping, in nearly all of the reports;" a good degree of love and unity amongst the members of individual meetings; frequent reading of the Holy Scriptures in almost all Friends' families; "some" members only being exemplary, in the accepted meaning of the Query, in "plainness of speech, behavior and apparel;" the testimony of the Society to a free Gospel ministry not being sufficiently maintained by all the members; the unnecessary distillation and use of distilled spirits, and frequenting of taverns being generally avoided; places of diversion, however, not being universally so, by our younger members; the testimony against war appearing to have had no violations during the year; but that against oaths being infringed by one member, acting in an official capacity.

The exhortations accompanying the consideration of the answers to the Queries were evangelical in doctrine, fervent in spirit, and altogether more than usually upon the plane of *positive* religion (as contrasted with merely negative restriction) and Christian love. The Clerk, at the close of the sitting, expressed his thankfulness for what seemed to have been a harmonious travail for the welfare of the body.

*Fifth-day, Fourth mo. 23d.*—This morning, public worship was held in three meeting-houses in the city, and at Germantown.

The business session opened at 3 P. M. The Annual Queries were read, with the summary answers thereto, prepared by the Clerks. Several elders have deceased during the year; two over ninety years of age, and the youngest in his sixth-ninth year. No meetings have been laid down, except Sadsbury Meeting of Ministers and Elders.

The Clerk read a minute intended to embody the exercise of the meeting while considering the state of society as shown by the answers to the Queries. While

it corresponded in the main with what had been expressed, an omission occurred, in not including the concern manifested in regard to the frequent and diligent perusal of the Holy Scriptures. During yesterday's sitting, amongst others, Joseph Elkinton especially referred to this subject; remarking that he did not consider a bedroom to be properly furnished unless it contained a Bible.

The Quarterly Meeting reports on Education were read, showing that there are within the Yearly Meeting 804 children of school age. Of these, 196 have been at Westtown School; 271 at schools under the care of Friends, 54 taught by members but not under care of meetings, 85 taught in family schools, 21 not anywhere under instruction, and 177 at public schools or other schools not taught by members. This last number has been the same for three years. It was recommended that an endeavor be made by individual Friends, as well as by the Educational Committee, to lessen the number of those under instruction away from the influence of the Society.

The Reports of the Quarterly Meetings on the use of Intoxicating Drinks show that 234 members of this Yearly Meeting have, during the past year, partaken of such beverages. Much the larger number of these have made only occasional use of fermented drinks, especially cider. While the number thus reported is slightly greater than last year, there is reason to believe that spirit-drinking scarcely exists amongst our members, and that the *habitual* use of fermented drinks is becoming more and more uncommon. Caln Quarterly Meeting reports that none of its members have partaken of intoxicating beverages during the past year. The subject was again referred to the subordinate meetings; with advice that labor be extended towards those who do not maintain total abstinence.

The Educational Committee reported that eleven schools had been assisted during the year, scattered through the different Quarters; 168 pupils, of whom 75 were members, being taught therein. The aid thus rendered was believed to have proved a blessing to many families. The continuance of the work was encouraged by the Yearly Meeting; and the sum of \$1500, asked for by the committee, was appropriated for its use.

The committee appointed to examine the Treasurer's account proposed that \$3000 shall be raised for the expenses of the Yearly Meeting during the coming year.

*Sixth-day, Fourth mo. 24th.*—The report of the Committee for the Civilization and Improvement of the Indians was read. The farm and school at Tunesassa, in the State of New York, was said to be rendering useful service; although the accommodations of the school are limited to the instruction of but a small number of boys and girls. A wholesome influence is discernible upon the Indian tribes in the two reservations under care. Several instances were mentioned showing the enlightening and transforming power of Divine grace, when outward advantages and opportunities have been but few. Charles Rhoads recalled George Fox's exhortation to Friends to teach the truths of the Gospel to Indians and Negroes. Pliny Earle Chase expressed the desire that Friends might find it right to extend and promote similar labor, in teaching the Gospel, outside of our own land. In Japan, especially, there appears now to be an opening for the reception of just such a simple and spiritual religion as that always held by our Society. The sum of \$1,500 was appropriated to the use of the Indian Committee.

Westtown School Report was read. The average of pupils during the year has been 195½; the







number of boys being constantly somewhat in excess of that of girls. More than a usual amount of sickness has occurred during the past year, with one death. An improvement in lighting the house has been made, by the introduction of the Siemens gas-burners. Single beds have been provided for all the pupils. The library is being enlarged, and valuable donations of physical apparatus have been recently made. The receipts for tuition for the year have been over \$30,000; the expenditures of the institution about \$37,000; but, with returns from all sources, the revenue has exceeded the expenses by more than \$2,000. For the construction of a new building, nearly \$200,000 has been promised, of which more than \$96,000 has been paid in. A plan has been concluded upon, and the work upon the new east wing and central building will commence in Sixth month next. It is intended, if practicable, not to interrupt the work of the School while the new building is being erected.

A memoir of the late Abigail W. Hall, presented by the Meeting for Sufferings, was read. This was followed by several exhortations, and vocal prayer. Among those who spoke at this time was Jehu Newlin, of Virginia. Aquila Pickering, of Western Yearly Meeting, expressed briefly his satisfaction in attending the sittings of this body; being especially impressed with the solemnity of its deliberations. The appointment of several committees, the reading of the minutes of the several sessions, and then a short period of silence, brought the Yearly Meeting to a conclusion.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

#### LESSON VI.

Fifth month 10th, 1885.

#### CHRIST OUR EXAMPLE.

Phil. ii. 5-16.

GOLDEN TEXT.—Let this mind be in you which was also in Christ Jesus. Phil. ii. 5.

For the description of the founding of the Church at Philippi read Acts xvi. 9-40.

The Epistle to the Philippians was written probably in the summer of A. D. 62, near the close of Paul's first imprisonment at Rome. Epaphroditus, a member of the Philippian Church, had been sent to Rome with a contribution for Paul's personal needs (ch. iv. 18) and he took the occasion of his return to send a letter of grateful acknowledgments. The Epistle gives us a very high idea of the Christian state of the Philippians, as shown by the firmness of their faith under persecution (ch. i. 28, 29), their constant obedience and attachment to Paul (ch. ii. 12), and the liberality which distinguished them above all other churches (ch. iv. 15).—*Howson*. But with all this there seems to have been a tendency among some of the leaders to "strife and vain glory" (ch. ii. 3), and a want of that unity and oneness of mind which is so essential to Christian growth and usefulness. Especially was this the case between two women, Euodias and Syntyche, who appear to have occupied positions of some importance in the church. Paul accordingly seeks to incite them to more fervent love, and especially to greater humility and "more oneness of mind" in the Lord. This and similar expressions occur five times in the Epistle (ch. i. 27, ch. ii. 2, ch. iii. 15, 16, ch. iv. 2), and the touch-

ing repetition of the words, "you all" (ch. i. 4, 7, 8, 25, ch. ii. 17, 26, ch. iv. 23), is another hint that Paul was determined to show that he at least recognized no divisions amongst them. The present lesson bears in an especial manner on this point of unity.

5. *Let this mind be in you.* He has repeatedly exhorted them to be of *one* mind; he now proceeds to tell them what that *one* mind is to be. *Which was also in Christ Jesus.* The graces (unselfishness and humility) which are to cast out the evils that mar Christian unity, are best learned by contemplating Him, the centre of that unity.—*Cook*. In considering Christ as our example, let us remember that the power to imitate Him lies in the provision which He has made for us to have His own mind in us. I Cor. ii. 16; Rom. viii. 9. Such an example, containing in itself the power to enable men to follow it, is the salvation that we need.

6. *Who being in the form of God, thought it not robbery to be equal with God.* R. V. Who \* \* \* counted it not a prize to be on an equality with God. Or, as Alford puts it, "deemed not His equality with God a matter for grasping and retaining." The point is the laying aside of a right already possessed, not the abstaining from grasping a possible right. Cf. John xvii. 5; John i. 1, 2, 3; John x. 30.

7. *But made himself of no reputation.* R. V., emptied himself. This is analogous to the laying down one's life for the brethren, spoken of in I John iii. 16. We follow Christ in it when we give up those advantages which are naturally and rightly ours, *e. g.* our reputation, social position, time or money, in order to help others. *And took upon him the form of a servant*—in contrast to "the form of God," v. 5, of which He had emptied Himself. We say that Christ entered into the limitations of our humanity. Do we sufficiently consider what this involved? He submitted to be hungry, Matt. iv. 2; thirsty, John iv. 7 and xix. 28; and weary, John iv. 6; Mark iv. 36, 38. He also became subject to the limitations of earthly space and time. Matt. iv. 5, 6; John xi. 6, 7, &c. Although He continually submitted Himself to this as regarded Himself, He all the time possessed the divine power to set at nought all these limitations. Matt. xxvi. 53. He also submitted to all the mental and spiritual suffering to which mankind is subject. He was sorrowful, Matt. xxvi. 37, 38; Is. liii. 3; Lu. xxiii. 11; misunderstood, Matt. xv. 17; xvi. 9, 11; criticised, John vii. 3-5; doubted, Mark vi. 5, 6; called a deceiver, John vii. 12; Matt. xxvii. 63; accused of being in league with the devil, John vii. 20; viii. 52; Mark iii. 22, &c.; lonely, John xvi. 32; forsaken, Mark xiv. 50; and tempted in all points, like as we are, yet without sin; and in all this serving he could constantly say, out of his own experience of man's gratitude, "Doth he thank that servant? *I trow not.*"

8. A further stage in this marvellous voluntary humiliation. *Became obedient unto death.* He obeyed to the surrender of His life. This is the very ideal of duty; to do right, to obey God, even







though it costs our life. We cannot imitate Christ in dying for sin, but He is also said to have died "unto sin," Rom. vi. 10, and in this we not only may, but must follow Him. Rom. vi. 11; Heb. xii. 4. *Even the death of the cross*—death in its utmost of horror and ignominy: in Roman eyes, the death of the *slave*; to the Jew, the death of the *curse*. Deut. xxi. 23; Gal. iii. 13.

9. *Wherefore God also hath highly exalted him.* Here is encouragement according to His saying, "He that humbleth himself shall be exalted," to strengthen the lessons of His self-sacrifice—and given him a (R. V. the) *name that is above every name*—not simply appellation, but (as *name* so often means) the outward expression and revelation of a character, *i. e.* Jesus the Saviour. By this voluntary humiliation and living in our nature, and by the obedience unto death, He has wrought out salvation for us—therefore God has given Him the name that is above every name, the name of Saviour. Heb. i. 2—4, and 8, 9; Eph. i. 20—22; John xii. 32.

10. That at the name of Jesus (R. V. *in the name of Jesus*). *Of things in heaven and of things in earth, and things under the earth.* In the only other places where this expression occurs, Ex. xx. 4; Deut. v. 8 and Deut. iv. 17—19, it is used as it is here, in connection with worship. God is the God of all these beings—neither they nor any images of them are to be worshipped by man; on the contrary (Phil. ii. 10) all these, that is, the whole creation, will eventually bow down to Christ and own Him Lord of all. Cf. Ps. xcvi. 7; Heb. i. 6, and Rev. xv. 3, 4, thus putting the seal to His equality with God.

11. *That Jesus Christ is Lord, to the glory of God the Father.* There is no rivalry between the glory of Christ and the glory of God. John v. 23. Every beauty that we behold in Christ reveals to us the same quality in His Father. The blessed end of His humiliation and sorrow is to lead us back to the righteous and loving God whom we have misunderstood so long. I Cor. xv. 24—28.

12. *Wherefore my beloved.* Because of the whole pattern of obedience of Christ to His Father and of His patient carrying out of the work of our salvation. *Not as in my presence only, &c.* God removes our outward support that "much more" in their absence we may lean upon Him for grace. *Work out your own salvation.* Salvation here refers to the *present* experience of salvation from selfishness, pride, &c., of which they were to give manifest proofs in their daily lives—with *fear and trembling*. This is the solemn wonderful sense that it is God who works this miracle in us, which thought should entirely preclude lightness or carelessness as to the carrying out of our part.

14. *Do all things without murmurings and disputings.* Lay aside, therefore, those sins which hindered you hitherto. As a rule, those who find most fault do least work for God, and show a worse spirit than that which they condemn in others.—*Peloubet.*

15. *That ye may be blameless* (I Th. v. 23) and

*harmless* (Matt. x. 16; II Tim. ii. 22—25) *the sons of God.* The peaceable, loving spirit is a special sign of the children of God. See Matt. v. 9; Matt. v. 44—48; Eph. iv. 31, 32; v. 1, 2; I John iii. 10. *In the midst of a crooked and perverse generation.* As sons of God we must be separate from the world. II Cor. vi. 17, 18. We shall also overcome it. I John v. 4. *As lights in the world, holding forth the word of life.* John i. 4. *That I have not run in vain, neither labored in vain.* Paul considered his life a success in proportion as he was able to turn others to the Lord.

#### PRACTICAL THOUGHTS.

1. Our imitation of Christ must not be of mere outward forms, but of the mind and spirit, which will lead to a right outward expression.

2. The proof that we are children of God and younger brothers of Jesus Christ is that we have in us the mind that was in Jesus.

3. The only true emulation is to do more good, to serve most, to bear the heaviest burdens, to do the obscure works, and to give honor to others.

## CORRESPONDENCE.

SHAWNEETOWN, INDIAN TERRITORY, Fourth mo. 14th, 1885.

*Editor of Friends' Review:*—Last week I wrote a notice of the death and burial of Rose Ann Penson-naw, one of our young members. I now chronicle the death of another, Henrietta, niece of the former, and daughter of John and Elizabeth Anderson. She was a very attractive young woman in the twentieth year of her age, and leaves many pleasant memories behind her. She was an obedient daughter, an affectionate sister, and always kind and pleasant to every one.

Since her conversion, near four years ago, she has led a quiet unassuming Christian life, and when the summons of death came, though sudden, she was ready, and passed calmly over the chilling tide without doubt or fear.

She and her aunt were very strongly attached to each other in this life. She felt their separation keenly, but it pleased a merciful Father to make it only one week in duration.

Her death resulted from an accident. She saw her brother fighting prairie fire and ran to his assistance, when the fire caught in her clothing and immediately enveloped her in flames, which could not be extinguished until the clothes were consumed. Although every possible effort was made to save her life she died in a few hours.

Not a single sigh or tear escaped her as she contemplated and talked of the near approach of her dissolution. And when she was spoken to about her intense suffering she replied, "I can bear it all, my Saviour suffered for me."

These deaths no doubt were sent as solemn warnings, loudly calling to repentance some of their unconverted friends. It must be a great relief now to those who sought to lead them to violate their Christian vows to know that they did not succeed. God forgive them! For Christ's sake and the gospel's they denied themselves amusements of doubtful propriety, which before they became church members were very fascinating to them.

We pray that the triumphant death of these two sisters







may stimulate others to meet them "in the sweet by and by."

A large company of friends and sympathizers attended the funeral to-day, which was a most solemn and affecting occasion. FRANKLIN ELLIOTT.

#### SCHOOL.

JOHNS HOPKINS gave \$3,148,000 to the university which bears his name; Judge Packer, \$3,000,000 in all to Lehigh University; Cornelius Vanderbilt, \$1,000,000 to the Vanderbilt University; Stephen Girard, \$8,000,000 to Girard College; John C. Green, and his residuary legatees, \$1,500,000 to Princeton; Ezra Cornell, \$1,000,000 to Cornell University; Isaac Rich, \$700,000 to Boston University; Amasa Stone, \$600,000 to Adelbert College; W. W. Corcoran, \$170,000 to Columbian University; Benjamin Bussy, \$500,000 to Harvard; Samuel Williston, William J. Walker, and Samuel A. Hitchcock, between \$100,000 and \$200,000 each to Amherst; Whitmer Phoenix, about \$640,000 to Columbia; J. B. Trevor, \$179,000 to Rochester Theological Seminary; Matthew Vassar, \$800,000 to Vassar College; Gardner Colby, \$170,000 to Colby University and \$100,000 to Newton Theological Seminary; J. B. Colgate, \$300,000 to Madison University; George I. Seney, \$450,000 to Wesleyan University, and the Crozer family have given \$300,000 to Crozer Theological Seminary.—*Independent*.

THERE ARE 197 girls in attendance at the University of Michigan, sixteen more than last year.

HOWARD UNIVERSITY, at Washington, has just graduated twenty-nine young men from its medical department, ten of whom were colored. It has fifty students this year in its theological department, two of whom are white, and the remainder colored. The entire number in all the departments is four hundred and four.

THE INCOME of Girard College for 1884 was \$950,000. Its real estate alone is valued at \$7,346,000, apart from that occupied by the college buildings. The collieries of the college produced 1,400,000 tons last year.

PRESIDENT MCCOSH thus concludes his "Reply to President Eliot" on College Education: "I am glad things have come to a crisis. Let parents know it, let the churches know it, let all America know it, let scholars in Europe know it, let the world know it—for what is done in Harvard has influence over the world. But some timid people will say, 'Tell it not in the lands whence our pious fathers came that the college whose motto is *Pro Christo et Ecclesia* teaches no religion to its pupils. Tell it not in Berlin or Oxford that the once most illustrious university in America no longer requires its graduates to know the most perfect language, the grandest literature, the most elevated thinking of all antiquity. Tell it not in Paris, tell it not in Cambridge, in England, tell it not in Dublin, that Cambridge, in America, does not make mathematics obligatory on its students. Let not Edinburgh and Scotland and the Puritans

in England know that a student may pass through the once Puritan College of America without having taken a single class in philosophy or a lesson in religion.' But whatever others may say, *I say, I say*, let Europe know in all its universities—I wish my voice could reach them all—that in a distinguished college in America a graduate need no longer take what the ages have esteemed the highest department of learning; and I believe that such an expression of feeling will be called forth, that if we cannot avert the evil in Harvard we may arrest it in the other colleges of the country."

#### ANNUAL REPORT OF THE "EARNEST WORKERS," PHILADELPHIA, 1884-85.

A number of girls met one afternoon, two years ago, at the house of E. Pearsall, 1615 Arch street, Philadelphia, to form a missionary society, which with the direction and assistance of H. M. Jenks and E. Pearsall, has continued its meetings ever since under the name of "Earnest Workers."

The average attendance during the past year has been eighteen.

At the first meeting of this year our English friend, Isaac Sharp, was present. After the Annual Report was read, we listened while he told us of Julia Balingier, a missionary in Mexico, and several incidents in his experience while traveling through heathen lands. He also said that nearly all missionary societies had been organized during the present century.

On the 10th of Fourth mo. a letter was read to be sent to Isaac Sharp, thanking him for his kindness in visiting us. Two others were sent with it from individual members. Mrs. Luther, a missionary who had returned from Burmah, then spoke to us on the great degradation of women in India; the people there even believing that they have no souls. But she said that there is a class who have broken away from their idols and superstitions.

To the next meeting, held Fifth month 9th, the contents of the mite-boxes were brought, and it was found after these had been counted, that we had \$56.16 in the treasury. A committee was appointed to see about printing texts on picture cards to go to India, Syria, and Mexico. Also clothes to be made for our orphan Tijiya, and dolls to be dressed to be sent to the scholars in the school where she is, were given to the members to be done during the summer.

At the meeting of the Tenth month the Treasurer stated \$16.26 were still in her keeping.

Anne Balderson was elected Treasurer, and Lydia W. Rhoads Secretary. Two letters were received from Anna Baker, and we were very glad to receive a picture of some of the teachers and scholars at Hoshangabad, which was sent in one of the letters.

The meeting in the Eleventh month was a very interesting one; we had three letters from the dear friend, Isaac Sharp, who had visited us; and the yearly reports of Samuel and Anna Baker and Rachel Metcalf were read. They seemed to think there was room for much encouragement and an opening for much work. Five dollars from the treasury were voted to be taken to the Church of St. Chrysostom, five dollars to the "Society for the Prevention of Cruelty to Children," and five dollars to the "Children's Aid Society." Alice Haines was appointed Treasurer in Anne Balderson's place.

In the fifteenth meeting of our society, Mamie McCollin and Alice Haines were appointed to buy \$1.50 worth of toys and take them to the "Day Nursery" at







Sixteenth and Vine streets. Samuel Nicholson and Edward Longstreth to get an equal amount and take them to the "Children's Homœopathic Hospital." Three short, interesting articles were read.

In the meeting of First month, 1885, the reports of the committees to take toys to the "Day Nursery and Hospital" were read.

Those who were present gave in the contents of their mite-boxes, and the Treasurer after counting, said that they amounted to \$20.06. A letter was read from Ellen Clayton; and the same Treasurer and Secretary were re-elected.

In our last meeting two letters from Anna Baker were read, telling us of Tijiya's delight on receiving the articles sent to her by us.

Mr. Luther was present and gave an interesting account of his work in Further India.

The last meeting of our second year then adjourned.

### ITEMS.

**CHILD SLAVERY.**—Touching the "overworking" of children in the Southern cotton-mills and Southern factories, the *Tradesman*, of Chattanooga, is aggressive, argumentative, humane and forcible. It would seem as though an ordinary humanity should prevent the enslaving of children, crushing them mentally, morally, physically, by mill and factory owners; but even in our Eastern and Middle States stringent laws had to be enacted for their protection. Now we find, according to the *Tradesman*, this avaricious brutality, bred and breeding in the South to a shocking degree. It tells us that children there are worked in cotton-mills and factories from thirteen and a half to fifteen hours a day, having but thirty minutes for dinner! This is, indeed, returning to slave owning and slave working, only "more so," and our contemporary enters with right and might upon a crusade to destroy it; to destroy it, as it only can be destroyed, by strong legal enactments.—*Industrial News*.

**CLIMATE OF ALASKA.**—In some of his letters to the Philadelphia daily papers from the Pacific coast, Thomas Meehan stated that, for some reason or other even the reports of government officials had given the people an impression that Alaska was a frigid, worthless tract of land, and that it was a waste of effort to even give it a government. On the contrary it was blessed with a remarkably rich and vigorous vegetation, and even so far north as Siska the thermometer rarely fell below zero. This statement excited much surprise, and some doubt. Now we note a letter in the *Scientific American* of March 29th, dated Fort Wrangel (which is in lat. 56°) dated Feb. 24th, stating that the lowest figure reached the past winter was 1° below zero.

Instead of a worthless bit of country, we expect to see the time when there will be a railroad all along the coast to the mouth of the Chilcat, then across the peninsula to Behring straits, and from thence by tunnel under the 30 miles of water, to St. Petersburg and Paris—the whole way from Philadelphia to the gay capital by land, to the great relief of sea-sickly people. It is a far less impracticable idea than a railroad across our continent, over desert and mountain, ever was. The connection now with the North Pacific R. R. can very easily be made, and indeed we should not be surprised before long, to find this idea used to "bull" that stock.—*Gardeners' Monthly*.

The present emigration to America is said to be unprecedented; 2062 persons, most of whom were Irish, having left Queenstown within four days last week.

### BACK AGAIN!

BY CELIA THAXTER.

The chill snows lingered, the spring was late,  
It seemed a weariful while to wait  
For warmth, and fragrance, and song, and flowers,  
And balmy airs, and delicious showers.

But we bided our time, and with patient eyes  
We watched the slow relenting skies,  
Till at last one April morning we woke  
To find we were free of the winter's yoke,

And a rush of wings through the rushing rain,  
Told us the birds were back again.  
A joyous tumult we heard aloft—  
Clear, rippling music and flutterings soft.

So light of heart and so light of wing,  
All hope of summer, delight of spring,  
They seemed to utter with voices sweet,  
Upborne on their airy pinions fleet.

Dainty, delicate, lovely things!  
Would that my thoughts, like you, had wings  
To match your grace, your charm, your cheer,  
Your fine, melodious atmosphere!

Precious and beautiful gifts of God,  
Scattered through Heaven and earth abroad!  
Who, ungrateful, would do you wrong,  
Check your flight and your golden song?

O friendly spirits! O sweet, sweet birds!  
Would I could put my welcome in words  
Fit for such singers as you to hear,  
Sky-born minstrels and poets dear!

—St. Nicholas.

### MOTHER'S OLD HYMN.

Through the trembling folds of the twilight dim  
I can hear the strains of that grand old hymn,  
Which mother, whose heart is now still and cold,  
Sang 'midst her cares in the days of old.

\* \* \* \* \*

There was something about it, undefined,  
That charmed into quiet the troubled mind,  
O'er the bleak heart breathed with a spirit bland,  
Like a warm South wind o'er a frozen land.

And crowning it all with a strange, deep chord,  
Like the throb of the heart of the blessed Lord,  
That shed through the fainting soul abroad  
A sense of the pitying love of God.

The songs of the singers that fame has crowned  
In the flood of the years are lost and drowned,  
But mother's old hymn, every pause and tone,  
With the growth of time has the sweeter grown.

\* \* \* \* \*

And it seems not out of the past to come—  
An echo only of lips that are dumb—  
But down from the home of the glorified  
It has always come since the day she died.

We know not the music that spirits hear  
As earth is receding and heaven draws near,  
But treading death's valley of shadows dim,  
I ask but to hear my mother's hymn.

—Selected.

A. J. HOUGH.

I TRUST you feel real desire after complete holiness. This is the truest mark of being born again.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 28th ult.

**GREAT BRITAIN.**—On the 21st, Gladstone presented in the House of Commons the Government's request for a credit of \$55,000,000 for the army and navy account. Of this sum, \$22,500,000 is for war purposes in the Soudan, and \$32,500,000 for the naval and military preparations. The Premier said that the Government felt it necessary to hold all the resources of the empire, including the forces in the Soudan, available for instant use wherever required. The credit did not include any provision for further offensive operations or military preparations for an early march on Khartoum. Though the Suakim-Berber railway had been commenced, any considerable extension of it would have to be suspended. It would be necessary to hold Suakim and one or two places in the vicinity for health considerations until some permanent arrangement shall have been effected. The Suakim-Berber railway was merely a work of military necessity, but the Nile railway would be completed apart from military reasons. In regard to interior steps in the Soudan, the Government reserved entire liberty of action, subject to the judgment of Parliament. The credit coming up for consideration on the 27th, a proposition to divide the credit for the Soudan from that for other purposes was opposed by the Government, and was rejected by 229 votes to 186. The entire amount asked for was then voted without discussion, after an earnest and effective speech of W. E. Gladstone.

A Radical member inquired whether the Government would endeavor to have the dispute with Russia referred for arbitration to the United States of America. Gladstone replied: "The Government are quite sensible of their heavy responsibility to maintain the honor and good faith of the country on one hand, and on the other to use every means consistent with that honor to avoid war. I can give no more particular reply than this."

Sir Peter Lumsden's reply to the inquiry respecting the details of the battle on the Kishk, directly controverted Gen. Komaroff's account in most particulars, representing that the Afghans did not advance from their previous position until after the Russians had manifested a purpose to provoke a conflict. It was announced in the House of Commons on the 27th by reading a telegram from Sir Peter Lumsden, that a member of the Afghan Boundary Commission had started for London bearing maps of the disputed zone and a detailed statement of all the circumstances leading to and attending the conflict near Penjeh, and that a full statement of the present condition of affairs would also be sent. To an inquiry whether negotiations with Russia would be suspended until the arrival of this messenger, Gladstone answered, "No."

The War Office on the 22d issued a notice calling out the first class of the army reserves, comprising fifteen regiments, for immediate and permanent service. Those serving as police in England or Ireland are exempted. The other classes of the reserves have been notified that they will probably be called out soon.

It was stated on the 27th that the British Minister at St. Petersburg had officially reported unfavorably respecting the Russian views of the last English note asking an explanation of Gen. Komaroff's action at Penjeh, in view of Sir Peter Lumsden's account of the battle.

Great excitement was caused in the Admiralty Office in London, on the 23d, by an explosion either in or immediately outside of a room in the Secretary's de-

partment, in the basement of the building. The glass-domed roof was shattered, and the plastering torn from the walls of the room. The Assistant Secretary, E. N. Swainson, was injured, but not seriously. The explosive used is believed to have been gun cotton.

The bill to federate the Australasian colonies was read a second time in the House of Lords on the 23d. It includes five of the colonies, New South Wales refusing as yet to enter the federation.

At a large meeting of rich and influential landowners, including such as the Duke of Argyll, the Earl of Carnarvon and the Marquis of Ripon, held in London on the 24th, it was resolved to take steps for forming a corporation to be called the National Land Company, for the purpose of securing a gradual breaking up of the "large parcel" system of land ownership now injuriously prevalent in Great Britain. The plan of the new organization is to buy land at wholesale, and sell it out in lots not to exceed 40 acres, under conditions likely to cause further subdivision. The company will probably buy for cash, and sell on partial payments covering several years.

**IRELAND.**—The Prince and Princess of Wales, on the way from Killarney to Dublin, stopped at Limerick, and were well received, though some unfriendly manifestations had been met on the journey thither. On the 23d they reached Belfast, where they were warmly welcomed, as well as at several points on the way, and also at Londonderry on the 25th. On the 27th they embarked at Larne for Scotland.

**FRANCE.**—Difficulty has arisen between France and Egypt, mainly in connection with the suppression by the latter of a French newspaper, the *Bosphore Egyptien*, in Cairo. It was feared that this might lead to trouble between England and France, as Gladstone, in reply to a question in the House of Commons, said that Egypt had not acted alone, and admitted that England could not disclaim all responsibility for the act. It was reported on the 24th that the French Chargé d'Affaires at Cairo had been directed to suspend all official relations with Egypt; but later accounts represented that this action had been postponed, and on the 28th it was announced that through the intermediary offices of England, the question had been settled, as follows: Egypt apologized to the French Chargé d'Affaires. The office of the *Bosphore Egyptien* will be reopened, and the paper allowed to reappear; and France abandons the demand for the recall of the officials who forcibly entered the office of the paper.

**DOMESTIC.**—A bill has passed the Ohio Legislature requiring saloons in Cincinnati to remain closed from midnight to six o'clock A. M.

A majority of the Judges of the Supreme Court of the United States has rendered a decision in the cases between the State of Virginia and holders of its bonds, concerning the tax coupons. When originally issued, the interest coupons on the bonds were made receivable for State taxes, but the State subsequently refused so to receive them. The decision of the Court is against the State in all material points, and in favor of the bondholders. The Chief Justice and three other Judges dissented.

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VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 9, 1885.

No. 40.

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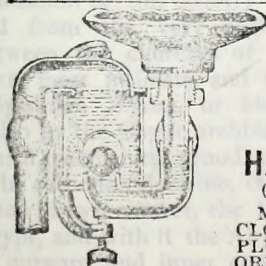
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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 9, 1885.

No. 40.

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## RELIGIOUS INTELLIGENCE.

A WRITER in the *Quarterly Review* makes an estimate of the relative strength of parties in the Church of England. Placing the whole number of the clergy at 23,000, he thinks that to the High Church school in its various shades belong upward of 11,000, or nearly one half of the whole. He gives to the Evangelical section about one-fourth of the whole, or 6,000, and to the Broad Church section 3,000, or about an eighth of the whole, leaving another 3,000 which cannot strictly be claimed by either party.

THE ABYSSINIAN CHURCH.—The Church of Ethiopia is in many respects unique and peculiar. Abyssinia was converted to Christianity early in the fourth century, and in 380 Athanasius consecrated their first bishop. The Christianization of this country proceeded from Egypt, and from the very beginning the connection between the churches of the two countries has been most intimate, and to the present day the Abyssinian *Abuna*, or bishop, is consecrated at Cairo by the Coptic archbishop. When in 451 the fourth oecumenical synod at Chalcedon declared it to be orthodox doctrine, that the one Christ consisted of two natures, the Monophysitic Church of Egypt, and with it the Abyssinian, withdrew from all outward and inner connection with the Byzan-

tine churches. Since that time the Church of Abyssinia has been entirely isolated from all others. And this has not been without important results. If anywhere the spirit of conservatism, which is in-born and a powerful factor in the life of all Oriental peoples, has managed to keep a nation *in statu quo* for centuries, this has been done in the Church of Abyssinia. Travellers in this country are unanimous in declaring the orthodox faith, the worship, the liturgies—in short the whole religious system—a complete petrification of the Oriental Church of the fifth and sixth centuries. The spirit is indeed gone, but the form and the words are there. The Abyssinian Church is an Oriental ruin; but it is not one of stone or brick.

The Christianity of Abyssinia is *sui generis*. The native chroniclers are certainly correct when they indicate that this nation was not converted from heathenism to Christianity, but rather from a form of Judaism. The Abyssinians are a Semitic people in speech and bodily form, and early came over from the southern part of the Arabian peninsula. The character of their religion seems to indicate that their Christianity is a plant put into Israelitish soil. They observe two days of rest, Saturday and Sunday, but lay more stress upon the latter than upon the former. They practice both circumcision and baptism; a male child is circumcised on the eighth day, and on the fortieth day it is bap-







tized, while a female child is not baptized until the eightieth day; and in the former case the mother can enter the sanctuary again after forty days, but in the latter case only after eighty. The Abyssinians have a great many festival days, many being distinctively Jewish. They observe the Mosaic laws concerning unclean meats, as laid down in Lev. ii., and in many other ways show the influence of Old Testament commands.—*Independent*.

THE MISSION PARTY FOR CENTRAL AFRICA.—The United States Consul at Sierra Leone, West Africa, has informed the State Department at Washington of the arrival on February 19 of the band of forty missionaries, who, under the lead of Bishop William Taylor, propose going a thousand miles in the interior. The Consul writes:

"People who know the coasts of Africa do not hesitate to say that it is absolutely wicked to bring the children of the party to this country, where they have so many chances to die, and only few to live. It would be well for missionary societies at home to consider well, before contracting the responsibility of sending such an expedition to the wilds of Africa. We are prepared to hear sad news within a year from this little band, who go out with light hearts, not knowing what is before them."

No Missionary Society sent this party. We do not believe there is a Missionary Society anywhere that would encourage such an undertaking.

They went without persuasion, believing that Bishop Taylor knew Africa and Africans so well, they could rely upon his expressed opinion, that they could secure a support from the natives, whilst they should labor to lead them to Christ.

It is a noble band of Christians. It may be they are led by the Spirit of God, and that they will be successful in their mission. We pray for it, and yet with but little faith.

We see no reason to expect anything but disaster to the enterprise, and the untimely death of many of those engaged in it. Pray for the mission band on their way to Central Africa.—*Gospel in All Lands*.

#### D. L. MOODY ON PRAYER.

Pray patiently. Be ready to wait a month, a year, a century, if need be, for your prayer to be answered. Pray wisely, asking not for what you plainly ought not to have. Pray resignedly, with willingness to accept uncomplainingly either the blessing or the denial, as God wills. The three Bible heroes whose prayers would seem to us most likely to have weight with God, no one of them received the blessing he sought in the way he sought it. Earnestly, longingly, did Moses ask of God the right to conduct the people he had led in all their desert wanderings northward into the Promised Land, but God ruled otherwise, and Israel's first leader only saw afar off the land that Israel's later generations inherited. Was Moses' prayer then unanswered? Fifteen hundred years rolled by—and who were those that stood with Christ on the Mount of Transfiguration, talking of

the decease the Saviour must accomplish at Jerusalem? Moses' prayer *was* at last heard and answered; his feet were pressing the soil of the Promised Land. Because God delays to answer prayer, the answer need not therefore be refused. And was not Moses' prayer answered even more blessedly than it would have been, had he been permitted to lead the Israelites into a hostile Palestine, where Joshua found only incessant fighting for thirty years.

Pray wisely. Elijah prayed earnestly that death might come and find him sitting under the "juniper-tree," and God would not let his servant die. "Papa," said a little four-year-old, who had been attentively watching his father shave, "I want your razor to whittle wiv." "No, my child, you cannot have such a dangerous plaything," and the father shut it up, and put it away, while the little boy cried bitterly, with sobbing protestations that his papa "didn't love him." God doesn't give his children razors to play with, however earnestly they pray for them; and Elijah's prayer was unanswered because he asked unwisely, sitting under the "juniper-tree."

Pray resignedly. If any one of Christ's followers seemed to have special power with God in prayer, it was the apostle Paul, yet the thorn in the flesh for whose removal the apostle so earnestly prayed, still remained, until he learned to ask not for less suffering, but for more grace. In heaven now, Paul doubtless rejoices over the fact that that prayer was unanswered, since by the trial he came to possess a larger share of Christian grace. If one has not the spirit which says, "Nevertheless, not my will, but thine be done," he is not in a frame for the best praying.

For Friends' Review.

#### FIRST-DAY TRAIN-RUNNING.

It is said that one hundred and forty-eight passenger trains run in and out of Broad Street Station on the first day of the week. How many trains loaded with freight are despatched from the city freight depots of the same great corporation on the day of rest, I know not.

A few weeks ago the opportunity was open to me to obtain, at an exceptionally low rate, an excursion-party ticket to and from the New Orleans Exposition. My engagements would not permit me to accept it, and yet, had they done so, it is probable I would have still felt best satisfied to decline the liberal proffer. It occurred to me that the accompaniments and the experience of the proposed party of excursionists might not be markedly different from that of a large party who had just made the trip, and who, upon the plea of having met with an unlooked-for detention, traveled through all the hours of First day. Then there was the euchre playing on other days to beguile the monotony of travel through an uninteresting country, and the theatre visitation (a half-dozen of the party only declining) where there was a stop-off over-night. Likewise was to be taken into account







the fact that the great exhibition was open upon First-days as upon other days, the consideration thence arising as to whether it were well to encourage in this dangerous direction a community which I believe was the first in the land to permit open theatres every day in the week.

It is common to speak of our railroads as great civilizers; nevertheless, unregulated—working for the promotion of selfishly secular interests—they become capable, it seems to me, of thwarting the advancement of the concerns of religion to a degree second only to that of the rum-selling evil. This is particularly true when they work in the direction of (what is commonly spoken of as) the “secularization of the Sabbath.” In this baneful work they find ready auxiliaries in the “enterprise” of the publishers of the leading dailies of the large cities, and also in the acquiescence of the postal authorities respecting the running of mail trains on the first day of the week. The complacency or connivance of the general government goes to the extent of permitting the running of special newspaper trains on that day, as instance the method employed last summer by the New York *Tribune* to get the “Sunday edition” of its paper into the hands of its Saratoga and Catskill patrons. Boastfully it announced to its readers that by running a special train to Schenectady, and employing a fast team, with relay, twenty-two miles, the Saratogians were supplied with a First-day edition of the paper as they sat down to their hotel breakfast. “Coffee and beefsteak without a good New York paper,” says this unmistakably enterprising journal, “are a hollow mockery to any one brought up in the metropolis, as everybody knows,” which seems to agree only too well with what was lately stated in the *Christian Statesman*, namely: “A Brooklyn dealer who serves 400 customers with the daily papers, recently stated that all but 20 of the 400 take the Sunday edition, that a number of persons who take no paper during the week take a Sunday issue, and that quite a number of his regular patrons take several of the Sunday papers.”

In the same journal from which I have just quoted, I some time ago saw an extract from an article taken from the *Interior*, in which a correspondent who calls himself an “old foggy” tells how he stayed one First day not long since with a merchant (an Elder) living in a town to which he had gone to sell his wheat. A single paragraph will show how the Elder kept his Sabbath, and at the same time will make apparent what is likely to be the spiritual effect of opening the post-offices on that day, and the duty of Christians to anticipate and forestall such a calamity.

“After church, the Elder said, ‘Let us go around by the post-office. The Chicago mail gets in at 11.20.’ Well, we found that nearly all the congregation knew about the Chicago mail. They formed a procession from the church to the post-office, and the clerks who had been distributing the letters while we were listening to Dr. X’s sermon, had a lively time for half an hour giving out letters. The Elder had a lock-box, so he did not have to wait.

He got half a dozen letters and several papers, one a Sabbath morning daily from Chicago. We went home. He handed me some of the papers while he just glanced over his letters, as he said, ‘There might be something very important you know.’ The letters having been ‘glanced over’ pretty carefully, the Elder took up the papers, and read them and commented on their contents till dinner-time.”

I trust that the instances where our members either purchase or receive by carrier or from the post-office what we know as “the Sunday papers” are extremely rare, and that, as a Society, we may strenuously resist the opening of post-offices and the distribution of the mail—and indeed the running of mail trains at all—on the day of rest. It is through the latter plea that such advances toward the secularization of the day have been made in many quarters.

J. W. L.

#### BOOK NOTICES.

A REASONABLE FAITH. SHORT RELIGIOUS ESSAYS FOR THE TIMES.—By three “Friends.” London: Macmillan & Co. 1884. Pamphlet, pp. 102.

(Continued from page 614.)

One more passage must, for the sake of needful brevity, suffice to show that we are not misrepresenting the real character of the argument of these Essays. It is said (p. 58):

“The shedding of Christ’s blood is represented as the ‘procuring cause’ of God’s willingness to forgive sin. Sins are said to be ‘covered,’ and believers ‘sheltered’ by the blood of Christ. But this is simply the ‘forensic’ or substitutional view of the Atonement in a more specious, because a more highly figurative form; and this is a theory, as we have elsewhere explained, altogether out of harmony with the true nature of God, and the essential attributes of justice and mercy.”

Here we have the line drawn clearly between these authors’ views and those commonly accepted by evangelical teachers and believers. The “three Friends” admit that the love of God was shown in the coming of Christ, as God manifest in the flesh, to share in full sympathy all human experiences, and to meet the natural result of a perfect life amongst sinful men in humiliation and an agonizing death. But they omit all recognition of the suffering of Christ *in the stead* of guilty sinners; as *bearing the penalty* of the transgressions of the whole world. In an interesting comment upon these Essays (not wholly endorsing them), in the *London Friend*, this view is approvingly set forth, as follows: “Referring to the agony of our Lord at Gethsemane and on the cross, it is said, ‘That at that time an awful sense of the world’s guilt, culminating as it did in his murder, overwhelmed him, we can understand; but we dare not say that *in addition to this* he bore, laid upon him by his Father, the penalty the world had incurred by its transgressions. We do not find this in the Bible.’”

*We do find it there: in common with a great*

\* The *London Friend*, Third mo., 1885, p. 50.







"cloud of witnesses" in every age. Most emphatic was the testimony of George Fox to this, as mentioned in his Journal: "And the priest Stevens asked me a question, viz., Why Christ cried out upon the cross, My God, my God, why hast thou forsaken me? And why He said, If it be possible, let this cup pass from me; yet not my will but thine be done? And I told him, at that time the sins of all mankind were upon Him, and their iniquities and transgressions with which He was wounded; which He was to bear and to be an offering for them as He was man, but died not, as He was God. And so, in that He died for all men and tasted death for every man, He was an offering for the sins of the whole world."

Hardly need it be said in this place that some much distorted and unscriptural views of the Atonement have often been put forth: as, that God the Father is a stern Lawgiver, unwilling to look with mercy towards men; but that His uplifted sword of wrath is met and averted by the Son. Only a little farther from what is taught in the Bible than this is the belief of the Roman church, that a still nearer mediation, with tenderer and more available sympathy, is that of the Virgin Mary, the "Mother of God." All this is, indeed, rightly ruled out of evangelical thought and teaching. "*God so loved the world that He gave His Son, that the world through Him might be saved.*" Again; there are ideas of material limitation which we have no warrant for applying to the sacrifice of Christ: "bargain," "equivalent," and other such terms, are all out of place. By revelation only, we know, and can know, anything of this sacred truth; from revelation only, then, let us get our expressions concerning it. Do they not abound?

Besides those so wonderfully clear in Isaiah (especially Is. liii. 5, 6, 10, 12), let us recall a few of the passages of such a kind least open to question or ambiguity in the New Testament. Matt. xx. 28: "The Son of Man came not to be ministered unto but to minister, and to give His life a ransom for many." Matt. xxvi. 27, 28: "Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins." (R. V.) *Remission* means, unequivocally, in lexical Greek (*aphesis*), letting go or freeing, as of a slave or captive; a discharge from the obligations of a bond; the opening of barriers or sluices; and, as used by Plato and Aristotle, as well as in the New Testament, *remission, forgiveness*. This word occurs sixteen times in the New Testament; being translated *remission* eight times, *forgiveness* six times, *deliverance*, (*release* R. V.) once, and *liberty* once: both of these last two renderings being in the same passage, Luke iv. 18; where our Lord read from Isaiah the prophecy concerning Himself.

In the same chapter, Matt. xxvi. 39, are those awful words uttered in the Garden of Gethsemane: "O my Father, *if it be possible*, let this cup pass away from me: nevertheless, not as I will, but as Thou wilt." Here we may see, as clearly as words could set it forth, no matter how mysterious it may be to our finite minds, a *Divine necessity* for this

suffering on our account, which is shown also in other important passages.

One of these is Luke xxiv. 7: "Remember how He spake unto you when He was yet in Galilee, saying that the Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again." *Must* be delivered up! It is here, in the Greek (*dei*), no mere future tense, but the verb of necessity.

Like this also are the words of the risen Jesus to the two who walked with Him toward Emmaus, Luke xxiv. 26: Ought not (Behoved it not, R. V.) Christ to have suffered these things, and to enter into His glory?"

Paul was, in the privilege of immediate revelation, as well as in his labors, not a whit behind the earlier appointed Apostles. If, as the authors of "A Reasonable Faith" tell us, we are not bound to accept the *metaphysics* of Paul, his testimony on this subject cannot be placed under that head. When he preached "Christ crucified" as a fundamental part of what he called "my Gospel," he showed fully that the crucifixion was essential to that for which the Redeemer came into the world,— "to save sinners."

In Romans ii. 23—26, Paul says (R. V.): "For all have sinned, and fall short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God set forth to be a propitiation, through faith, by His blood, to show His righteousness, because of the passing over of the sins done aforetime, in the forbearance of God; for the shewing, *I say*, of His righteousness at this present season: that He might Himself be just, and the justifier of him that hath faith in Jesus."

Romans iv. 25: "Who was delivered up for our trespasses, and was raised for our justification."

Rom. v. 7—11 (R. V.): "For scarcely for a righteous man will one die; for peradventure for the good man some one would even dare to die. But God commendeth His own love toward us, in that, while we were yet sinners, Christ died for us. Much more, then, being justified by (or in) His blood, shall we be saved from the wrath of God through Him. For if, while we were enemies, we were reconciled to God through the death of His Son, much more, being reconciled, shall we be saved by His life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation (*atonement*, A. V.)." Much has been made of the fact that all through this and similar passages, the word in the Greek translated *for* (*hyper*) more usually means on behalf of, because of, or, for the sake of; seldom\* in the place of or instead of. So an endeavor is made to remove the natural interpretation that Christ suffered *in our stead*, what we, as sinners, have deserved. But while literalizing overmuch, is injurious, *deliteralizing*, resolving into mere "figures of speech" plain Scriptural statements, is at least

\*This meaning does occur, however, in classical writers, e. g. Thucydides, i. 141. Our opinion, that it is properly so translated in several places, is sustained by President Thomas Chase, of Haverford College, in a statement published on another page.







equally fraught with danger of error. If for our sakes, or on our behalf, Christ died, it was because of our sins; and Paul teaches that it is by, or in, *His blood*, that is, His sacrificial suffering and death, that we are justified. While a transfer of *guilt* to an innocent person is, in the nature of things, impossible, the transfer of the *pain, suffering, penalty*, which is, under the moral law of the universe, the *necessary consequence* of sin, to an innocent being, is altogether conceivable, and ought to give no difficulty to seekers for a "reasonable Faith." The only difficulty then left is as to *how* the suffering of Christ could avail in taking the place of the penalty due for the sins of men. This we cannot explain. But why should any one therefore make or find it a stumbling block? *What can we explain fully, through and through?* Who can explain the origin of life; or, the origin of evil? Who can say why there is in every human heart the instinct of retribution, which, until it is changed by Christian grace, demands an eye for an eye, a tooth for a tooth, and a life for a life? If even in science, and in regard to material things, men are constantly baffled in their endeavors after complete explanations, there is no occasion for "sound reason and common sense" to make hesitation about ascertaining, and then accepting, what is *revealed* concerning the Divine government in the moral and spiritual universe. "These things the angels desire to look into." We may hope to understand them, when we no longer see as in a mirror darkly, but face to face.

(To be continued.)

#### PROFESSOR BRYCE'S "HOLY ROMAN EMPIRE."

In spite of the great increase of books, in late years, upon all points of government and political history, there must be many people who still have vague and confused ideas as to the cause, and ignorance as to the effect of the establishment of "the Holy Roman Empire."

Under this title Professor Bryce, of Oxford, throws a clear and penetrating ray of light into the gloom of the Dark Ages, giving his readers one distinct picture after another of Rome and her relations with the Teutonic chiefs, her gradual separation from the Empire of the East, and her final coalition with Charlemagne in the year 800 A. D., when she bestowed on him the secular headship of the Holy Roman Empire. Henceforth the Emperor was to be to the governments of the world what the Pope was to the Church, the chosen of God, who should represent divine power, justice and wisdom among the nations, as the Pope was the vicar of God in the Church. Not the least interesting part of Prof. Bryce's most interesting book is his sketch of the origin and growth of the idea that a Roman Empire was a necessary condition of the existence of Church and State. There was no other imaginable form under which religion and government could live.

There must always be a representative of God in Church and State to whose care the world was committed, and who must be before all other po-

tentates—mighty and glorious. Here then is the cause of the foundation of that Empire, which through the Middle Ages and even in modern times, has exerted such a widespread influence among the continental nations as they slowly formed themselves into their present condition.

The Pope and Roman people alike called upon Charlemagne to be the strong right-hand of the Church, and he gladly received from them the title of "Imperator Romanorum" as an added glory and dignity. In the following centuries under Franco-German, Swabian, Hohenstaufen and Hapsburg Emperors, Professor Bryce presents in clear sequence and with vivid effect the inevitable alternation of power between Pope and Emperor, the gradual growth of strong German Dukes and even Kings, while their feudal chief was wasting his strength in asserting his position as Emperor of the Christian world, and in quarrelling with the Pope; and the final mockery of a Roman Emperor powerless among magnates who divided his domains and rebelled against the ideas upon which his Empire rested. For into the superstition of the Middle Ages the light of the Reformation brought its strong fresh ideas of individualism and independent thought, breaking up in men's minds the image of one Church and one Government, chosen of God to be sacred and all powerful.

Then comes the closing scene, when in 1806 the last Roman Emperor lays aside the worn-out symbols of universal government and world-wide power, to take his rightful place at the head of one of the continental monarchies which have arisen on the ruins of the Holy Roman Empire.

No one can fail to be interested in tracing the relation of the present Emperor of Austria to Frederick Barbarossa, to Charlemagne, to Cæsar.

In conclusion, Prof. Bryce gives a most satisfactory account of the "New German Empire," showing how at last the many small monarchies and dukedoms of Germany have united under their strongest member, Prussia, and hinting at the possibility for the distant future of Austria's joining the union. This book contains, in addition to the direct subject matter, many interesting hints bearing on the Italian Republics, the Renaissance, the architecture of Rome, and continental history in general, embodied in a singularly clear and graceful form.

S. C. W.

"CHRISTIAN UNITY" is the subject of an address delivered at Darlington, England, by T. West, at one of a series of united meetings of non-conformist ministers, held under the auspices of the Evangelical Alliance, during the Week of Prayer, in January, 1884. The topic for the meeting at which the address was delivered was "Prayer for the Church of Christ—that it might be purified from its many corruptions and sins, that its members might be filled with the Holy Ghost, realize more largely their unity in Christ, and be more careful to manifest that unity before the world in friendly recognition of one another's gifts . . . that the spirit of party might die out







and the mind of Christ be represented in His members."

The circumstances under which the author was requested to address this meeting were such as to lead him to speak of the "obstacles to unity in the Church of Christ." The first named obstacle is the Roman Catholic faith, which hinders through its monstrous assumption of infallibility and "Special depositary of divine truth."

The second obstacle is the existence of a State Church, which is liable "sooner or later to come into bitter conflict with the civil power" and to learn to dominate over the other sections or families.

The third grand obstacle is the spirit that leads to the formulating of certain outward rites as tests of fitness for religious membership, instead of Christ's own test, "love to the brethren."

The Alliance had shown gross inconsistency in that while it issued a call for prayer for unity (in the church) in the friendly recognition of one another's gifts, and for the out pouring of the Holy Spirit, it had by its conditions of membership expressly excluded the Society of Friends, because they do not observe the Lord's Supper, and the Unitarians, because they deny the divinity of Christ. Under this head the author has stated the true Scriptural basis of unity in the church of Christ—"Love to God and man." "History and experience have shown that established churches everywhere have aimed at uniformity of creed and worship, and this has been the fruitful source of strife and discord among the churches." When the rites and ceremonies are made the test of Christian life, the true test, "love to the brethren" is lost sight of, and all kinds of irregularities of life and conduct are overlooked if conformity to these shadows be observed.

The Lord's Supper has everywhere served as the stronghold of the awful assumptions of priestcraft.

Friends have always held that the occasion of the Lord's last supper was the Jewish Paschal Supper, and that the purpose of our Lord was to draw off the minds of his Jewish followers from the Mosaic type to himself.

To give a full idea of the value of this excellent address would be to transcribe the whole of it to the pages of the REVIEW.

It is suggestive throughout, and ought to be widely and well read. It would, in the light of it, seem strange indeed that any Friend should feel impelled to take such a backward step as to subject himself or seek to subject others to these rites.

It is clear to many that God has yet farther service for the Society of Friends, and if it had existed for no other purpose than to show to the world that a body of believers can exist without conformity to the outward rites, and be so manifestly owned by the Great Head of the Church in blessing and usefulness as this body has been for so long a period, it had not existed to little purpose.

J. H. S.

As the sky darkens around you, hide deeper in the Cleft Rock.

## HOUSEHOLD SCIENCE.

The silver polishes are almost infinite in number, and the housekeeper is tempted to try each new one as it comes out, to see if it will not prove more efficacious than the last. If we go to the root of this matter, and consider the number of known substances which will effect the desired end, namely, that of cleaning and polishing silver or silver plate, we shall find that they are very few. The solids used for this purpose are whiting—which is calcium carbonate, more or less pure—diatomaceous earth, finely pulverized sand, and rouge, which is fine red oxide of iron; the liquids, alcohol and ammonia, whose office is to remove grease. In thirty-eight different "kinds" of silver powders and liquid preparations for cleaning silver, examined in the "Woman's Laboratory" at the Massachusetts Institute of Technology, no other substance was found. Some were mixtures of two or three of these ingredients, some were simply fine whiting, or perhaps fine precipitated calcium carbonate, or diatomaceous earth. The liquid preparations consisted of alcohol or ammonia, with calcium carbonate, the bottle requiring to be shaken before using. The only preparation which has been found differing from these mentioned is one labelled, "A complete electro-plating battery in a bottle." This contains a solution of silver cyanide, and deposits a thin film of silver on the article to which it is applied. It is not a desirable preparation to have in the house, as it is extremely poisonous, and does not bear on its label sufficient warning in regard to its use.

It is useless to try these new and wonderful compounds, one after another, using money in this way without any compensating gain; it is better to decide upon what to use, what will best effect the purpose, and procure that, knowing its composition and its properties. No safe solvent for the compounds of silver which produce tarnish has been found—that is, no solvent which will not affect the silver itself. The action of whiting, rouge, sand, and diatomaceous earth is simply to rub off the tarnish, although some silver is inevitably removed in the process. It is of great importance that these substances should be so fine as not to scratch the silver; and unless we have the time and patience to float off the fine particles from the coarse whiting to be obtained at the grocer's, as our grandmothers did, it is better to buy the fine precipitated chalk (calcium carbonate), and pay the price asked for it.

Diatomaceous earth, known commonly as "electro silicon," is a most excellent substance for removing tarnish from silver. It consists of microscopic siliceous skeletons of diatoms (minute sea animals), which are found in some localities in immense deposits in the earth. Its composition is the same as that of sand, but being so very fine, it will not scratch, as any but the most finely powdered sand must do.

Jewelers' rouge, which is usually added only in very small quantity to the silver powders in the







market, merely as a coloring matter, is fine ferric oxide. Its composition is the same as that of iron-rust, but, owing to the method of its manufacture, the color is different.

Ammonia and alcohol are useful, and if a few drops of ammonia water be added to the water in which silver is washed, and the articles rubbed briskly afterward with a piece of chamois skin, it will be found often that a rubbing with powder is unnecessary.

Ammonia is excellent for cleaning glass, and indeed there are very many household uses to which this substance may be put; it should, however, never be used for cleaning brass, as it dissolves copper and copper salts. It is best to buy it of the dealers in chemical and druggists' supplies, as that furnished by the apothecaries varies very much in strength. Get the *strong* ammonia water, and dilute it with about three parts of water for use.

The best material for cleaning brass is oxalic acid. As this is a poison, of course the article after cleaning should be thoroughly washed, to remove the excess of acid and the salts formed by it with the copper and zinc of the brass; but it is safe if used intelligently, and the oxalate of copper formed is a much less poisonous substance than the compound of the innocent acetic acid—the acid of vinegar—with copper, copper acetate being one of the most dangerous of the copper compounds.

Much of our brass now in use is covered with a coating of shellac varnish, which protects it from tarnish, and requires no cleaning as long as the varnish remains intact. If, however, the coating be broken and we desire to remove it and clean the brass underneath it, it should be remembered that shellac is soluble in alcohol, and it may be rubbed off with a cloth wet with this substance, the brass cleaned, and a new coating of shellac applied.

Knives are usually cleaned by rubbing with brick dust or emery powder. When put away for a long time, particularly in summer, they should be oiled slightly to prevent rust.

We should be careful to keep our "household chemicals," such as the strong ammonia water, oxalic and hydrochloric acids, in suitable bottles, carefully labeled, and in a place where no one can have access to them who does not understand their use. Used intelligently, they will be a help in solving some of the problems of our daily lives as housekeepers.—*Marie Glover Hobnan, in Christian Union.*

#### MADAGASCAR.

The *Monthly Record* says: Since our last issue we have had letters from Madagascar which have caused us much anxiety, bringing as they did news of the serious illness of Dr. Fox. Along with William Wilson, Dr. Fox started, as arranged, with the native evangelist who was going to *Manandaza*, in the *Sakalava* country, on December 1st, but when they had got as far as *Mandridrano*, Dr. Fox was taken ill, and it became needful

for them to return at once. On the way home, however, he grew much worse, and our friends turned aside to *Ambohibeloma*, a station of the L. M. S., where they were most kindly received by Mr. and Mrs. Collins, who are residents there. There our friends remained for several days, poor Dr. Fox being too ill to proceed. Mrs. Fox was sent for, and finally, as unfavorable symptoms set in, Dr. Guldberg, of the Norwegian Mission, was summoned, who pronounced Dr. Fox to be suffering from an acute attack of Malagasy fever. Our friends speak in most grateful terms of the very kind help and sympathy of Mr. and Mrs. Collins during this time of trouble. It was ultimately concluded to move Dr. Fox into town, and this was done, the sufferer being slung in a hammock and so carried into his own house, where he lay in a critical state for some time. The mail just arrived (April 9th) has, however, brought us word that Dr. Fox is *very much better*. He has written home himself, and, though still unfit to resume his duties, he was hoping to do so after an extended holiday.

We have felt very much for our friends at Antananarivo in this time of anxiety, and for the many friends and relatives of our dear friend in this country, whose anxiety during the past few weeks has been great, and we are thankful for the better news now come.

After many efforts to procure some assistance for Dr. Fox, the committee have at last been successful, and we are glad to be able to add that Dr. John D. Allen (who is not a "Friend") is about to sail for Madagascar this month, to help in the work of the Medical Mission. We trust that he will prove a valuable addition to our little circle there.

We are glad also to hear the good news of the safe arrival of William and Lucy Johnson and John Sims at the Capital, after their long and toilsome journey. Their arrival during the time of Dr. Fox's illness was quite opportune, and appears to have greatly encouraged our Mission band.

#### LOVE IS STRONGER THAN DEATH.

I returned home from the chase, and wandered through an alley in my garden. My dog bounded before me. Suddenly he checked himself, and moved forward cautiously, as if he scented game. I glanced down the alley, and perceived a young sparrow with a yellow beak fall down upon its head. He had fallen out of his nest (the wind was shaking the beeches in the alley violently), and lay motionless and helpless on the ground, with his little unfledged wings outstretched.

The dog approached it softly, when suddenly an old sparrow with a black breast quitted a neighboring tree, dropped like a stone right before the dog's nose, and with ruffled plumage, and chirping desperately and pitifully, sprang twice at the open, grinning mouth. He had come to protect his little one at the cost of his own life. His little body trembled all over, his voice was hoarse, he was in agony—he offered himself.







The dog must have seemed a gigantic monster to him. But in spite of that he had not remained safe on his lofty bough. A power stronger than his own will had forced him down. The dog stood still, and turned away. It seemed as though he also felt this power. I hastened to call him back, and went away with a feeling of respect. Yes, smile not! I felt a respect for this heroic little bird and for the depth of his paternal love.

Love, I reflected, is stronger than death, and the fear of death; it is love that supports and animates all.—*Selected.*

THE actor Macready said: "None of my children shall ever, with my consent, or on any pretence, enter a theatre, or have any visiting connection with actors or actresses." Such a testimony from such a source is worth all that has ever been written on behalf of the stage. Dumas, the playwright, said to a friend: "You do not take your daughter to see my play. You are right. Let me say, once for all, you must not take your daughter to a theatre." Let parents stop to ask themselves—Why?—*The Christian.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 9, 1885.

WHILE IT IS OFTEN, and we believe truly, said, that the political institutions of our country have their foundation in Christianity, a formal recognition of this seldom occurs in utterances of high judicial authority. Such is, however, implied, if not stated, in a late decision at Washington. The Edmunds Act, prohibiting polygamists from holding office or exercising the rights of suffrage in the Territory of Utah, has been held constitutional by the United States Supreme Court. Maintaining the authority of Congress to legislate in this matter, the Court goes on to express its approbation of the ends which this particular law was intended to serve:

"No legislation can be supposed more wholesome and necessary in the forming of a free, self-governing Commonwealth, fit to take rank as one of the co-ordinate States of the Union, than that which seeks to establish it on the basis of the idea of the family as consisting in and springing from the union for life of one man and one woman in the holy estate of matrimony, the sure foundation of all that is stable and noble in our civilization; the best guarantee of that reverent morality which is the source of all beneficent progress in social and political improvement. And to this end no means are more directly and immediately suitable than those provided by this act, which endeavors to withdraw all political influence from those who are practically hostile to its attainment."

The "reverent morality" which maintains the

"holy estate of matrimony" is, and is only, Christian morality. Atheists can have no reverence, and no idea of holiness in anything. While we cannot deny these to the systems of Judaism and Mohammedanism, those religions both allow polygamy. Moreover, their influence upon our institutions has had, historically, no appreciable importance. Our country may be congratulated on account of the effect of national legislation and its enforcement on the *status* of polygamy in Utah. But it is almost of equal importance that our highest judicial tribunal asserts the underlying, beneath all our legislation, of those principles of right and holiness established in the world by Him who spake as "never man spake;"—not as the Scribes, but "as one having authority."

GOOD EXAMPLE is valuable in its effects among the great as well as among the humblest of mankind. Last summer, the admiration of the world was fitly given to the visit of King Humbert of Italy, at imminent risk of his life, to the cholera-infected hospitals, streets and dwellings (many of them scarcely to be called homes) of the population of Naples. About the end of the year, Alfonso of Spain, in a similar manner, showed his royal sympathy for those who had survived the loss of relatives, friends and property, by the great earthquake. Now we have had, within a short time, a "prince's progress" in Ireland, made by the heir to the throne of the British empire, and his noble wife. Down to the very lowest and poorest "slums" of Dublin, the prince made his way, unattended, at least by any force of arms; and, with words and acts of kindness, he showed his good will towards all.

Not many generations ago, as late as the time of Dr. Samuel Johnson, there lingered in England and elsewhere the superstitious belief, that the touch of a king was a certain cure for scrofulous disease; hence called "the king's evil." May it not prove true that, without any superstition, the royal touch of sympathy, along with the fearless display of trust, may do more than any "crimes acts," or police, or soldiers, to heal the sore disease of discontent which has pervaded Ireland? For it has been, under Gladstone's administration, not so much the real grievances of the Irish, for whose benefit much has been lately done, as a blind distrust of the good intentions of the imperial government, fostered by unwise and malign leaders, that has wrought the worst mischief in that unhappy country.



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 Christian society. And yet we have no testimony  
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THE FRIENDS' REVIEW

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## DIED.

**HACKNEY.**—On the 17th of Fourth month at the residence of her father, near Unita, Loudon county, Tennessee, Maud Hackney, daughter of F. R. and M. J. Hackney, in the 21st year of her age; a member of Hickory Valley Monthly Meeting.

Although her illness was of short duration, she left the assurance that she was ready for the change. A short time before her death she told her friends that she loved her Saviour with her whole heart and was waiting to go, and asked them not to grieve for her.

**HEALY.**—Died after a short illness, on her 83d birthday, Third mo. 18th, 1885, at the residence of her son-in-law, Thomas L. Brooks, of Washingtonville, N. Y., Abigail Healy; a member of New York Monthly Meeting. She retained her mental faculties remarkably. She bore with unusual fortitude the trials of her long and eventful life; always cheerful and hopeful, her presence shed peace and happiness upon those with whom she mingled; while her strict integrity and conscientious Christian life were a bright example to her relatives and friends, and made her a consistent and esteemed member of the church. It was the earnest desire of her heart for many years, that in watchfulness and prayer she might be found ready when called to her heavenly home. "The memory of the just is blessed."

## FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA.

The first of the evening anniversaries of "Yearly Meeting week" was that of the Association for aid to Freedmen in the South. It was held Fourth mo. 20th, in the committee-room of the Arch Street meeting-house; Dr. James E. Rhoads being chairman.

The Report of the Executive Board gave account of the assistance rendered to five schools—at Raleigh, N. C., with 271 scholars; Christiansburg, Va., 209; Salem, N. C., 106; Rutherfordton, N. C., 63, and Pocahontas, Va., 59. The expenses of the work have been for the year about \$2500, besides \$1000 appropriated to Captain Schafer's school-building at Christiansburg. About \$4000, from all sources, have been received during the year. As to the benefits conferred by preparing colored teachers for the South, strong testimony has been rendered, through Hampton Institute, and by Captain Schafer and many others.

Joshua L. Baily referred to the probable future of the Southern States, to show the urgent necessity of educating their colored inhabitants. At the end of the war, there were about 4,000,000 of these in the South; in 1880 they were 6,000,000; probably now a million more. According to the Census, the increase of the colored population is 34 per cent. in ten years; of white people, 19 per cent. Moreover, illiteracy increases at a more rapid rate than population, in both races. In the South Atlantic and Gulf States, 3½ millions of negroes and 2½ millions of whites cannot read or write. Of these States probably 48 per cent. are entirely illiterate.

Huldah Bonwill mentioned some facts showing the need of aid for the Pickering Institute for colored pupils, at Timbered Hills, Kansas. Samuel Morris, Anna R. Crew, John B. Wood and others remarked upon different features of the Report; including the evident demand for industrial education, both at the South and in the North, for colored people. Allusion was made to the promising enterprise for the establishment of an Industrial department in connection with the Institute for Colored Youth of Philadelphia. An example of the immediate success of such an effort

upon a smaller scale was mentioned as having recently occurred in Alabama.

Dr. Jas. E. Rhoads referred to the beneficial labors of Alida Clark as showing what can, and needs to be, done in behalf of the freedmen; while the energy displayed in the analogous work of improvement of the Indians in the West, and that of New England Friends at Brumana, Syria, may stimulate us by their example.

It was suggested that the present may be a suitable time to renew the interest of many persons in this subject, by a public meeting in Philadelphia; and that proposal was referred to the Executive Board for consideration, and for such action as may be deemed suitable. The mind of the Association was, that the field of labor for the education and elevation of the Southern freedmen is boundless, and its importance to the welfare of the whole country momentous. It is, therefore, no time to allow ourselves or the community to become apathetic in regard to it.

## FRIENDS' FIRST-DAY SCHOOL ASSOCIATION OF PHILADELPHIA.

The annual Bible-school Conference was held this year without the preparation of any special essays, addresses or questions for discussion; the time being sufficiently occupied with the reading and consideration of reports from the twelve schools which are more or less intimately connected with the Association.

The first of these schools, now twenty-nine years in continuance, was the Bethany Union School; of which Marcellus Balderston is Superintendent. It is in a prosperous condition; with more than 400 scholars. Its usefulness is not confined to Bible teaching on the first day of the week; but it includes also a Saving Fund, in which the deposits last year were not much less than a thousand dollars; also a Library, and a Band of Hope for Temperance work. The mission fund subscribed by the scholars amounted to between one and two hundred dollars. The Superintendent testified that "there has been no lessening of religious interest in the school during the year." It is a notable fact that the present Superintendent is only the second to occupy that position since the origination of the school, twenty-nine years ago.

Twelfth Street school, of which Asa S. Wing is Superintendent, is next in duration, having been opened in 1859. It was mentioned however, that some papers have recently been found, which refer to a First-day school in Twelfth Street meeting-house in 1832; begun by William M. Collins and Charles Yarnall. A member of the Association present mentioned that he was a scholar in William M. Collins' class, not much after that date; but the reason for its discontinuance did not come within his knowledge. The number of teachers and scholars on the roll of the Twelfth Street school is 61; mostly the children of Friends. This is one of the only two Bible schools now held in any of the meeting-houses within the limits of Philadelphia Yearly Meeting. A Young Men's Bible class has been conducted in the same house, through a part of the past winter, at the close of the First-day morning meeting; and a Young Women's Bible-class, in another room, at the same hour. While neither of these classes is as yet large, C. L. and M. P. Nicholson, who lead them, are encouraged to persevere in their endeavor, with hope of their increase.

The John S. Hilles Memorial school, of which Richard Wood is Superintendent, was formerly held in the Locust Street Mission-house, above Ninth street; now it is in the Catharine Street House of Industry. Franklin E. Paige is Assistant Superintendent. The number of teachers and scholars on the roll is 140.







A Visitor is engaged, whose labors are valuable, in holding Cottage meetings, and otherwise sustaining and extending the evangelizing work of the organization. Aid is afforded to a number of those in attendance, on the "coal-saving" plan. A Christmas festival gave much pleasure to the scholars. Teachers' meetings are found very satisfactory in connection with this school. A part of its scholars are newly arrived immigrants, who become temporary inmates of the House of Industry. The service with this class is particularly arduous, as it commonly consists of new pupils every week. The benefit to those so brought into a new country is, no doubt, often very important; especially as unscrupulous persons are always on the lookout for them, to prey upon their ignorance.

Greenway Union Mission, West Philadelphia, of which Joseph L. Davis is Superintendent, was reported to be thankful for having "peace and prosperity within its gates." During the year, the number on its roll has increased from 300 to 384. Its "best news," however, is that, in that period, thirteen scholars have made confession of their faith in the Lord Jesus Christ. Four scholars passed away from this life in the course of the year; all, it is believed, to a happy rest. The mission fund of the school amounted for the year to \$283; "the missionary spirit" is growing amongst the scholars. One of their plans has been to provide for the education of a Syrian girl in Friends' school in Syria. Two new Sabbath-schools have been founded in the West, by aid of special funds, growing, like one started year before last, out of the legacies or gifts of children belonging to this school. Three occasions of much interest occur in the Greenway school year; the summer day on Abby Longstreth's lawn, the Christmas festival, and the New Year's reception at the home of the Superintendent. At the last named of these, the parents of scholars and other friends present numbered from five to six hundred persons. Connected with this organization there is also a sewing-school on week days. A preaching service is given in the building every First-day afternoon at 4 o'clock; and a prayer-meeting every Sixth day evening; both well attended. Greenway school was greeted as "a loving church, performing many useful functions," and was congratulated especially for its "harvest of souls."

Muncy school, of which Charles E. Mendenhall is Superintendent, was founded in 1863. Its roll contains 86 members. It was reported as being now in a healthy progressive condition, gaining, not in numbers, but in efficiency. The teachers find comfort and advantage in visiting all their scholars at their homes.

St. Mary Street school, with Jabez Wood as its present Superintendent, was founded by John M. Whitall in 1863. It is situated in one of the worst parts of the city; the contrast between the school, when in session, and the scenes without and around it, is extreme. Its 84 scholars are all colored but 2, and all adults except 3. They are mostly very poor, several of them quite aged (the oldest in her 88th year), and many can scarcely, if at all, read their Bibles for themselves. Patient and persevering devotedness is called for on the part of the teachers; but it is cheerfully given, and is not without its reward. Some aid to bodily and home needs is dispensed by private charity, to nearly all who attend this school.

Of the Joseph Sturge school, founded in 1865, David G. Alsop is Superintendent. It numbers about 450 scholars; all colored, adults and children. A missionary visitor renders important service in connection with this school. The past year has been one of encouragement. A number of the scholars have made profession of faith in their Saviour. A Temperance

movement arising in one of the classes has spread through the school; the pledge being taken by many, and a large number of tracts being distributed. One class has given away 475 of these, and one girl 130 of them. The library of this school, recently enlarged by donations, contains 526 volumes. In the Saving Fund, \$165 has been deposited during the year. In the winter, hot coffee and rolls are supplied to those coming to the school who want them.

Edgebrook school, N. J., started in 1871, has 46 scholars on its roll, of whom all are white but one; 18 are adults, 28 minors. Besides the instruction given, interest is kept up in the collection for missionary uses, variously distributed. James Allinson is Superintendent of this school.

The Germantown Bible-school, of which Dr. James E. Rhoads is Superintendent, has now, besides the Bible-class, three classes for young scholars. It is held in a private house. Its average attendance has been between 40 and 50; the number of scholars, 55; of whom 35 are in the younger classes. A blessing has been felt to attend the sessions of this school, and, by open testimony and otherwise, its influence for good has been made known amongst those attending it.

The Bible-class at Woodbury, N. J., conducted by E. and W. C. Stokes, since 1883, with 15 scholars, has been held at the residences of members of the class. Unlike most of the schools connected with this Association, which use the International Lessons, this class has lessons selected from week to week by its leaders; endeavoring, upon the topics chosen, to "interpret Scripture by Scripture," making the Bible its own commentary. Much satisfaction has been experienced with this course.

The Haverford College Bible-class, conducted since 1880 by Professors Pliny E. Chase and Allen C. Thomas, consists of 18 male and 6 female scholars. It is essentially conversational. The international Lesson of the succeeding week is made the subject of study; several of the members of the class being engaged in teaching classes elsewhere.

At Uwchlan, the First-day school has Jacob M. Zook for its Superintendent. It is held at the close of the morning meeting; with 56 white scholars and one colored. The attendance and interest are increasing. Missions and Temperance work engage the active attention of its members. The school has manifestly helped the meeting.

After the reading and discussion of the Reports (of which the above is a very imperfect abstract), Allen Jay addressed the Conference, with earnest and encouraging words; referring especially to the good work going on during the past year at Earlham College. He pressed upon us the need of having a definite object for which to work and pray; expecting, on the ground of promise, that the Holy Spirit will energize our faithful efforts to reach the hearts of those whom we love and who are within our influence.

Aquila Pickering referred briefly to the Bible-school Quarterly and other similar issues of the Publishing Association of Friends at Chicago. He spoke also of the Bible-school work in Western Yearly Meeting; where weekly Teachers' Meetings, and Conferences every three months, are considered to render important service.

As we lapsed into a reverent silence, prayer and thanksgiving were offered by Allen Jay; and then this interesting Conference was adjourned.

THE gospel needs to be proclaimed much more than it needs to be explained, while it needs apologies least of all.—*Congregationalist*.







# FRIENDS' TEMPERANCE ASSOCIATION OF PHILADELPHIA.

The fifth annual meeting of this body was held in Twelfth Street meeting-house, on the evening of Fourth mo. 22d. Thomas Scattergood, President of the Association, was in the chair. A large number of Friends and other persons were present.

The annual report of the Executive Committee showed that its members had been on the alert to use every opportunity of advancing the cause of Temperance that came within their reach. One or more Temperance tracts were sent to each of the 50 graduates at the last Commencement of the Philadelphia Girls' High and Normal School. A box containing similar tracts is kept in an accessible place in the Broad street station of the Pennsylvania Railroad. A moderate contribution from the funds of the Association was made in assistance of the efforts of George K. Snyder, the most active worker in the Temperance League. The labors of that body met with the full sympathy of the Committee, in its endeavors to secure the carrying out of existing laws restricting intemperance; such as the prohibition of the sale of liquor on the first day of the week, to minors, and to drunkards. The timely and energetic action of the Meeting for Sufferings in visiting and addressing the city authorities and the legislature of the State, met with the hearty approbation of the Committee; but this action seemed to forestall any similar effort on its part. Ninety-six thousand pages of Temperance tracts and other literature were distributed by the Committee in this and several other States, during the year. A coffee-stand was started, with moderate but encouraging success, at the corner of Front and Arch streets. A correspondent, whose name was not given, has offered to be one of twenty contributors to a fund of \$2000, to start a Temperance Lodging-house, not far from the Reading Railroad Depot. This project received the approval of the Association; especially as a *beginning* of a plan of operations, believed to be very hopeful, and likely to become, in a short time in each case, self-supporting.

Jonathan Chace, U. S. Senator from Rhode Island, addressed the meeting. He favored the abolition of the government tax on whisky, of 90 cents on the gallon, besides a credit of three years on "bonded spirits;" on the ground that it makes the national government actually a dealer in liquor, with \$77,000,000 of annual profits; including, that is, the tax on fermented liquors and the revenue from licenses.

Senator Chace's most striking suggestion was based on his personal observation and experience of the efficiency of individual labor in reforming inebriates. A society of twenty men, in his neighborhood, agreed that each should undertake the case of at least one subject of intemperance. The results of this labor were remarkable. One of that company rescued six men from habitual inebriety; one of these was, in time, placed in a business position of large responsibility, which he has since filled to satisfaction for a number of years.

Elizabeth Valentine endorsed this method of personal labor; and narrated several instances in her own experience, showing what beneficial, and sometimes permanent, impressions may be made by labor of such a kind, entered upon in Christian simplicity and faithfulness.

Joshua L. Baily spoke strongly against the theory and practice of high license, and in favor of prohibition.

William G. Coffin, of Kansas, mentioned that the present Governor of that State is determined to enforce the prohibition law. The last Governor pursued an

opposite course; but, after his term of office had expired, his aspirations after high appointments at Washington were defeated by means of information conveyed to President Cleveland, in regard to his disloyal and injurious action in this respect.

Brief remarks were made by several other speakers. It was stated that the progress of the educational movement is shown by twelve States having enacted laws requiring instruction in their public schools on Physiology and Hygiene, especially referring to the effects of alcoholic intemperance. Joshua L. Baily mentioned Pennsylvania as a thirteenth State now on the same list.

The large number present at this meeting, and the strong interest shown, make it appear that the cause of Temperance is gaining steadily amongst Friends; as, indeed, its great importance is coming to be more and more appreciated, everywhere.

# FRIENDS' INDIAN AID ASSOCIATION OF PHILADELPHIA.

This body held its annual meeting in the Committee room of Arch Street meeting-house on the evening of Fourth month 23d; Richard Cadbury, as Clerk, in the Chair.

The Report of the Executive Committee was read; conveying full information upon the work of the Joint Committee of the different Yearly Meetings. The present reporter did not succeed in abstracting the particulars of this account; but they presented evidences of the encouraging improvement in the condition of the Indian tribes in the West, such as have been, from time to time, laid before our readers. Although the actual control of Friends over instrumentalities for instruction of Indians is much more limited now than some years ago, important aid and influence are extended for the advantage of a number of Government schools. Seven hundred children, of different tribes, have been, during the last year, instructed by fifty-four teachers, members of the Society of Friends. The expenditures of the Committee amounted to \$989. As was afterwards mentioned, this does not include nearly all that was contributed during the year by Philadelphia Friends for the benefit of Indians; which exceeded, in all, \$10,000.

Dr. James E. Rhoads explained that the institutions most directly under the management of Friends at the present time are the two White's Manual Labor Institutes; one in Indiana, and one in Iowa. Both of these are doing very useful service.

Captain Pratt, of Carlisle Barracks, addressed the Association. 481 Indian boys and girls are now under his care; of whom 396 are at the Barracks School. He spoke with emphasis of the great advantage of placing young Indians, after a sufficient preliminary training, to live in the families of our own people. Thus they learn to work for themselves, and are brought up effectually in the ways of civilization. At the Agencies, and while living in tribal reservations, this cannot easily be done; the influence of their own usages and prejudices is overwhelming. Isolation strengthens the tendencies of barbarism; mingling with white people by degrees eradicates them. Captain Pratt believes this to be the true principle of future Indian development. A number of young Indians are now thus settled on farms in this State; several of them in families of Friends. Joshua Given, now a student at Lincoln University, has applied for the privileges of citizenship in the United States. Senator Edmunds, a high legal authority, favors the view that an Indian, not on a reservation, is entitled, like any







other person, to the position of a citizen. Captain Pratt mentioned that he had an hour's interview with President Cleveland; who manifested an earnest interest in the welfare of the Indians, and had been much impressed with what he had heard on the subject of their treatment from Dr. Rhoads, and others, of the National Indian Aid Association; who had recently visited him.

Senator Jonathan Chace, of Rhode Island, spoke to the Association of the appearance of the Indian Question from the standpoint of a member of Congress. He had observed, in both Houses, a difference in sentiment connected with locality. The Southern members are much disposed towards fairness and liberality to the Indians. In the West, *land avarice* exercises a very unwholesome influence. The idea commonly prevails that all available lands must come into the possession of white men, and that Indians have no rights which ought to stand in the way of their settlement. Our relations with them are quite anomalous. Treaties have been formally made with Indian tribes as with foreign nations; and yet, solemn as the obligations of such covenants are, the Government considers and deals with them at the same time as its wards. Inconsistencies and conflicts must result from such a state of things. What is the best remedy? Clearly it must be, to convert the Indians as soon as possible into *citizens and owners of property* in severalty. The possession of the ballot will lead to their being respected by white men; and the holding of property as individuals will enable their legal rights to be secured. It is often argued against this, that they are not yet ready for citizenship; as "savages," they are unfit for it, and must be educated first. Yet we give, without hesitation, naturalization and citizenship to often untaught and almost "savage" immigrants from abroad. Citizenship is itself educating. Whatever the theory about it may be, we must consider what is practicable; what is best under existing circumstances. And the pressure of the land-grabbing interest is so enormous, its power over Congress is so manifest, and so perilous to the Indians, that the best thing seems now to be to hasten (with proper guardianship, of course, for a time) the conferring upon them of citizenship and the right to individual ownership of property. Thus the various entanglements constantly threatening the reservation system may be removed, and the rights of the Indians will come in time to be fully secured.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

#### LESSON VII.

Fifth month 17th, 1885.

#### CHRISTIAN CONTENTMENT.

Phil. iv. 4-13.

GOLDEN TEXT.—The God of peace shall be with you. Phil. iv. 9.

The Philippian Church was largely composed of persons in the poorer walks of life. In II Cor. viii. 2, 3, Paul speaks of their "deep poverty" having abounded unto the riches of their liberality. They were also undergoing a severe persecution (II Cor. ii. 2, and Phil. i. 29). Hence they were specially liable to temptations to despondency and discontent, and against these Paul strove to fortify them. This is more particularly the subject of to-day's lesson.

4. *Rejoice in the Lord alway.* This is the only way in which we can rejoice *alway*. Cf. Ps. xvi. 11. "In thy presence is fullness of joy." This is the source and fountain of all true joy, and Christ

came to open the way for us into God's presence. It is no figure of speech to say that this joy is independent of outward circumstances, for, as its source and object is unchangeable, so it can never pall or fail. Ps. xxi. 6; John xv. 11; xvi. 24. If we inquire in what *Christ's* joy consisted, we find, 1st, Ps. xlv. 7, that He was anointed with the oil of gladness, because he loved righteousness and hated iniquity. 2ndly, Ps. xl. 8, He delighted to do the will of God. 3rdly, Lu. xv. 6 and 9, He rejoiced over the souls whom he had found and brought back.

5. *Let your moderation* (R. V. forbearance) *be known unto all men.* The word here translated "moderation" occurs I Tim. iii. 3, *patient*, and Jas. iii. 17, *gentle*. Its proper meaning is "that yieldingness which urges not its own rights to the uttermost."—Cook. *The Lord is at hand.* On this point, Howson says: "They are exhorted to be joyful under persecution, and to show gentleness to their persecutors, because the Lord's coming would soon deliver them from all their afflictions." Cf. James v. 8, 9; I Pet. iv. 7, 8.

6. *Be careful for nothing.* R. V. In nothing be anxious. The meaning of "careful," when our Bible was translated, was "*distracted, anxious, burdened.*" It is used in this sense in the passage in I Cor. vii. 32-35. The key note of which appears to be the words, "I would have you without anxious care." It is well known that this is the word used by Christ in Matt. vi. 25, 27 and 28, where He distinctly teaches that anxious care about outward things is as unnatural and wrong in His children as sowing and reaping and building barns would be in birds and flowers. *Cares* are mentioned before riches, as the thorns that spring up and choke the good seed (Matt. xiii. 22) and the "fearful" (see Mark iv. 40) are first in the list given in Rev. xxi. 8 of those who shall have their part at last in the lake which burneth with fire and brimstone. *In everything by prayer and supplication.* By simply carrying out this rule we can easily obey the two previous commands, to "rejoice always," and to be "careful for nothing." *With thanksgiving.* The true doxology in our Lord's prayer is not the doubtful passage at the end, but the "hallowed be thy name" at the beginning. This is always the right place for thanksgiving. *Let your requests be made known unto God.* One great object of prayer is to bring the soul into communion with God. That He should "declare" Himself to us is wonderful, but that He should care for us to "declare" ourselves to Him seems almost more so; yet the word used here is the same used John xvii. 26 and in many similar places.

7. *The peace of God which passeth all understanding*—all merely human intelligence. If we really believe in the "love of God which passeth knowledge," Eph. iii. 19, we shall be able to rejoice continually in the "peace of God which passeth all understanding." *Shall keep your hearts and minds.* R. V. Shall guard your hearts and your thoughts. "The heart needs such guardianship, as the seat whence evil arises within man







(Mark vii. 21, 22) and breaks forth into act, but even more than this will God's peace do for men. It shall keep watch over the thoughts too as they spring in the mind and guide them aright."—*Schaff*.

8. *Finally*. "For the rest." This covers anything that may remain beyond what has been already mentioned. *Whatsoever things are true*. "In accordance with the realities of things, in accordance with the nature of God." I John v. 20. *Whatsoever things are honest*. R. V. honorable. *Whatsoever things are just*—this word in the Pauline sense means righteous in word and act, as tested by the declared will of God.—*Peloubet*. *Whatsoever things are pure*. There is a special need for God's people to make a stand against the growing corruption of the age. There is a subtle tendency under the specious pretence of breadth of thought—to lowness, coarseness, and impurity in ordinary conversation, in the newspapers, and in much of our current literature. When the moral perceptions have been thus blunted and the mind familiarized with evil, can we wonder that we lose the blessing promised to the pure in heart (Matt. v. 8) and can no longer discern the God who is of purer eyes than to behold iniquity. *Whatsoever things are lovely*. "Whatsoever, in other words, springs from love in us and generates love in others."—*Butler*. *Of good report*. A word of peculiarly religious meaning, "well omened," "auspicious." Here it seems to denote things in their nature so excellent, that to name them is a goodly and sacred thing.—*Cook*. *If there be any virtue and if there be any praise*. "If there be anything which a good man ought to observe, anything right or praiseworthy, that cannot be reduced to any of these categories, it is to receive the Christian man's attention."—*Thornwell*. After these directions as to the means by which continual rejoicing in the Lord may be secured, Paul turns to his own example and from it enforces the lesson he has been seeking to inculcate.

9. *Those things which ye have both heard, etc.* Paul could ask them to follow not only his teaching, but also his conduct. *And the God of peace shall be with you*. Only those who follow after righteousness can have the God of peace abiding with them. God has put righteousness before peace, and we can never have the one if we disregard the other. Ps. lxxii. 3; lxxxv. 10; Is. xxxii. 17; Is. lx. 17; Rom. xiv. 17; Heb. vii. 2.

11. *I have learned*. Paul says that he had "learned" this. Probably by nature he had a mind as prone to impatience as others.—*Barnes*. *In whatsoever state I am therewith* (R. V. therein) *to be content*. I Cor. iv. 11—13; II Cor. vi. 9, 10; xi. 27. It is well to bear in mind the circumstances under which he is writing. Farrar says in reference to this epistle: "It was dictated by a worn and fettered Jew, the victim of gross perjury, and the prey of contending enmities; dictated at a time when he was vexed by hundreds of opponents, and consoled but by few who cared for him; and yet the substance of it all may be summed up in two words, 'I rejoice,' 'Rejoice ye.'"

12. *I am instructed*. The word is peculiar and almost technical. It is, *I have been instructed*; *I have learned the secret*—a phrase properly applied to men admitted into such mysteries as the Eleusinian, enshrining a secret unknown except to the initiated.—*Ellicott*.

13. *I can do all things through Christ which strengtheneth me*. R. V. In him that strengtheneth me. Cf. II Cor. xii. 9; Mark ix. 23. Paul was content, not because he thought he ought to be, but because he experienced Christ strengthening him. This is the joy which no man can take from us.

#### PRACTICAL THOUGHTS.

1. Vs. 5 and 6. Let us make known our gentleness, patience and forbearance unto men, and our wants and difficulties unto God.

2. V. 8. "The Christian's first aim is to learn not what is popular or what is pleasant, but what is true."—*Peloubet*.

3. V. 11. "When we are content with what we have, we should remember that God's promises, and prayer, and activity, and powers, and instrumentalities are among the things we have; and not to use them is to be content with much less than we have."—*Peloubet*.

4. V. 12. If our lot is peculiarly filled with trials, let us thank the Lord that He is initiating us into the mysteries of His power and love, which can only be fully proved in sorrow.

## CORRESPONDENCE.

[We have been kindly permitted to print the following letter, addressed to Dr. James E. Rhoads.—*Ed. Fr. Review*.]

FOURTH MO. 12th, 1885.

*My Dear Friend*:—The ordinary meaning of the preposition *hyper*, used in the passage cited by thee, "He suffered the just for the unjust," and in many similar passages, is undoubtedly, "for the sake of," "for the advantage of," "for the benefit of," and *hyper hemon* could hardly be better translated than in Shakespeare's phrase,

"Those blessed feet

Which fourteen hundred years ago were nailed  
For our advantage to the bitter cross."

But, although some grammarians assert the contrary, there are two or three cases in the N. T. where we must understand *hyper* as meaning *in the place of* or *in the stead of* some one; e. g., Philemon 13, that he may serve me *in thy stead* (*hyper sou*); I Cor. xv. 29, and II Cor. v. 14: "one died *for* all (*hyper panton*); then (those) all died;" and it would seem that the same meaning should be given in Gal. iii. 13: "having become (or been made) a curse *for* us."

I should say, then, without hesitation, that "instead of," "in the place of," is an admissible translation of *hyper* in the passages thou refers to, although there is a similar indefiniteness or ambiguity in the Greek word that there is in our word "for." And in the light of other texts, such as, "He bore our sins in His own body up onto the tree,"—"Surely he hath borne our sins and carried our iniquities," &c., we may be justified even in translating "the just instead of the unjust."







Grimm, a great lexicographer, says, "Since what is done *for the advantage* of another, often cannot be done except as *in his stead or place, huper*, like the Latin *pro* and the German *für* (and he might add the English *for*) may mean *in the place or in the stead of*."

Thy friend very truly,

THOMAS CHASE.

P. S.—May not the amount of difference in the meaning of the two translations be easily exaggerated?

#### TRANSLATION.

This letter is from the Hoshangabad Monthly Meeting to the Missionary Helpers' Union in England and Ireland, and the Women Friends' Foreign Missionary Association of Philadelphia.

*Dear Friends in Jesus* :—Peace be unto you; may the Lord help you and be with you. We from India send you many salams and thanks, and wish you a happy New Year. We pray the Lord to give us more zeal that we may live more near Him. The things which you sent us with your liberal hearts were distributed amongst us; men, women and children, all received them and were very happy. We sang hymns about our Saviour Jesus Christ and offered prayer.

We have also prayed about you, that the Lord may bless and give us both this mind that we, like Mary, may sit at the feet of Jesus and hear Him.

Now, continue to pray for us all, that the Lord may spread His kingdom in this country soon.

We preach and teach the name of Jesus here every day to those people who are far from the kingdom of God. We get very precious times.

Now, dear friends, what more shall we write? The Lord knoweth our conditions; you are so far from us, but one day we shall see each other and rejoice evermore.

Signed on behalf of the Monthly Meeting.

SAMUEL BAKER, Clerk.

Second mo., 1885.

A LETTER from White's Institute, Wabash, Indiana, dated Fourth mo. 26th, states that all the children are well. All the work of the large farm is done by the boys under supervision, without the aid of the usual hired hands. The girls are doing equally well in their department. They have made fine progress in school work during the winter. A solid religious work has been going on. Several have expressed their wish to be united with some Christian church. Some are affiliated with various mission churches, and their choice is conscientiously respected. Of those not having other affiliations, three white girls, four Indian girls and eight Indian boys have requested admission to membership in South Wabash Monthly Meeting. These are believed to be Christian children and desirous of help and of an opportunity as they are prepared for it to work for the Master. Three other children are already members of Grand River Monthly Meeting, Indian Territory, and have shown a decided change of character—it is believed through regeneration.

FRIENDS' REVIEW:—Elwood Scott, of Carthage, Ind., has just closed a very interesting series of twenty meetings at this place. The membership very much strengthened and encouraged. A number of conversions among our own members, and several requests for membership will be presented to the Monthly Meeting next Seventh-day. E. Scott went from here to Kerr City, Fla., where he will spend a few days, aiming to reach home in time for his own Quarterly Meeting, Fifth mo. 9th. We rejoice that

this important outpost of Indiana Yearly Meeting has been made stronger for service in the cause of Christ.

JESSE T. TURNER.

Archer, Fla., Fourth mo. 28th, 1885.

For Friend's Review.

#### ENOCH.

"Enoch walked with God." Exalted honor! How beautiful and comprehensive this epitaph, inscribed by God's own finger, on the monument He erected in memory of one of His saints that never went down into the grave. "Enoch walked with God." How poor, how vain is a resting place in Westminster Abbey, or a tall, costly pile of hewn stones, even if a thousand feet high, or an expressive and expensive statue conspicuously erected in a great city, compared with this simple tribute on a low, cheap stone, or printed page, "He walked with God." Let the warrior have in granite, or marble, or brass, all that man can do to glorify his proud name; but the meek, peaceable Christian, who is really "the highest style of man," desires no higher honor, after death, in this world, than to be quietly laid in a lowly grave, and embalmed in the affections of mankind for *their* good, as one who "walked with God."

JOHN HEMMENWAY.

Minneapolis, Minnesota.

#### ITEMS.

THE EMPRESS OF GERMANY gives a prize of a gold cross and a diploma to female domestics who have served forty years in one family. It is stated that she has conferred this prize upon 1,156 persons.

AN EXPLORER of Chaldean records has recently sent to England a collection of tablets, which proved to be the contracts of a mercantile firm for several generations. On a close examination it was found that every document was dated with the year, month and day of the reigning sovereign, and thus a complete chronology has been secured of the kings from Nebuchadnezzar to Darius Hystaspis, one of the periods in dispute among Biblical critics.—*Ill. Christian Weekly*.

THE MORAVIAN says that Christians in Leipzig, Germany, are counteracting the beer-gardens by opening "drinking halls," where good coffee and tea are sold at the lowest prices, a quart of coffee with sugar and milk for 1¼ cents.

THE SCIENTIFIC EXPEDITION of the French Geographical Society to Cape Horn, with the cordial assent of the French Government, deeply impressed with the good work done by the English missionaries in reclaiming Terra del Fuego from barbarism, have presented to them the buildings which they had erected for their observations.

THE INDIAN AGENT at Standing Rock Agency, Dakota, reports to the Government, as an illustration of the change taking place, that over 200 of the leading young men came into the Agency last summer and had their hair cut. "From an Indian stand-point," he says, "this is quite a step toward civilization, when they part with their long hair-braids."

IN THE LAST ten years the agricultural products of Kansas have amounted to \$1,046,262,264 in value.

THE SURPRISING facts are stated that the Territory







of Dakota pays more revenue to the Post-office Department than any one of 32 States, has a population as large as Connecticut or Nebraska and larger than Vermont or Florida, with 2500 miles of railway, 2000 school houses, and 275 newspapers, more than any New England State except Massachusetts.

THE party who discovers a means of transporting fruit in good condition from the hot latitudes to our seaports, will find a bonanza. Only see the reported figures of the loss under present methods. Last year 281,000,000 oranges were shipped from Mediterranean ports to New York, and 112,000,000 of them perished on the way, or about 40 per cent. Of 316,000,000 lemons shipped, more than 63,000,000 perished, or 20 per cent. Nearly 17,000,000 oranges perished out of 33,000,000 shipped from the West Indies. More than 3,200,000 pineapples were shipped here, and 800,000, or 25 per cent., were lost. There was a grand total of 1,110,000 bunches of bananas shipped, and 181,000, or 16 per cent., perished. Cocoanuts are the best shippers, only 1,100,000 perishing out of 14,200,000 shipped, or 8 per cent. Of 109,000 barrels of grapes, 25 per cent. perished.

From Faith and Works.

#### JESUS.

In one of our beautiful Church Homes in Philadelphia is a very aged woman—now in her one hundred and third year—whose incoherent “ramblings” give evidence of a bright intellect long since dethroned.

A lady visitor at Christmas time, distributing gifts and cards, vainly endeavored to obtain from her a rational reply. At last mention was made of *Jesus*. Like a rift in the cloud came the quick response, “*Jesus! I know His Name.*”

Can we not imagine what the “awaking” will be to such a one,—to new and unfailing powers, and the clear vision of her Lord?

“*Jesus! I know His Name;*  
The hand has lost its skill,  
Too worn the mind for weary thought,  
But the heart loveth still.

“*Jesus—the Holy Child,*  
*Jesus—the Man Divine,*  
*Jesus—the Lamb of Sacrifice,*  
*Thy Substitute and mine.*

“*Jesus—the spotless One*  
*Who took my penalty,*  
*Who bore my heavy load of guilt*  
*Upon the accursed tree.*

“*Jesus—my risen Lord,*  
*My Advocate, my Friend,*  
*My interceding Priest with God;*  
*Who loveth to the end.*

“*He loveth to the end!*  
*My sun hath well nigh set—*  
*He loveth to the end, and I,*  
*Shall I His Name forget?*

“*No, though a bondage drear*  
*This troubled soul confines,*  
*One ray of hope gleams faint yet clear,*  
*One Star serenely shines!*

“*No, though so dull and low,*  
*Though darkness thicken fast:*  
*But see,—Light breaketh through the gloom!*  
*Jesus, with Thee at last!”* C. A. L.

From “The Friend.”

#### THE MOUNTAIN STONE.

Where afar the western sun  
Lingers when our day is done,  
O'er the prairie's swelling tract,  
And the foaming cataract,  
Sending arrowy shafts of gold  
From his quiver, round and old;  
Where Missouri's infant streams  
Murmur in their cradle dreams,  
And the red man wanders still  
Where his fathers roamed at will;  
There, 'tis said, a mountain lifts  
To the skies its snowy cliffs,  
From whose breast a sound is hurled  
Like the ruin of a world;  
And from out whose mighty heart,  
As the rocks are rent apart,  
Oftentimes a dark-hued stone,  
Rough, and round, and hard, is thrown,  
Like a bomb projected far  
From artillery of war;  
And, exploding, like the shell,  
In the chasm where it fell,  
Has revealed a wondrous sight  
Of an inner glow and light.  
Lined with silver, jewels rare  
From their settings flashing there,  
Crystals clear as morning dew  
Which the sunlight sparkles thro',  
Rubies rich as aught that flings  
Splendor on the brow of kings,  
Are the treasures formed and cast  
From that cavern deep and vast.

By his camp fire on the plain,  
When the Indian hears again  
That loud mountain-thunder near,  
Low he bows in awe and fear,  
The Great Spirit's voice to hear  
In the wild convulsive throes  
Those majestic sounds disclose.  
And his thoughts roam far away,  
Where his vanished people stay,—  
Fancies from these peaks are seen—  
Prairies wide, forever green,  
And an endless view unrolls  
Of the hunting ground of souls.

In our lives there may be thrown  
Duties like that mountain stone,  
Dark, and hard, yet bearing still  
Impress of a Mighty Will,  
Evidence by which we tell,  
Not from any chance they fell—  
Formed and fashioned for our need,  
Perfect in the thought and deed,—  
Given forth with whisper clear,  
Strong as thunder in our ear,  
Till we bow in reverent fear,  
Feeling the Great Spirit near.  
If we faithful follow on,  
Take our burdens one by one,  
Will they not at times reveal  
They an inner wealth conceal?  
Open to our ravished sight  
Jewels warm with living light?  
As the darkness falls apart  
From the radiance of the heart,  
We may in our visions see  
Earnest of the joys to be,  
When the ransomed reach their goals  
In the happy land of souls.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 5th inst.

**GREAT BRITAIN.**—The budget for 1885 was submitted to the House of Commons on the 30th ult. It showed a deficit of £1,049,000. H. C. Childers, Chancellor of the Exchequer, said that the Government did not propose to cover the whole of the deficit this year, nor to let the whole charge fall upon property. It is proposed, however, to raise the income tax to eight pence in the pound. The expenditure of the past year was £3,800,000 over the estimates. The customs and excise showed a continual decrease on spirits, a slight one in the duties on wine, and a slow but constant rise in the other chief duties. The deficit for the coming fiscal year is estimated at £14,932,000. The Chancellor proposed various modifications of the legacy and succession and probate duties; the imposing of new taxes on property hitherto exempt; the raising of the duty on foreign stocks made payable to bearer; and the increase of the duty on both home and foreign made spirits, and on beer. He asked that the second reading be fixed for the 14th inst., which was agreed to.

The bill relating to industrial schools in Ireland passed its third reading in the Commons on the 30th.

It is asserted that the Government has postponed a decision as to the revival of the "Crimes act" in Ireland. If the Queen should conclude to visit Ireland next autumn, the proposal to revive the act may be dropped or modified.

The vote of credit of \$55,000,000 for war purposes, asked for on the 21st ult., was granted by the House of Commons on the 4th inst. A motion by a Radical member to reduce the amount to \$35,000,000, was rejected by a vote of 79 to 29, the Conservative leaders voting with the majority.

The World's Exposition of Inventions was opened in London on the 4th inst. by the Prince of Wales, in presence of a large assemblage.

The Queen and Princess Beatrice returned on the 2d inst. from a visit to the Continent.

The reports during the week respecting the progress of negotiations with Russia have been various and somewhat contradictory, but on the 4th, Earl Granville, Foreign Secretary, stated in the House of Lords in answer to inquiries, that England and Russia had agreed to renew the negotiations in London concerning the Afghan frontier question, and that the details had been arranged for the meeting of the Delimitation Committee. He said that the two Governments had agreed that the difficulties which had arisen from the Penjdeh incident should be submitted to a full investigation and reference to friendly Powers, and that both would facilitate the inquiry as much as possible. The Penjdeh district will remain neutral territory during the progress of the negotiations. The Russian Government had expressed its readiness to consider the question of withdrawing its troops if the Afghan Boundary Commission should decide against it. Any differences that may arise regarding the interpretation of passages in the dispatches of the two Governments will be dealt with in a manner consistent with the honor of both countries. Substantially similar statements were made by Premier Gladstone in the House of Commons. On the 5th, Gladstone stated in the House that Sir Peter Lumsden, the Afghan Boundary Commissioner, and Col. Stewart, had been directed to come to London, to advise the Government upon technical matters respecting the delimitation of the frontier, as future communications with Russia on that subject are to be carried on in London.

**FRANCE.**—It is asserted that the Cabinet has decided to ask the Chambers to vote the extra credit of

12,000,000 francs, which was requested by M. Ferry for the Malagasy expedition.

**GERMANY.**—A majority of the Bundesrath (Federal Council) have approved the treaty between Germany and Russia, for the extradition of regicides and conspirators.

**ITALY.**—Vesuvius was in a state of eruption on the 3d. A copious stream of lava was issuing from the principal crater and flowing toward Torre del Greco and Pompeii.

**GREECE.**—The Government has decided, as a measure of economy, to recall all the Greek diplomatic representatives abroad except the envoy to Constantinople.

**EGYPT.**—The French Chargé d'Affaires, who had left Cairo, has returned, the Egyptian Prime Minister has formally apologized for the seizure of the *Bosphore Egyptien*, and the difficulty is considered as ended.

**CHINA.**—Recent dispatches from Tientsin say that the dispute with Russia respecting the frontier of Manchouria has been revived, owing to the non-arrival of the Russian members of the Delimitation Commission, and the repeated postponement of the promised time of their reaching the place of meeting to settle the boundary. The Chinese Commissioners, it is said, have been ready for several months. China now demands that Russia fulfil her part of the agreement upon which the Commission was appointed.

A Shanghai paper of Third month 28th, stated that the Chinese Viceroy of the provinces of Yunnan and Kweichong had issued a decree ordering the destruction of all Catholic convents, and the killing of all Catholic converts and foreigners; and that as a result, several of the convents had been razed, and some hundreds of Catholic converts and foreigners had been assassinated.

An immense stone bridge constructed by Chinese engineers over an arm of the Chinese Sea at Lagang, is finished. It is five miles long, entirely of stone, and has 300 arches, each arch 70 feet high. The roadway is 70 feet wide.

**MEXICO.**—The Government announces officially that no Mormons immigrating to Mexico from the United States, will have any special concessions granted them, but they are at liberty to come as other immigrants, subject to the laws of the republic, which forbid polygamy.

**DOMESTIC.**—The decrease of the public debt during last month was \$5,464,596, and for the ten months just ended, \$50,075,230.

A bill for the purchase and establishment as a public park under the charge of the State, of the land immediately about Niagara Falls, on the American side of the river, has passed the Legislature of New York, and been signed by the Governor.

Wheeling is no longer the capital of West Virginia. The State archives, property and officers were removed on the 2d inst. to Charleston, which under the provisions of an act passed in 1879, becomes the permanent seat of government for the State.

On the 2d inst. fifteen inches of snow fell at Dixmont, Me., thirteen at Dexter and ten at Bangor; and a violent hail-storm occurred in Southern Virginia.

## ALKETHREPTA

There is a large and increasing demand for this Superior Chocolate, and we would call special attention to it as an exceedingly wholesome beverage for the healthy and ailing, children as well as adults.

A sample package will be sent by mail by addressing Smith's Manufacturing Co., 107 Fourth Avenue, New York.







## NOTICES.

THE FOURTH ANNUAL CONFERENCE OF INDIANA YEARLY MEETING OF FRIENDS' SABBATH-SCHOOLS, will be held at Fountain City, Indiana, commencing Third day evening, Fifth mo. 26th—28th, 1885.

## PROGRAMME OF EXERCISES.

*Third-day.*—7.30 P. M. Devotional Exercises. Address of Welcome, O. N. Huff, M. D., Fountain City; Response, Leander J. Woodard, Richmond; President's Address, Allen Terrell, New Vienna, Ohio. Social.

*Fourth-day.*—*Morning.* Praise Meeting 8.30 to 9 o'clock. Announcement of Committees. Ways of Increasing Attendance at Sabbath-Schools, Caleb Peele, Palmyra, N. Y.; Statistical Report, Owen S. Henley, Carthage; Giving, Emma Newlin, Richmond. Meeting for Worship 11 A. M.

*Afternoon.*—1.45. What constitute the requisite qualities of a S. S. Superintendent? S. C. Cowgill, Summitville; Graded System in Sabbath-Schools, J. P. Bogue, Spiceland; Advantages that come to Teachers from their work, Hannah E. Davis, Spiceland.

*Evening.*—St. Paul as a Missionary, Dougan Clark, M. D., Richmond.

*Fifth-day.*—*Morning.* Praise Meeting 8.30 to 9 o'clock. Proper use of Lesson Helps, Maggie Lamb, Amboy; Difficulties that a Superintendent has to meet and how to meet them, J. Walter Malone, Cleveland, Ohio; Supplement Lesson, its object, and how taught, Mary Burson, Richmond.

*Afternoon.*—The S. S. Teacher's preparation for his work, Emily W. Mills, Richmond; The Bible as Literature, R. E. Pretlow, Dublin.

*Officers.*—President, Allen Terrell, New Vienna, Ohio; Secretary, Eliza W. Hiatt, Dublin, Indiana.

*Executive Committee.*—G. D. Bailey, M. D., Chairman, Spiceland, Ind.; Sarah Taylor, Spiceland, Ind.; W. N. Wilson, Richmond; Hannah Mary Burson, Richmond; Hezekiah B. Bailey, Cincinnati, Ohio.

*Delegates.*—Every Sabbath-School should send at least one delegate to the Conference.

*Entertainment.*—Entertainment will be provided for delegates and others in attendance at the Conference.

THE PHILADELPHIA SUNDAY BREAKFAST ASSOCIATION, to better facilitate its usefulness, has purchased the Eleventh Baptist Church building and lot of ground on the west side of Twelfth street, between Race and Vine streets. The Association is to pay for this lot and building \$18,000, \$1000 of which is donated by the Eleventh Baptist Church. There are already several thousand dollars subscribed towards its purchase. This substantial building, its location and situation will permit the Association to more fully carry on the great work before it, in its religious, moral and physical aspects.

The Sunday Breakfast Association is not sectarian, but is conducted on broad principles of Christian charity by members of the various churches. Its officers and managers receive no compensation whatever for services rendered.

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portion of the good results of the work of this Association.

We will carry on this work, except the breakfasts, right through the summer. The arrangements made will be less expensive than renting the building the Association now occupies, but before taking possession of the new quarters, it is desired to pay just as much on this property as can be done (all if possible).

Contributions may be sent to either of the committee, which will be gratefully acknowledged.

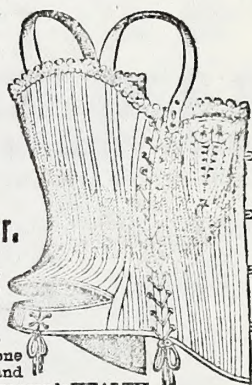
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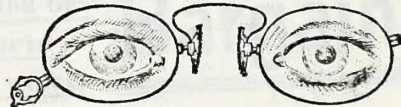
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# Friends' Review.

VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 16, 1885.

No. 41.

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# THE Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 16, 1885.

No. 41.

EDITOR: HENRY HARTSHORNE.

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Advertisements, notices and changes of address, should reach the office not later than Second-day morning, for the number of that week.

Entered as second-class matter at the Post-office of Philadelphia, Pa.

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Address to the Members of the Society of Friends on the subject of War.

*Dear Friends:*—The present position of this country in reference to foreign affairs, and our responsibility as a Christian Church in relation thereto, have on several occasions been seriously before us; and we desire afresh to remind you of your individual duty consistently to uphold the great truth that all war is opposed to the spirit and precepts of the Gospel of our Lord Jesus Christ.

We would earnestly entreat you faithfully to maintain the teaching of the New Testament in its fulness on this important subject, to be loyal in your allegiance to the Prince of Peace, and in His Spirit to use your privileges as witnesses for righteousness and truth.

We pray that the universal Church, embracing the Christian truth that "God hath made of one blood all nations of men for to dwell on all the face of the earth," may be led to see that the slaughtering of our fellow-men, under any pretext whatsoever, whether among the more or the less enlightened of the nations, is directly in opposition to the teachings of our Lord and His Apostles.

We dare not believe that our Saviour, in enjoining the love of enemies and the forgiveness of injuries, has prescribed for man a series of precepts which are incapable of being carried out, or of

which the practice is to be postponed till all shall be persuaded of them.

As Christians we cannot recognize two doctrines—one for individuals as between themselves, and another for nations. The morality which Christianity claims from men in their intercourse with one another is surely no less binding on them when they are called to act in the name and on behalf of their country. Personal combat, as a means of settling disputes between individuals, has long been abolished in this country as barbarous and criminal. War is substantially international duelling.

Our object, however, is not so much to restate our convictions as to encourage you to maintain them everywhere, to use all available and suitable means to spread them amongst your fellow citizens, and especially to bring before the Christian people of this land their very grave and serious responsibilities in reference to this question.

We desire to warn our members against being led away by the warlike tone of a portion of the newspaper press of this country, which is apt to create and foster, rather than allay, the excitement of the public mind when what are called national honor and national prestige are involved.

We deplore the terrible bloodshed which has taken place in Egypt and the Soudan during the past three years, and we earnestly desire that the war may not be continued for any purpose what-







ever. Dark clouds may appear to be gathering over the nation; but the Christian statesman no less than the private individual may gather strength and comfort from the assurance that "unto the upright there ariseth light in the darkness."

Many of you are called upon to associate in public life, whether national or local, with those who approve of War. We desire to encourage you to uphold your views firmly and without flinching, although the endeavor may at times place you in positions of difficulty, and cause doubt as to your right course of action. Be assured that as you seek it, the guidance and wisdom that is from above will be given you, and that you will be strengthened to act in fidelity to the teachings of Christ.

Signed on behalf of the Society of Friends of Great Britain, at its Representative Meeting, held in London, the 27th of Third month, 1885.

RICHARD LITTLEBOY, Clerk.

12, Bishopgate Street Without, London.

#### OUR LONDON LETTER.

A few particulars have lately been published which illustrate in a remarkable manner the growth of one of the leading religious sects (that of the Wesleyan Methodists) in the Australian colonies during the last five-and-twenty or thirty years. This body possesses about 1300 churches and nearly as many Sunday schools, the number of each being about seven times greater than was the case in 1855. The scholars receiving instruction in Wesleyan Sunday-schools amount to 102,000, and have increased eight-fold in the same time. Numerically this section of the church now ranks third amongst the Protestant Australian churches. Complete statistics for all the colonies are, unfortunately, not available; but we find that in the three most populous (New South Wales, Victoria, and South Australia) there were recorded at the census of 1881 in round numbers 729,000 adherents of the Anglican Church, 223,000 Presbyterians, and 196,000 Wesleyan Methodists. But if we go by the comparative numbers of churches and chapels, or of Sabbath-school teachers, then we must concede the first place in the list to the Wesleyans. These figures are, moreover, irrespective of the numerous other branches of the Methodist family, some of which are by no means small.

The proportion of the Wesleyans to the population varies considerably in the different colonies. From the actual numbers returned to the last census it appears that the ratio was highest in South Australia, being no less than 15.0 per cent. Victoria came next with a rate of 11.3 per cent; then at an interval came New Zealand, New South Wales, Tasmania, and Western Australia, their percentages varying from 8.1 to 6.9. Lastly, the Wesleyans of Queensland were only 4.8 per cent. of the population. It would be an interesting matter to inquire into the causes of these inter-colonial variations, and also to ascertain the corresponding particulars for other religious denominations. Taking these seven colonies as a whole the number of Wesleyan

Methodists amounted to 257,000, being 9.3 per cent., or nearly one in ten, of the entire population.

London, Fourth mo. 23d, 1885.

From The [London] Christian.

#### THE REVISED BIBLE.

While we do not look for perfection in any work of man, we may anticipate that the revision of the Old Testament will create a greater sensation than marked the appearance of that of the New Testament. As was indicated in our first paper, no branch of investigation has yielded richer or larger results than the knowledge acquired of oriental languages since 1611. Especially has this been the case in the present century. In addition, the literature on the Old Testament has been of late years inestimable in value. Single Scriptural books have been subject to careful exposition; and light, beyond all conception, has been thrown on the inspired records. Biblical Archæology, in its bearing upon Babylonia, Assyria, and Egypt; Jewish antiquities and authorities; geographical and topographical explorations; ripe scholarship and Eastern learning, must have vastly aided the Old Testament Company, and it may be hoped the rich results will appear in their Revised Version.

Let us pause for a moment. We have seen that in relation to the supreme and vital articles of the Christian faith, there was among the MS. copies of the New Testament—copies from Greece, Rome, Carthage, the Persian frontier, slopes of Lebanon, the coasts of Malabar, the Egyptian deserts, monasteries of Gaul, and from the heights of Sinai—a marvellously substantial unanimity. Forgery in the light of such a fact must be held to have been absolutely impossible. So in relation to the Old Testament; modern investigations in matters of ancient languages, places, buildings, and events, all go to confirm the truthfulness of the books of the Bible. Surely we may conclude that another momentous page of the world's history is about to be opened: and before its disclosures dawn, the assurance is to be confirmed and strengthened that in the Scriptures of both Testaments is the voice to men of the living God.

To return to the subject of Old Testament translation. A collateral advantage will be secured in reference to *English* words. Changes in our mother tongue have been such that we have marked about a hundred places where words, which were common in 1611, are no longer in general use. Almost all of these are in the Old Testament. There are, moreover, in the Authorized Version, about one hundred and seventy places where there are words which have changed their meaning. Three fourths of these are also in the Old Testament (see Professor Newth on Bible Revision: *Hodder & Stoughton*): Certainly a Book that has to be circulated among the hundreds of millions who speak English should not contain archaic words, or those of doubtful meaning.

And now, may we not fittingly ask what is that great spiritual principle which we hope will be







shown to be even more plainly enforced and illustrated in the expected version? In making this inquiry there is no intention to suggest that the Old Testament teaches but one pervasive lesson. Such a method is facile and captivating, but is superficial. Nevertheless there is one dominating truth which is the very essence of the Old Testament. God's chosen people were witnesses on behalf of *faith*; their warfare was the warfare of faith; their whole history was an emphatic and everlasting record of the disasters or triumphs which followed the failure or the maintenance of faith. Against the materialism which attributed occult influences to nature, was set God; against the sham divinities which malign world powers framed, was set the one Living God; against the corrupt demands of Polytheism was set the holy will of God; against the might of earthly kingdoms was set the dominion and almightiness of God. Yes, the Bible claims that ascendancy for God to which the noblest men of all times have aspired. Abraham is called to be the father of a *theocratic* nation. Moses confronts the pride of Egypt by proofs of the reign of Jehovah. Samuel forms schools of prophets, who should bear messages of encouragement or monition from the Lord of Hosts. Israel goes into exile as apostate to the power of faith, and returns as a race of Puritans when faith has resumed its ministry. It is true that all is moving towards a Messianic destination, but that is to give a grander unveiling of the potency, safety and blessedness of faith.

Most opportunely will the Revised Bible draw interest around it. Its testimony of faith will be more needed as the new future opens. About miracles men will come to ask, as has been well said, not *how* they were worked, but *when*, and why they were at special periods, a necessity. About "laws" of nature, they will learn from the Old Testament, as Bishop Butler has said "That that which is natural as much requires an intelligent Agent as that which is miraculous." All life will be shown to have its meaning, its best motives, its firmest supports in that habitual recollection of God which the historians and prophets of Israel taught. The doctrine of faith furnishes the key to the Old Testament, and gives grandeur and meaning to life. The present denial of God, either in the form of Atheism, or Agnosticism, cannot last. Man, ere long, will say, in the words of a modern poet, "I am all alone, I must have Thee." Yea, the race will learn that the final consummation and triumph of good over evil can come only when the goal, towards which all Revelation works, is realized, and GOD SHALL BE ALL IN ALL.

NIAGARA.—At last the bill has become a law which takes the bank of the river out of private control and makes it the property of the State. The unsightly structures will be removed, and the scene will be restored to something of its primeval beauty and grandeur, making it, in certain respects, the most magnificent park in the world.—*Exchange*.

## BRITISH MISSIONS IN INDIA.

In a review of a book by James Kennedy, for thirty-six years a missionary in India, the *Nation* says:

The fact commonly pleaded to account for the little progress made by the various Christian missions in India is the immobility of the Asiatic character. But as regards the religious history of India this does not happen to be a fact. That continent has been the theatre of a succession of religious revolutions of the widest and most drastic character. Buddhism established itself on the ruins of Brahminism; then Brahminism recovered its ascendancy, while Islamism continues even at this date to gather in an abundant harvest from among the lower castes of Southern India, and also in Eastern Bengal. Immobility as regards its religious convictions is the very last attribute that can be ascribed to the people of India; and if Christianity makes slower progress among them than did Islamism, the cause must be looked for in the character of the English rather than that of the native population. When this is done, the marvel, in our opinion, will be, not that Christian missions have effected so little, but that they have accomplished so much. The splendor and magnificence of the Mohammedan conquerors of India are still to be seen, all over the country, in their beautiful and stately mosques, palaces, shrines, tombs, tanks, aqueducts, and other public works; but that which most concerns us at present is the profound religious faith which, so to speak, is embodied in these grand edifices. They were all erected to the glory of Allah and his Prophet. The Faith, it is perfectly clear, was always the first thought in the Mohammedan mind; and an imaginative people like the Hindus could not fail to be deeply impressed by such a fact as this. Secondly, the Moslems were not, like the English, mere birds of passage. They made India their country in as absolute a sense as did the Hindus whom they found established there; and all their works were, in consequence, done with a view to the future ages, not, as with the English, in order to secure a clear balance-sheet for the next year's budget. Thirdly a Hindu, on becoming a Moslem, acquired at once and as a matter of course all the privileges of the conquering race. He entered into a higher state, instead of having to endure the heavy sacrifices which the ingenuity of the Court of Directors had contrived for those misguided natives who were so lacking in worldly-wisdom as to become Christians. Lastly, there was no limit to the hopes which a Hindu becoming a Moslem might entertain. He might become the leader of an army, the Governor of a province, the chief minister of the whole mighty empire; but a Christian native can look forward to no such high possibilities. The ceremony of baptism cannot whiten his skin, and is, therefore, from the material point of view, quite valueless.

The English during the past quarter of a century may be said to have surpassed their Moslem predecessors in the matter of public works. They have







built canals and constructed railways, but they do not pretend to have done these things for the sake of religion, but for pecuniary profit merely. Religiously, it cannot be denied that the English in India cut a very sorry figure when contrasted with their predecessors. The majority of the high officials are the merest Sadducees, who cannot be said to profess any religion at all. There are churches in India, but it is impossible to conceive of a more pitiful contrast than that between these mean and unsightly edifices and the magnificent structures in which Hindu Buddhist and Moslem gave expression to the faith that was in them. Judged by the Oriental standard in such matters, Englishmen in India may be said to treat their religion with insult and contumely; or their religion is rather to tolerate all religions than to believe in any one in particular. And the efforts of the missionaries are neutralized by the placid indifference of nearly every Englishman who does not happen to be a missionary.

The chief obstacle, however, which besets the missionary is that occasioned by the peculiar relation which exists between Englishmen and natives. The English are not merely the rulers of the country, but rulers in whose inner life, as individuals, the people are of no account—that is to say, the English in India form no attachments, no friendships, with the people of the country. A few among them may associate with the natives from a sense of duty; but for their mental and moral needs, their own countrymen are sufficient, and not one Englishman in a thousand, when the hour comes for leaving India for good, is sensible of a wrench, of a void being created in his life by the separation from any native whom he has known. No greater obstacle in the way of mission work can be conceived than a state of mind such as this. It denotes the want of that touch of nature which makes the whole world kin, and yet it is a defect from which the English missionary is, of necessity, as little exempt as the English official. It is painfully apparent in Mr. Kennedy's record of his thirty-six years' experiences. From the beginning to the end we are not introduced to a single native who stood to Mr. Kennedy in the relation of a friend. That title is reserved for application to men of his own race and language exclusively. Indeed, it is extremely seldom that an inhabitant of the country, Christian or otherwise, receives from Mr. Kennedy any more particular description than a "native." Contrast this attitude of aloofness with the feelings of the Apostle Paul toward individual members of the churches which he had founded, and we shall find little difficulty in understanding why Christianity in India does not spread and develop as in the days of Imperial Rome.

THE Lord would have every one to forsake sin and live—Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel!—*Ezekiel xviii. 31.*

## BOOK NOTICE.

A REASONABLE FAITH. SHORT RELIGIOUS ESSAYS FOR THE TIMES.—By three "Friends." London: Macmillan & Co. 1884. Pamphlet, pp. 102.

(Continued from page 629.)

Romans, viii. 3 (R. V.): "For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh and *as an offering* for sin, condemned sin in the flesh." Here the Revisers have shown their understanding of the Apostle's meaning, by adding the words (in italics) *as an offering*; which were not in the Authorized Version.

It is so manifest that Paul taught the doctrine set forth in these passages, that we need not occupy space with more than a reference to a few others of the most remarkable texts to the same effect in his Epistles. Such are: I Cor. i. 18-25; v. 7; II Cor. xv. 3; v. 20, 21; Galatians ii. 16-21; iii. 11-14; Ephesians i. 7; ii. 13-17.

Coming to the Epistle to the Hebrews, there is especial satisfaction in connection with this subject, in recognizing the large preponderance of evidence that this Epistle was written by another hand than Paul's. It corroborates very fully his teaching concerning the great reconciliation; while it expands in a most admirable manner the way in which, as Paul had said, the law was a schoolmaster (tutor, R. V.) to bring the chosen people of God to Christ (Galatians iii. 24). Whoever denies the Divinely purposed typical character of the sacrifices under the Mosaic dispensation, all of them pointing directly to Christ, "our passover" (I Cor. v. 7), must absolutely reject, as it is impossible otherwise to interpret, the Epistle to the Hebrews.

Thus, it is written, Heb. ix. 22-28 (R. V.): "And according to the law, I may almost say, all things are cleansed with blood, and apart from shedding of blood there is no remission. It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things with better sacrifices than these. For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us; nor yet that He should offer Himself often; as the high priest entereth into the holy place year by year with blood not his own; else must he often have suffered since the foundation of the world: but now once at the end of the ages hath He been manifested to put away sin by the sacrifice of Himself. And inasmuch as it is appointed unto men once to die, and after this cometh judgment; so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for Him, unto salvation." To the same effect also are Heb. x. 5-15, 19-22; and many other very clear passages.

So far from Paul's "scholastic training and reasoning mind" being alone responsible for such teaching, we find it very distinctly set forth in the language of the Apostles Peter and John. Thus, I







Peter i. 18-20 (R. V.): "Knowing that ye were redeemed, not with corruptible things, with silver and gold, from your vain manner of life handed down from your fathers; but with precious blood, as of a lamb without blemish and without spot, *even the blood of Christ*: who was foreknown indeed before the foundation of the world, but was manifested at the end of the times for your sake, who through Him are believers in God, which raised him from the dead and gave Him glory." Also, I Peter iii. 18 (R. V.): "Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the Spirit."

And the Apostle John: how did he proclaim, as before him had done John the Fore-runner, the love of God, as shown by the "Lamb of God, that taketh away the sins of the world!" Not only in his Gospel is this testimony given, but also in his Epistles and in the Book of Revelation. I John iv. 10 (R. V.): "Herein is love, not that we loved God, but that He loved us, and sent the Son to be the propitiation for our sins." Rev. xix. 11-13 (R. V.): "And he is arrayed in a garment sprinkled with blood: and His name is called the Word of God." Likewise Rev. v. 6, and xii. 11; and, especially, vii. 14 (R. V.): "These are they which come out of the great tribulation, and they washed their robes, and made them white in the blood of the Lamb."

It is urged by the writers of the Essays before us, that these are all strong "figurative expressions." So they are; and by such it is the frequent usage of Holy Scripture to aid our minds in the reception of truths which transcend our perfect comprehension. It may be admitted freely that *no one* of the words in question, "propitiation," "ransom," &c., contains and conveys the *whole* truth in regard to what Christ did and suffered for us. Nor do the Scriptures give warrant for narrowing our conception of His sacrifice to the physical agony of the crucifixion. What His spirit bore at Gethsemane, and in that awful cry, "My God, My God, why hast thou forsaken me," no human thought or imagination can at all approach. It is, moreover, an entirely Scriptural apprehension, that, as it is said in the Old Testament concerning Jehovah's love for His people, that "in all their afflictions He was afflicted," so, from the foundation of the world, "Man's sinning means God's suffering." Of this, the culmination and manifestation met in the crucifixion of our Lord on Calvary. Thus were the perfect holiness and infinite mercy of God reconciled; and the eternal righteousness of His law was maintained before the universe.

(To be concluded.)

LAST HOURS OF EARL CAIRNS.—A well known Christian lady, and a friend of the family, writing to *The Record*, says: "A chill followed by congestion of the lungs, proved to be the call to an eternal rest in the Home of the Lord, who loved

him too well to keep him out in the storm and rain of earthly life any longer. The eldest of his two dearly-loved daughters thus writes: 'Stamped on that dear face, so lovely and holy in its calm peace, are the words, "Thou hast made him exceeding glad with thy countenance." His latest words, the only ones spoken for many hours, were of his Master: "The only faith to live and die in, is Christ. God bring and keep all my beloved ones in this faith. Let nothing come between you and Christ." Then his voice rang out, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life—eternal, eternal life." Then he leaned his head on my mother's shoulder and fell asleep in Jesus.'"

As another contemporary justly observes:—"Those who associate piety with intellectual weakness would do well to look on a man like Earl Cairns, who won a first place among statesmen, and yet was a humble and sincere believer."—*The Christian*.

#### A STRIKING INCIDENT.

"Moffat finishes his marvelous record of missionary labor in South Africa during the earlier years of his residence there with the following striking illustration of the value of the Bible. . . 'The vast importance,' he says, 'of having the Scriptures in the language of the natives will be seen when we look on the scattered towns and hamlets which stud the interior, over which one language, with slight variations, is spoken as far as the equator. When taught to read, they have in their hands the means not only of recovering them from their natural darkness, but of keeping the lamp of life burning even amidst comparatively desert gloom. In one of my early journeys with some of my companions, we came to a heathen village on the banks of the Orange River, between Namaqua Land and the Griqua country. We had travelled far and were hungry, thirsty and fatigued. From the fear of being exposed to lions, we preferred remaining at the village to proceeding during the night. The people at the village rather roughly directed us to halt at a distance. We asked water, but they would not supply it. I offered the three or four buttons that still remained on my jacket for a little milk; this also was refused. We had the prospect of another hungry night at a distance from water, though within sight of the river. We found it difficult to reconcile ourselves to our lot, for in addition to repeated rebuffs, the manner of the villagers excited suspicion. When twilight drew on, a woman approached from the height beyond which the village lay. She bore on her head a bundle of wood, and had a vessel of milk in her hand. A second time she approached with a cooking vessel on her head and a leg of mutton in one hand and water in the other. She sat down without saying a word, prepared the fire and put on the meat. We asked her again and again who she was. She remained silent till affectionately







entreated to give us a reason for such unlooked-for kindness to strangers. The solitary tear stole down her sable cheek, when she replied: 'I love Him whose servant you are, and surely it is my duty to give you a cup of cold water in His name. My heart is full, therefore, I cannot speak the joy I feel to see you in this out-of-the-world place.' On learning a little of her history, and that she was a solitary light burning in a dark place, I asked her how she kept up the life of God in her soul in the entire absence of the communion of saints. She drew from her bosom a copy of the Dutch New Testament, which she had received from Mr. Helm when in his school some years previous, before she had been compelled by her connections to retire to her present seclusion. 'This,' she said, 'is the fountain whence I drink; this is the oil which makes my lamp burn.' I looked on the precious relic, printed by the British and Foreign Bible Society, and the reader may conceive how I felt, and my believing companions with me, when we met with this disciple, and mingled our sympathies and prayers together at the throne of our Heavenly Father."—*Life of Robert Moffat, D.D.*

An Extract.

#### AVOID NARROWNESS.

He who is perfectly holy has no relish for anything in which this element is entirely wanting. And yet there is a possibility of making a hobby of holiness to the subversion of the truth and the great injury of the cause. Those who do so imagine they would lose the witness of the Spirit if they did not give prominence to the subject of entire sanctification in every prayer, confession, hymn, Scripture quotation, sermon, exhortation, Sunday-school lesson, and conversation. To such no sermon is edifying, no prayer-meeting beneficial, no conversation interesting, unless the doctrine or experience of holiness is the all-absorbing topic. Indeed, many think they do God service by perpetually finding fault with all who are not as perfect as they are, and by absenting themselves from all meetings not distinctively designed for the direct promotion of holiness, and by running after those who say, Lo here is holiness! or, Lo there is holiness! to the neglect of their duties at home. Such make holiness not only the "central thought of Christianity," but the only thought. Holiness is to man's moral life what sound, vigorous health is to the bodily life. Such health manifests itself in all the acts of the body, and in the special functions of every individual organ; yet, while it is to the body an omnipresent power, and the condition of all true efficiency and enjoyment, it were unedifying to make it a constant subject of conversation or exclusive object of contemplation, even though every individual act and the whole plan of life had reference to the perfect preservation thereof.

It is to be further observed that those who make a hobby of holiness make no progress whatever in the divine life any more than do those who

claim to have received all of holiness in conversion. They at every meeting seek for a reproduction of the same sensation which they realized when first sanctified, quote the same Scriptural passages without throwing additional light upon them, use the same trite expressions, tell the same experience, and evidently make no intelligent progress in the knowledge of the Lord. The result is a stunted growth in grace, a stagnation of the work of holiness, and a confirmation of the error that the wholly sanctified can make no further progress; whereas, there are plenty of promises in the Bible which offer to all, even in this life, much that lies far beyond what one realizes in his entire sanctification.—*A. H. Hershey, in Living Epistle.*

#### HEALTH.

THE GROUND AND DISEASE.—No ground is so compact but that there are some interstices, or spaces between its particles. These spaces will be filled either by air or water. These spaces are often equal, or nearly so, to the solid material. Thus, many a glass full of sand can have poured into it nearly the same sized glass full of water. This is known as the *porosity* of soils—pores for water or air or gases that may be introduced therein. The farmer who digs a post hole and puts in a post wonders that even with the post in, the earth taken out will not fill the hole. It has, in the digging, become so mixed up with air, or water, or moisture from the atmosphere, that it will compact more closely than before. Mr. Pumpelly, C. E., of Newport, made two interesting reports to the National Board of Health, in which he seemed to show that the filtering capacity of soils depended far more on the number and minuteness of the spaces for air than upon any capacity in the particles themselves. The capacity of sand for air is as high as fifty per cent. in its natural beds. Yet the fact that gravel is rather a better filter than sand, shows that the filtering power depends on a combination of qualities. If ground is filled with water, this merely means that the space which would otherwise be occupied by air is occupied by water. If this water be flowing hither and thither, it will be drawing some air after it, or mingling with it. But stagnant water in the ground, when near the surface, is merely shutting out air, and is not of service in any health sense. The great effort for building ground is so to promote circulation and so to lower the level of the ground water that air may have the freest circulation. If so, the tendency of the air is constantly to aid in the salutary change of the organic matter in the soil, so that it shall not produce foul air. It is possible to have foul air in the ground, as well as in the atmosphere, and so to overload these hidden processes of Nature that the ground air may be incompetent to purify itself. But it is claimed by some that the oxygen of the ground air is even more active than that above the surface, and that this only occurs under most enforced conditions. The movement of rain through the soil, and the changes of temperature are the chief motors







of ground air. Where there are openings, as cellars or basements, it tends to flow into these, and, unless pure, adds to the fouled air of the house. When the ground is frozen in winter, and there are heated basements, the ground air is largely drawn in. The same is true when heavy rains force the air out of the ground; so much so that, in foul places, basements become especially malodorous at such times. The effect of ice, in excluding air, is such that where the water is obtained from rivers long closed over by ice it sometimes becomes flat and insipid in winter, even when good in summer. The relation of ground air to the soil and to all holes and excavations therein is a most important factor in health and disease. If the ground air is pure, it thus becomes a help to purification; but, if not, it is one of the most insidious and disastrous sources of disease. Where the soil is made up of compost or rubbish, or is too compact, or is excluded from light and partly from air, it too often is a direct cause of disease. We are even able so to charge the ground air outside of buildings with noxious vapors and gases which come to be perceived in the house. The experiment has been tried by saturating ground near buildings or wells with kerosene. Not less easily may injurious ground air be introduced into houses. The teaching of all this is that the first business of the sanitarian and of each head of a family is to keep the ground pure. When we live in cities this can only be done on a system of sanitary police and inspection, and the removal of all things which would contaminate the soil. In cities no form of organic, decayable matter, liquid or solid, should ever find its way into the ground. Removal should be the absolute and inflexible rule. The work of the scavenger should be so thorough that no filth hole, under any possible pretense, should be allowed to exist. An odorless excavating apparatus in a city is the admission that foul material is being put under ground, and, although better than leaving it there, it is a hazardous way. It is because of this that sewer systems and scavenging, each complete in its appliances and in its administrative detail, are the hope and reliance of city life.—*Independent*.

#### RURAL.

**THE CODLIN MOTH.**—In my practice I have discovered how to destroy easily this insect in such numbers that it is no longer a pest; but I have never made this method known outside of the circle in which I live. I was instructed by a friend to place sweetened water on the bee stand to catch the bee moth. I did so, and went the next morning and found six moths, but from examination they proved to be the codlin moth. I then determined to try an experiment to catch codlin moths, and in the evening a basin of sweetened water was hung on the limb of a Harvest Apple tree; to my joy and surprise I found, next morning, the liquid in the basin was completely covered with codlin moths. I at once ordered the tinsmith to make me thirty-five or forty basins, holding a trifle

over a pint each, with wire bales by which to hang them up.

The place selected to hang the basins should be open and easy of access. No more liquid should be prepared than is needed for immediate use, for if kept long it will lose its ripe apple or new cider smell and taste. For thirty or thirty-five basins take a gallon of rain water and sweeten it, and then add a little vinegar to give it aroma, for it is the ripe apple or cider smell that attracts the moths to their liquid graves. I think Sorghum molasses is best for sweetening. The time for commencing the use of the bath will depend on the season, somewhere from the first to the fifteenth of May, and it should be continued until July, when the first brood of moths will have been captured.—*From a Prize Essay in Vick's Magazine*.

**A NEW WAY WITH LIMA BEANS.**—The latest improvement in raising Lima Beans is to use brush about eight feet high, stuck like pea-brush, instead of poles, as commonly practiced. Plant in hills about three feet apart in the direction of the rows, two or three plants to the hill, and the rows six or eight feet from each other. Cut off the tops of the plants when they get above the brush, and stop all the side shoots when they are two feet long. The vines are much better exposed to the sun and air in this manner, and far larger crops are said to be matured than by poling.—*Vick's Magazine*.

ONE OF THE MOST INTERESTING studies connected with forestry is the succession of forest growths. It is a common observation that when a forest disappears it is generally replaced by one of a different species. Close observers, however, note that there is a great regularity in the sequence—so great, indeed, as to take the events out of the channel of a mere struggle for life, and to place them in the great chain of foreknowledge and design, which is now becoming more and more perceptible to the scientific mind. There is a struggle for life in which the weaker is displaced; but the conqueror could never have conquered, or have maintained the conqueror's hold, but for his victim having had a footing before him. In the Rocky Mountains of Colorado, the first tree to take possession of the rocky heights is the aspen poplar. No other tree attempts possession of the sterile soil. No sooner, however, does it spread over the wide acres, than the twisted pine (*Pinus contorta*) rushes in, contests the ground, and finally conquers. No sooner does it claim the ground for itself than various species of fir appear; and before the cycle closes we have forests of fir only where once nothing but aspen clothed the ground. The subject is still more interesting in those parts of the world where deciduous trees prevail, because of their greater number and variety of species. Hansen has recently contributed to *L'Exploration* a paper on succession in Danish forests. There, as in our Rockies, the aspen first stakes its claim on land no other tree cares to occupy. It scarcely begins to flourish, however,







before the birch envies it the possession, and drives it out. If the oak then has a chance, it will drive out the birch. The beech then follows, and challenges the oak, which has finally to succumb. The beech, indeed, is "the terrible child" of these Northern forests. It will not begin any warfare with the barren rocks for subsistence; but it contests the ground won by other species, and beats the original owners every time.—*Independent*.

A NEW THING has just been started in England, and that is, to attach a dairy school to each of their dairy factories, where the peasantry of both sexes can be *taught dairying* in the most perfect manner. They have also traveling dairies, which go about the country for the purpose of teaching those people at their homes, or near by, who cannot attend the schools. Dairying is getting to be one of the most important interests of the United Kingdom, and noblemen and rich landed commoners, bishops and their clergy, are now taking hold of the thing with a will. Even Queen Victoria has her model dairy.—*Sandila*.

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## THE FRIENDS' REVIEW.

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PHILADELPHIA, FIFTH MO. 16, 1885.

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ANY STATEMENT of the doctrines of the Society of Friends, which purports to set forth what has been held by Friends from the beginning, must, if it be truthful, include, besides the great evangelical doctrines common to all orthodox denominations, the substance of the following:

1. There is in every man the inshining of the light of Christ, the eternal Word of God; whereby, if heeded and obeyed, the new birth will be wrought; so that, accepting Christ as our Redeemer, our sins being forgiven and washed away in His blood, we become transformed into newness of life, and obtain salvation.

2. The record of revealed truth is preserved in the Scriptures, which were given by inspiration of the Holy Spirit. As, therefore, they derive all their authority from that inspiration, He who gave them is greater than His gift; being worthy of all honor, adoration and worship. Hence, whatsoever proceedeth "out of the mouth of God," whether by the immediate revelation of the Divine Spirit to the individual soul, or through the Holy Scriptures, is our rule of conduct and belief. Without the illuminating aid of the Holy Spirit, we cannot rightly understand the Scriptures; moreover, some duties occur in the life of almost or quite every one, for which special guidance is needed and will be vouchsafed, over and above the general precepts and commandments of the Scriptures. So, if the

question "what is primary in authority" be asked, we must reply, "the Holy Spirit." But, as the revelations and commandments of God, whether directly to the soul or through the Scriptures, are always in harmony with each other, such a question (although forced upon Early Friends in controversy) has no practical value at the present day.

These remarks are made on account of the insertion in the editorial columns of a contemporary weekly journal, of an answer to an inquiry concerning the doctrines and principles of Friends, in which the subjects just adverted to are not dealt with in language which represents accurately what has been maintained by the standard writers of the Society.

Much injury results from yielding to the natural tendency of humanity to rush from one error to its extreme opposite. This has been exemplified a hundred times in the history of the Christian Church; and in not a few instances amongst Friends, even in our own day.

It is an error to say that there is inherent in and belonging to the nature of man any principle which, if cherished, will effect his salvation. That which can and does save is not of man, but of God; its source is without and above us; but it shines *into* the heart, and so our knowledge of it is within; "the kingdom of God is within you." Here we may see clearly the opposition between a misleading and destructive heresy, and a most precious Scriptural truth, confirmed by the abounding experience of Christian lives.

So it is an error, also, to assert that every mind is to be its own primary rule, and that when we find anything in the Scriptures which does not agree with our judgment, we are to set it aside, on the ground that our human reason constitutes a "prior and higher revelation." We have endeavored to express above what has always been the belief of Friends, altogether different from this, as to the real relation between the authoritative record of revelation and the Divine source from which it derives all its authority.

No assertion has been as yet anywhere made (to our knowledge) that the Society of Friends, as a body, has reversed or altered its holding on these important subjects. Such a declaration, if made, could not be adequately supported; and we sincerely hope that the time may never come when it will be justified. The most remarkable and thoroughgoing reformation of the Christian Church since Luther, after a trial of more than two centuries, needs to be *understood, maintained, and, in*







its principles, *adapted* to each age; not, in its essence, to be altered; much less, reversed.

IT IS NOT JUST to speak, as we have recently ventured to do, of the omissions of Philadelphia Yearly Meeting as a body, without also recognizing the fact that much is done by members of that body, showing their zeal to share with others in the work rightly belonging to every Christian church. The Freedmen's, First day School, Temperance, and Indian Aid Associations, during Yearly Meeting week, and the Women's Foreign Missionary Association at another time in the year, have all given account in their annual reports, of their efforts to do "what they could" to promote what is good, and to lessen suffering and ignorance in the world. It is probable that the proportion of expenditure by the members of this Yearly Meeting in aid of benevolent and missionary movements is not less than that of other Yearly Meetings in this country. Many of them thus prove that they appreciate the duty of all the followers of Him who said, "I am the Vine, ye are the branches;" who announced the opening of His dispensation in the words of the prophet, "to preach good tidings to the poor: . . . to proclaim release to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord."

Yet, in view of the vastness of the needs of humanity, of the fields white unto harvest, such labors seem very small indeed. All the religious and benevolent work of the Society of Friends, in this country at least, amounts to but a diminutive fraction of what is being accomplished in the aggregate by the Protestant churches. Take, for example, the manifold operations of the American Missionary Association. The announced requirement of means to sustain all the various charges of that body, at their present scale of performance, is, one thousand dollars for every day in the year! In London, according to a tabular statement in the *Christian*, the so-called "May Meetings," extending from Fourth mo. 20th to Sixth mo. 21st of the present year, number one hundred and nineteen; representing seventy-seven different organizations. The anniversaries of these alone, occurring on successive days or evenings, would occupy nearly one-quarter of the year. Amid all the discouragements suggested by the outlook of the world, with wars and rumors of wars, and threats of anarchy, with atheism menacing the schools and rationalism invading the churches, it is cheer-

ing to remember what a great army there is, opening ever wider and wider the gates whereby the "King of glory" may come in, to be enthroned forever in His right domain.

#### DIED.

HAVILAND.—At Glens Falls, N. Y., Fourth mo. 29th, 1885, Mary C. Haviland, widow of the late Joseph Haviland, in the 81st year of her age.

TOMPKINS.—On the 18th of Third mo., 1885, Noah S. Tompkins, aged 50 years; an esteemed member and Elder of Purchase Monthly Meeting, N. Y.

In the death of this beloved Friend, an earnest, practical Christian life has been brought to its close. It may indeed be said of him that he "lived Christ," fulfilling the injunction, "Bear ye one another's burdens." Naturally possessing a sympathetic, loving disposition, the grace of God so strengthened these tendencies, that his daily life was one of constant devotion and self-sacrifice, whenever it was required, even to the end of the journey. In the hearts of the friends who knew and loved him there is a great void, yet they can say triumphantly, "He has fought a good fight, he has kept the faith, henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him at that day, and not to him only, but unto all them also that love His appearing."

WRIGHT.—At his residence, Pickering, Ontario, Ninth mo. 19th, 1884, John Wright, in the 69th year of his age; an Elder of Pickering Monthly Meeting.

In his death the church has lost an exemplary father, his friends and neighbors a courteous Christian gentleman. He was always firmly attached to the principles of Friends; yet he did not intrude his opinions on others, but was ready to accept the good in all; thus fulfilling the Scripture, "Let your light so shine that others seeing your good works may glorify your Father which is in heaven." His earthly close was one of peace and triumph, again verifying the truth, "O death, where is thy sting. O, grave, where is thy victory?"

BUNDY.—On the 15th of Fourth mo., 1885, Sarah Bundy, aged 83 years; a member of Walnut Ridge Monthly Meeting, Indiana.

In her 22d year she was united in marriage to Elias Bundy in North Carolina, with whom she lived over 51 years; his death occurred in 1873. They moved in 1832 to Indiana, and settled finally on the farm where she died. They underwent many privations and hardships belonging to pioneer life. She was an exemplary member in the Society of Friends, often visiting and speaking words of cheer and comfort to the afflicted. In her last sickness she frequently said she "was ready and willing to go in the Lord's own good time." In her this language of Scripture was fulfilled: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

AN OFFICER in the British army was once asked how long it would take to publish a message from Queen Victoria to all the people on the earth. After thoughtful consideration, he said, "About eighteen months." The message of salvation was given eighteen *centuries* ago, with the command to carry it "into the world." But it is not yet done. What shall we say when our Lord shall come to reckon with us?







## THE INTERNATIONAL LESSON.

## SECOND QUARTER.

## LESSON VIII.

## THE FAITHFUL SAYING.

Fifth month 24th, 1885.

I Tim. i. 15-20; ii. 1-6.

GOLDEN TEXT.—This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. I Tim. i. 15.

The first Epistle to Timothy was probably written A. D. 65. On the close of his first imprisonment, Paul probably visited some parts of Asia Minor, Crete and Greece, and perhaps Spain. It was after this that he addressed this epistle of earnest, loving advice to Timothy, his "own son in the faith," his companion through so many years of travel; whom he had now left in an important position of trust at Ephesus.

15. *This is a faithful saying.* R. V. "Faithful is the saying"—faithful in the sense of "worthy of belief"—"sure." (Acts xiii. 34.) It is worthy of belief because God has said it (Matt. i. 21). Christ Himself has told us so—John iii. 17; Matt. xviii. 11; Lu. xix. 10, &c.; and further, Paul had found it true in his own case and speaks from experience. *Worthy of all acceptance.* (I Tim. iv. 9.) This involves not only the acceptance of the fact that Christ came to save sinners, but also the acceptance of Christ as the Saviour. *That Christ Jesus came into the world to save sinners.* See Lu. ii. 11. This Saviour was born a Saviour—He came into the world as such. *Of whom I am chief.* As Paul grew in grace, he realized more and more the sinfulness of sin. In I Cor. xv. 9 he says he is "not meet to be called an apostle." Five years later he has grown to be "less than the least of all saints." Eph. iii. 8. Now within sight almost of the celestial city, he sees himself as "the chief of sinners."

16. *Howbeit for this cause I obtained mercy that in me first.* R. V. "That in me as chief." The Lord took Saul, the self-righteous persecutor and blasphemer, who had hardened his heart against the pricks of divine love, and saved him completely and changed him thoroughly, in order that hereafter no one should despair of salvation. *Jesus Christ might shew forth all* (R. V. his) *long-suffering.* This seems to include in one word the whole of Paul's life: Christ's longsuffering towards him as a blasphemer and persecutor, and the patient tenderness with which after his conversion the Lord carried on the work of grace. *For a pattern.* The allusion is to an outline sketch where the details are to be filled in.—*Alford.* Cf. I Cor. x. 11-13. *To life everlasting.* The result of a true belief in Christ is to unite us on to his everlasting life.

17. *Now unto the King eternal, &c.* Cf. Rom. xi. 36; xvi. 27. The thought of God's great mercy leads the apostle to break out into a jubilant doxology. *The only wise God.* R. V. omits wise. "The only," as in chap. vi. 15, "The blessed and only potentate."

18. *This charge I commit unto thee.* Apparently this refers back to v. 3, where he has told Timothy that he was left at Ephesus in order to charge some

to teach no other doctrine than that which he goes on to describe—v. 5, 9, 10. He says, v. 11, that this was the same gospel that had been committed to him, and which he now, v. 18, commits to Timothy. *According to the prophecies that went before on thee.* Cf. Acts xiii. 2, 3, where a similar experience attended Paul's own call to the ministry. See also ch. iv. 14 and II Tim. i. 6 and 8. Also, I Tim. vi. 20, and II Tim. i. 11-14. Evidently Timothy had received a direct call to preach the gospel. Prophecy does not necessarily mean a foretelling of future events, but it does mean a direct message from the Lord to a soul. Paul was instrumental in conveying this message to Timothy. *That thou by them mightest war a good warfare.* It is a great strength to have such a direct revelation of God's will concerning us to look back to. Paul constantly refers to his own call. See Acts xx. 24; Acts xxiii. 15; xxvi. 16, 17, 18; Gal. i. 17, &c.

19. *Holding faith and a good conscience.* See v. 5; ch. iii. 9. This connection of faith and works is much in Paul's mind in this epistle. The "good conscience" is the "conscience purged from dead works to serve the living God." Heb. ix. 14. Cf. Acts xxiv. 16. *Which* refers to "the good conscience"—*some having put away.* A wilful act leading to the dreadful condition alluded to in ch. iv. 2, and Heb. x. 29.

20. *Of whom is Hymenæus and Alexander.* Paul gives instances of this condition from members of the Ephesian Church. *Whom I have delivered to Satan.* This phrase appears simply to mean expulsion from the church. Cf. I Cor. v. 5.—*Howson.* *That they may learn not to blaspheme.* That the object of this was not their ultimate condemnation, but rather their restoration is obvious from the instance in I Cor. v. 5, where after the wicked person had repented of his sin Paul pleaded for him to be received back into fellowship. II Cor. ii. 5-11.

Ch. ii. v. 1. *I exhort therefore that first of all,* etc. Better with the R. V. join "first of all" to "I exhort," rather than to the "prayers," etc., which follow. Paul is now about to explain in detail the charge delivered to Timothy, v. 18, *i. e.*, the preaching of the gospel of salvation. Perhaps the most important work of the preacher is this work of praying and interceding for all men. True prayer for the spiritual welfare of another almost invariably opens the way for more direct efforts. Cf. Matt. ix. 38 and x. 1.

2. *For kings and for all that are in authority.* R. V. "For all that are in high place." Our rulers may be wicked men, as they were very often in Paul's days, but this makes it only the more important that we should pray for them, especially as upon their conduct, the advance or hindering of the gospel amongst their subjects largely depends.

3. *This is good and acceptable.* God approves it, because it shows the same love and desire which He Himself feels.

4. *Who will have all men to be saved.* The Society of Friends has always testified to this. Are







we as individual members firmly convinced of it? Dost thou believe with all thy heart that God wills *thy* salvation? and also the salvation of *all* men? If so, strive to be at one with Him in these blessed wishes. See II Sam. xiv. 14; Ez. xviii. 23; Ez. xxxiii. 11; II Pet. iii. 9. *And to come unto the knowledge of the truth.* Col. i. 6, 9, 10; Eph. i. 17; iv. 13; Phil. i. 9; Heb. x. 26; II Pet. i. 2, 3, 8; ii. 20.

5. *For there is one God*, etc. R. V. "For there is one God, one mediator also between God and men, Himself man, Christ Jesus." This is the truth, the knowledge of which is of such importance.

6. *Who gave Himself.* Is. l. 5, 6; Ps. xl. 6—8. *A ransom for all.* Ex. xxi. 30; Lev. xxv. 51; Prov. xiii. 7, 8. *To be testified in due time.* R. V. "The testimony to be borne in its own times." Acts xvii. 26; Rom. v. 6; II Cor. vi. 2; Eph. i. 10; Tit. i. 3. Christ was emphatically "The testimony," both to the righteousness and love of God and to the universality of the salvation provided for mankind.

#### PRACTICAL THOUGHTS.

1. V. 15. The object of the gospel is to save men from sin to eternal life.

2. V. 19. Those who try to hold on to faith without exercising themselves to have a good conscience will certainly be shipwrecked in the voyage of life.

3. V. 5. This is rightly called "the truth," for it is indeed *the* central truth of revelation—that God seeks to bring the souls that He has created into a personal knowledge of Himself and partaking of His own divine nature. II Pet. i. 4. And that in order for this no other mediator is necessary, no other priestly intervention useful than that which He has Himself provided: "the Man Christ Jesus."

THE CONCLUSIVE ARGUMENT.—I have read that Benjamin Franklin tried to convince the farmers of his day that plaster enriched the soil. All his philosophical arguments failed to convince them; so he took plaster, and formed it into a sentence by the roadside. The wheat coming up through those letters was about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, the sentence: *This has been plastered.* Arguments and culture and fine sermons cannot convince sinners; they want to read, in pulpit and pew, in our utter separation from the world, in our contentedness of mind and victorious joy, the clean-cut truth: *This has been redeemed and sanctified by the Holy Ghost.* Ah! brother, sister, the pierced hand of Jesus can pull out the thorns of depravity from your heart, and open there a running stream of joy, which will flow on through pain, or poverty, or loneliness, or persecution, or trial, like a cooling river through a desert of sand.—*Advocate of Holiness.*

An awakened soul is not a saved soul; you are not saved till God shuts you into Christ, the Ark of Safety.

## CORRESPONDENCE.

CEDAR VALLEY, JAMAICA, W. I., Kingston P. O. }  
Fourth mo. 17th, 1885. }

The great field of work for the Master lies before us. The invitation is to come to Christ for cleansing, knowledge, and power; and the command is to *go* into all the world and preach the gospel to every creature; cry aloud, spare not, show the people their sins, warning every one, exhorting every one, to flee from death and the wrath to come; and come to Christ for pardon of sins and for life. Death hath passed upon *all* men by sin, but millions have not heard of Christ's blood, the remedy for sin, nor of the power of God to save. But God hath committed to the *church* the word of reconciliation, that God was in Christ reconciling the world unto Himself.

The light of Christ is shining in many places of the earth through His church, the light of the world by Him. But much the larger portion is in gross darkness. There is much for the church to do at home, but much more abroad. According to the numbers I take from the Friend of Missions, there are only 390,000,000 of *professing* Christians upon the earth at the present time, and 274,000,000 of those belong to the Greek and Roman Catholic churches, whilst 1,034,000,000 either deny Christ or have never heard of Him. The few glimmering tapers, nay shining lights, that are so *widely* scattered in the dark heathen lands are doing much, for their light is the glory of God, the *life* of Christ. But they need to be thicker, more of them, and closer together, that their lights might meet each other like the wings of the cherubim above the mercy seat; that there might be a great *flood* of light *covering* the earth.

Christ has made the church as a watchman unto the *world*, as God did Ezekiel unto the house of Israel; and surely she is no *less* responsible for the trust and *command* delivered her. See Ezekiel 3: 17, 18, 19. The Saviour said, "Let your light so shine before men that they may see." That cannot be done unless it be *spread* before the world. And again, "Ye are the salt of the earth." But the salt cannot save the world unless it be *sprinkled upon* the world. Is not the church numerically strong enough, if her members were rightly distributed, to sprinkle the whole earth with the saltiness of heaven? and lighten it into one Christian blaze? so the lights of abstract morality and heathen philosophy would have *no* light by reason of the great light that excelleth? These *supposed* lights which are but imagery, are and must be expelled by the light of Christ. Is not God *willing* that the light should be so spread? Ought there not to be more volunteers for this *foreign* work? Ought not the church to lay her hands on many, and say; *go* for us? Christ has said *go* and the church ought to say *go* as well as to say *come*. Paul and Barnabas were encouraged and set apart by the church as well as by the Holy Ghost. And who can say that the church did not see by the Holy Ghost what ought to be done, and who should do it, before the disciples themselves who were to be sent out, saw their duty? Is not God calling, yea pleading, with the church to *send*, and individuals to *go* into these desolate fields to labor? A large army might go into the battle and yet enough be left to stay by the stuff and send supplies. Is there not a great amount of labor, time, and treasure wasted by so many *repeated* warnings to sinners close about the *heart* of the church, when with the same labor and means with those who never heard of Christ many more might be saved.

In this little island of Jamaica, Iowa Yearly Meeting







has four in the mission service. But they could not reach all of the people here once a quarter if they were all public preachers. Many more might be profitably employed. The question is, how can it be done? By *will* and system. The nine thousand members of Iowa Yearly Meeting by laying by a little each day as the Lord prospers them might do a great deal more. One woman sold three quarts of milk a week at five cents a quart and gave it to the mission fund. If the price of one *pint* of milk, at a cent and a half a pint, were given each day by each member we would have \$135.00 a day or \$49,275.06 a year which would support 164 missionaries in the field a year, allowing \$300.00 each after transportation and building were paid for. Families could live cheaper. I think a family of five could live here for \$500.00 and have enough for *all* their needs; and a man and his wife would be equally useful in the work. I only speak of Iowa Yearly Meeting as an example; others might do the same according to their numbers. First the *will*, and then let *something* definite be set apart regularly for the work, and then when you *can* do more do it.

Can and will not our foreign mission work be more than doubled next year as well as our home work? Begin *now* to think about it, and pray over it, and *prepare* for it, and as we come together in our Yearly Meetings this year, let us have an outburst of holy missionary zeal and will, that shall be able to do all things through Christ strengthening us.

JOSIAH DILLON.

The Executive Committee on Temperance of Indiana Yearly Meeting met at Richmond Fourth mo. 28th, and with prayerful earnestness looked unto the Lord for directions as to the most "effectual door" for labor in the important cause entrusted to their care and oversight.

However great the difference of views among temperance workers on politics and some other topics, they are substantially a unit on the necessity of educational work.

The committee, considering that the dissemination of light on the evils of the tobacco habit has been rather neglected by most temperance reformers, determined to give considerable attention to that special subject.

On account of the scarcity of good literature on that topic, the committee decided to cordially and earnestly invite and request any and all persons who may see this notice and feel inclined to prepare and send to our Secretary (Caroline Edgerton, Dunreith, Indiana) an essay of a tract on the use of tobacco, with the view of its being published in tract form by this Committee.

Surely some members of our Society (especially in the East) may be found qualified to write valuable essays for publication, but we would not confine the request to Friends.

Here is an opportunity to do good, and possibly a great deal of good, without pecuniary expense or much cost of time.

Who will respond? The essays ought to be received by the middle of Seventh mo. of this year.

WILLIAM C. EDGERTON.

#### NEW GARDEN SCHOOL, N. C.

The following items are from the Annual Report of the Principal to the Board of Trustees, Fourth mo. 29th, 1885:

The entire enrolment for the Fall term was 91, and for the present term up to date is 116. All except

fifteen of the pupils of last term returned at or near the opening of this term.

The average attendance per year for the ten preceding years, beginning with 1875, ranges as follows (omitting the fractions in the several averages) viz., 45, 49, 46, 54, 62, 55, 84. This year will average about 95. By these figures it will be seen that for some years past the school has been steadily growing in favor and patronage. It will be noted that the marked advance of last year to an average of eighty-four came with the improvements in the buildings and the better facilities in various respects.

Bible study includes two regular exercises per week through both terms, besides the usual morning and evening exercises of ten to fifteen minutes each. On these occasions special care is taken so to impress the practical teachings of the Scriptures as to show their application to the conduct of every-day life.

There has been added from the proceeds of the school over two hundred dollars' worth of chemical and philosophical apparatus. Additions to the library have been made through the kindness of some friends of the school, and there is a steady improvement in the use made of the books.

A new wall case has been erected in King Hall, with glass doors, and shelves suited for specimens. To this case the minerals and shells formerly in the library room have been moved. To the old specimens students have added new ones. Prof. Woody has placed on deposit a valuable collection of woods, corals and shells. There have been presented to the school from the collection at Earlham College a few anatomical specimens, stuffed birds, over one hundred mineral specimens, several hundred fossils, embracing seventy-two species, and forty specimens of coral, including over twenty species. Among the minerals is a parcel of recent volcanic specimens from the Hawaiian Islands. The material from various sources in the cabinet is pretty well classified, and is freely used in teaching.

Besides the regular Temperance meeting, which is held monthly, and in which a large number participate, there has recently been formed a Young Women's Christian Temperance Union.

We have a large proportion of earnest, industrious, trustworthy students, and the general good order and progress have been greatly aided by this class.

It is gratifying to be able to say of so many of our pupils that their profession of Christianity is borne out by their general character and behavior.

JOSEPH MOORE, Principal.

ARCHER MONTHLY MEETING, Florida, Fifth mo. 2d, was a favored occasion. Joseph Stanley, of Damascus, Ohio, was present and his gospel services were edifying. The spirit of prayer and thanksgiving prevailed throughout the meeting. Ten requests for membership were received—a result of E. Scott's recent labors amongst us. Others are expected to follow. As our numbers are multiplied, so may our spiritual strength be increased.

JESSE T. TURNER.

Archer, Fla., Fifth mo. 4th, 1885.

THE righteous will not be indifferent to the prevailing sin and sorrow—Mine eye runneth down with rivers of water for the destruction of the daughter of my people.—*Lamentations* iii. 48.

It is not great talents God blesses, so much as great *likeness* to God.







## SCHOOL.

FRIENDS' TEACHERS' ASSOCIATION OF PHILADELPHIA.—The last meeting of the present school-year took place Fourth mo. 4th.

The first exercise on the programme was an "Address on Discipline," by Richard M. Jones. As only fifteen minutes was allowed for this, the speaker did not attempt to treat the subject fully; but earnestly enjoined the adoption of such principles of action by the teacher as were most likely to make thorough work in discipline and teaching. The first requisite, he said, was *singleness of purpose*—having a definite object, and giving one's whole self to its accomplishment. Knowing what you aim to do, and being determined to use all means, you naturally look for help wherever it is to be found—seek help from above, and also make use of whatever is to be found around you. The teacher must first discipline *himself*, then put his whole heart into his work, and treat his pupils as reasonable beings.

An interesting discussion followed. The question was asked of Richard M. Jones whether he thought it possible for one to be a good teacher and poor disciplinarian. He thought the two went together generally: one might pour forth information clearly without discipline, but that would not be training. He would divide teachers into three classes—those who gained power by experience; those who had magnetic influence; and lastly, as the best of all, those who united these two.

In answer to another inquiry as to the management of unruly boys, Richard M. Jones said, "Don't have a long list of rules—don't be formal—go to school not knowing what you will do, but holding yourself ready for any occasion that may arise." He thought the uncertainty as to consequences of their acts, while they surely expected firm government, exercised a wholesome restraint on boys. Also that a set of rules tempted an adventurous boy to try their strength.

To the question: "What is to be done with a frisky boy?" Fanny Jackson Coppin answered: "Study him individually—two cases may not need the same treatment—and keep him busy."

Henry N. Hoxie did not approve of abolishing rules; all large communities needed rules for public convenience. Thomas K. Brown also advocated rules of this kind, but said they should be without any published penalties.

Professor Sharpless remarked that each teacher must have his own methods in discipline; he had found that other people failed when they tried to work by his methods, as *he* failed if he worked in imitation of others.

Watson W. Dewees thought that the remarks made indicated that power to keep order came with the faculty of keeping pupils busy and interested; and that the best government is by moral influence backed by a *little* of the old despotism, the pupil being conscious that the teacher had power to enforce his commands.

F. J. Coppin spoke very earnestly on the importance of investigation into the reasons when a pupil

is not interested in your teaching. It *may* be an excess of animal activity, or it may be some defect in your way of presenting the subject, or a want of foundation knowledge in the pupil to prepare him to understand. She thought that the active, frisky boys were the very ones to make the most useful men.

The second stated address was by Joseph Rhoads, Jr., on "Mind Development," going over the mental faculties in the order of their unfolding. Henry N. Hoxie spoke of the importance of this knowledge to the teacher, and recommended Sully's *Psychology*, recently published, as giving this knowledge with its practical application to the teacher's work.

The reading of two short papers in favor of the "New Education," by Ann Sharpless and Anna Woolman, followed, and brought on another discussion. The term, "The New Education," is variously applied, and is rather inappropriate to represent the natural method in teaching. Professor Sharpless thought that the objections of want of accuracy, &c., made against the New Education were chiefly against its abuses: many ill-prepared teachers are trying to carry out its methods.

Thomas Newlin pointed out that the universal application of the maxims, "Learn to do by doing," and "Never tell a child what he can find out for himself," would be unwise. We would not let a little child cut himself with a sharp razor rather than tell him it would cut; and a very small proportion of our knowledge is gained by experience—most of it is at second-hand.

F. J. Coppin said the chief gain from the New Education was in the primary schools, where seventy children used to be committed to one teacher, poorly prepared and poorly paid.—*The Student*.

FALSE FIRES DIE OUT.—To use a metaphor of Lessing's, we may say that six times the temple of God, in our century, has seemed to be on fire, and six times the flames have turned out to be only the *aurora borealis*.

In the nineteenth century—

1. The naturalistic theory [Paulus] for the explanation of the origin of the New Testament literature, has risen, reigned, sickened, died, and been buried.

2. The mythical theory of Strauss has risen, reigned, sickened, died, and been buried.

3. The tendency or partisanship theory of Baur has risen, reigned, sickened, died, and been buried.

4. The legendary theory of Ernest Renan has risen, reigned, sickened, died, and been buried.

5. The hypercritical theory of the author of "Supernatural Religion," an anonymous work, issued only a few years ago, has risen, reigned, and already sickened, died, and been buried.

6. The Neo-Platonist theory has risen, reigned, sickened, and, if not buried, is at least moribund.—*Joseph Cook*.

No man is so happy as a real Christian.







## THE CONVERSION OF ANIWA.

The water supply of Aniwa was the means of converting the people to Christianity, and was brought about in a curious manner. The want of water was a terrible scourge when Mr. Paton arrived, and at last it occurred to him to sink a well in his own back garden. The people never having seen a well in their lives, came to the conclusion that he must be mad to think of digging for water into the dry earth. Every day they gathered round and watched him dig, though they were too much scared to help. At last the old chief spoke. "You must be mad, missionary," he said, "rain comes from the clouds here, it does not rise up from the earth." Day after day went by, but at last at thirty feet deep, there were signs of a spring. Then the missionary told the savages that the next day they should see water. On the morrow in fear and wonder, they came, and at thirty-two feet deep, lo! there was a spring of fresh water, which has ever since supplied the entire island. It was this which finally conquered the people. The chief gathered his people about him, and said, "We thought the missionary mad when he would go down to the earth to find rain; but he has worked and prayed till Jehovah has given it to him. Now as there was water in the earth beneath, so do I believe there is a God in the skies above. And as the missionary has removed the earth and we have seen the water, so do I feel that death will remove the mist which is before our eyes, and we shall see God. Bring out the idols and let us destroy them." And so all the people of Aniwa came over to Christianity, and last year themselves sent out seven missionaries to another island.—*Standard*.

## ITEMS.

A MEMBER of the British Parliament who pleads in the *Contemporary Review* for a new system of education, says that twenty-five per cent. of the children in the lowest parts of London come to school without breakfast, while they have nothing for dinner save perhaps a crust and a cup of tea.

THE JEWISH MESSENGER states that a wooden bridge has been built across the river Jordan at Jericho, and that at the banquet given at the opening, Moslems, Christians and Jews were present.

DR. B. T. TANNER, of Philadelphia, one of the most intelligent and observant colored men in this country, gives the following significant incidents of a trip to New Orleans:

"We are in Charleston. It is noon. Here and there a stray whistle or bell is heard. On the right and on the left schools are being dismissed. On the corner of Mary and — streets, stands a colored policeman, short, bulky, with legs of brass. A group of white children, just from school, stop at the corner to have a boyish chat. The colored policeman approaches, and, with burly voice, orders them to 'skit along, skit along!' And along they 'skit' without saying a word.

"We are in New Orleans. Driving to the Illinois Central Depot, we notice a decently clad white young man approach the carriage, open the door and assist us out. Taking possession of our luggage with the query: 'To the sleeper, sir?' he led the way to a Pull-

man. Entering the car with us, he carefully placed our baggage at berth eight. Before we had time to recompense him, he said: 'Please, sir, give the boy something,' which, upon receiving, he withdrew, with all the thanks imaginable."

DURING 1884, nine minor planets were discovered, bringing the number up to 244 on January 1st, 1885. Of the nine, six were discovered by Palisa at Vienna, and one each by Knorre at Berlin, Borelly at Marseilles, and the veteran Luther at Düsseldorf. Our own veteran, Peters, of Hamilton College, has been for the past year or two busy with other work, mainly in preparing for publication and in issuing the series of incomparable star charts which will remain as the most valuable and permanent fruit of his labors. In the number of asteroid discoveries, last year's work puts Palisa at the head of the list, with forty-six to his credit, while Dr. Peters stands next, with forty-two. Luther and Watson, whose account is closed in death, follow with twenty-two each; at least, this was the case on January 1st; but last month Luther added another to his list, the only one so far discovered this year. Next in order follow Goldschmidt (who died more than twenty years ago), with fourteen, Borelly with thirteen, and Hind with ten. Of the whole 245 at present known, German observers have discovered eighty-two, American seventy, French fifty-nine, English eighteen, and Italian sixteen.—*Independent*.

CO-OPERATION has been introduced in Russia, where the 3500 to 4000 employes of the great engineering works of Struve & Co. have been planted in a complete settlement something like the town of Pullman, near Chicago. The men have a co-operative society which is in a flourishing condition. Struve & Co. contribute liberally to a benefit society, but no other form of charity is needed. In addition to other advantages possessed by the settlement is a technical school for the education of the workmen's children. Russia is a pioneer in this kind of educational work, and has been successful mainly because the *principles* of hand-work are taught, and no effort is made to impart trades as such. The education in mechanics is in other words parallel to the general literary education given in our public schools. The Russians no more think of teaching boys to be carpenters or plumbers in school than we think of teaching public school children to be doctors or lawyers. But they lay the foundation whereby the children can become capable workmen in almost any branch of mechanics. It is this principle that has made the Russian schools so successful, and which promises equally good results in this country wherever it is thoroughly understood and acted upon.—*Phila. Public Ledger*.

THE (London) *Christian* says:

One of our laws requiring to be forthwith modified is that which compels a man who is not a Quaker, Moravian, or Separatist, under penalty, to take an oath in giving judicial evidence, though he may have strong conscientious scruples as to the unscriptural nature of all oath-taking. A case has recently occurred at a coroner's inquest, in which an engine-driver refused to utter the words of the oath, on this ground. By the provisions of the law the coroner was obliged to commit the man to prison, though he discreetly allowed bail till the Home Secretary could be consulted. *The Northern Echo* thus wisely comments on the incident:

"Had he been a Quaker, a Moravian, or a Separatist, he might have affirmed to his heart's content. Being only a Primitive Methodist, with a conscience, and an incapacity for explaining away plain Scripture texts, he has suffered for a while the indignity of dur-







ance vile. Is a Primitive Methodist not entitled to the same consideration as a Quaker? The true safeguard against false witness is a prompt legal punishment, and not a formality the awful nature of which is in sad contrast to the lightness and levity with which it is administered and undertaken."

ACCORDING to the Paris correspondent of *The Non-conformist and Independent*, M. Brisson, the new French Premier, is an evangelical Protestant of marked purity of private and public life, of unflinching integrity and rectitude, opposed to the Concordat, and to making the church an instrument in the hands of the State.

CHRIST's encomium of the grace of the true Church—Thou art all fair, my love; there is no spot in thee.—*Canticles iv. 7.*

### FAITH AND REASON.

BY FRANCES RIDLEY HAVERGAL.

Reason unstrings the harp to see  
Wherein the music dwells;  
Faith pours a hallelujah song,  
And heavenly rapture swells.  
While Reason strives to count the drops  
That lave our narrow strand,  
Faith launches o'er the mighty deep  
To seek a better land.

One is the foot that slowly treads  
Where darkling mists enshroud;  
The other is the wing that cleaves  
Each heaven-obscuring cloud.  
Reason, the eye which sees but that  
On which its glance is cast;  
Faith is the thought that blends in one  
The Future and the Past.

In hours of darkness Reason waits,  
Like those in days of yore,  
Who rose not from their night-bound place  
On dark Egyptian shore.  
But Faith more firmly clasps the hand  
That led her all the day,  
And when the wished-for morning dawns,  
Is farther on her way.

By Reason's alchemy in vain  
Is golden treasure planned;  
Faith meekly takes a priceless crown  
Won by no mortal hand.  
While Reason is the laboring oar,  
That smites the wrathful seas,  
Faith is the snowy sail spread out  
To catch the freshening breeze.

Reason, the telescope that scans  
A universe of light;  
But Faith, the angel who may dwell  
Among those regions bright.  
Reason, a lonely towering elm,  
May fall before the blast;  
Faith, like the ivy on the rock,  
Is safe in clinging fast.

While Reason, like a Levite, waits  
Where priest and people meet,  
Faith, by "a new and living way,"  
Hath gained the mercy-seat.  
While Reason but returns to tell  
That this is not our rest,  
Faith, like a weary dove, hath sought  
A gracious Saviour's breast.

Yet *both* are surely precious gifts  
From Him who leads us home;  
Though in the wilds Himself hath trod,  
A little while we roam.  
And, linked within the soul that knows  
A living, loving Lord,  
Faith strikes the key-note, Reason then  
Fills up the full toned chord.

—Selected.

From *The Christian*.

### THE LITTLE CHILDREN.

Be kind to the little children!  
Ye may not have them long;  
God may call them in life's morning  
To join the angels' song;  
Even now, while yet they're thrilling  
Our hearts with hope and love,  
Their voices may be tuning  
For the golden harps above.

Be kind to the little children!  
The day may come too soon,  
When you'll mourn with bitter mourning,  
By your quiet hearth alone,  
And sigh for the noisy patter  
Of the feet upon the stair,  
And turn in silent anguish  
From some tiny vacant chair.

Be kind to the little children!  
They have their part of pain,  
And sorrow lieth heavy  
On childish heart and brain.  
Thank God, the pain is transient,  
Or the burden were too great,  
And childhood's frail endurance  
Must fail beneath the weight.

Be kind to the little children!  
So oft misunderstood.  
So oft rebuked and thwarted,  
When trying to "be good,"  
So oft misnomered "naughty,"  
When only tired and sad!  
So oft, alas, discouraged,  
When a smile had made them glad.

Be kind to the little children!  
They were blessed by Christ the Lord!  
You call them tiresome, foolish:  
Are you as near to God?  
Beware, lest you crush the blossom  
As it struggles toward the sun;  
Take heed how you grieve the spirit  
Of "one such little one!"

Be kind to the little children!  
Ye *cannot* have them long,  
Time's swiftly flowing river  
Is hurrying them along;  
And as careworn men and women,  
They soon must join the strife,  
And fight as you are fighting,  
On the battle-field of life.

Be kind to the little children!  
In after years may come,  
Like the sound of a distant music,  
The memory of home;  
And the kiss of a long-lost mother,  
"The touch of a vanished hand,"  
May win some weary wanderer  
To the Home of the heaven-land.

Paris.

H. W. G.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 12th inst.

**GREAT BRITAIN.**—The controversy with Russia continues in a very uncertain state. It was announced on the 9th that considerable delay would probably occur in preparing the details preliminary to arbitration; this delay being necessary to allow the two Cabinets to decide upon the precise points to be submitted to the arbitrator. Between Earl Granville and the Russian Ambassador to London, differences of opinion exist as to the scope of the proposed arbitration and the zone of delimitation. The propositions thus far exchanged appear to be distasteful to the extreme war party both in England and Russia, each complaining that too great concessions are made by their respective governments.

It is said that recent advices from Earl Dufferin, the Viceroy of India, indicate that the Afghans are less friendly towards England than the Ameer had led him to believe. British agents who accompanied the Ameer to Cabul reported that much discontent prevailed among the tribal chiefs, because of rumors that the Ameer had consented to the marching of British troops through Candahar in case war should occur on the Afghan frontier between England and Russia. They disbelieve the Ameer's denials, and are earnest in their denunciation of his supposed course. Emissaries of Ayoub Khan, the deposed Ameer, who is now in exile at Teheran, are working among the people between Balkh and Herat, in his interest and in favor of Russia, promising that if Ayoub is restored the Russians will guarantee their independence, and freedom from the tributes levied by the present Ameer. A British advance beyond Quetta would probably cause a general revolt in that region.

Military preparations are still kept up on both sides. A Cabinet Council held in London on the 9th, directed that the orders providing for the dispatch of 2000 troops to India should be cancelled; but assurance was also given that the war programme would be maintained until some definite settlement of the difficulty should be reached. It is estimated that more than £5,000,000 has already been expended by the Government in strengthening the naval and military equipments.

On the 11th, Earl Granville said in the House of Lords that a conference had been held by himself, the Secretary for India, and the Russian Ambassador, which resulted in an agreement perfectly satisfactory to England, Russia and the Earl of Dufferin, Viceroy of India. He hoped the arrangement would be made the subject of a convention with Russia. On the 12th, he corrected this statement by saying that the agreement had not been completed in London, but had been put in shape for submission to Russia for acceptance.

In the House of Commons, on the same day, Lord Hartington, Secretary of War, said that the Government's decision respecting the Soudan practically involved the abandonment of the advance to Khartoum. They had resolved to make Wady Halfa the most advanced position as a permanent defence of Egypt. (This point is at the second cataract of the Nile, about 22° N. lat.) As soon as the Nile rises, probably about the end of this month, the troops will be withdrawn. Efforts will be made to establish an administration in the province of Dongola, and to complete the Nile railway as a commercial enterprise. Lord Wolseley had advised the Government to retire to Assouan. There is no intention of evacuating Suakim until some arrangement can be made for holding it against the hostile Arabs, either by England or some other civilized power. Osman Digna, El Mahdi's lieutenant, has

been besieging it for some months past, and has declared his determination to drive the garrison into the Red Sea.

A member asked how much had been spent on the Khartoum expedition, whether more or less than the \$22,500,000 asked for. Gladstone replied that Government had spent much money in the Soudan, but he could not at present say whether any part of the sum named would be saved. He then moved a second reading of the bill for \$55,000,000 credit. Upon this, a bitter attack was begun upon him and the Government. Consideration was moved for an amendment, of which notice had been given, proposing a fresh vote of censure, and concluding that the House having shown their readiness to vote supplies, refuse their assent until informed of the present policy and purposes for which the money is to be applied. After some debate, the motion was defeated, 290 to 260.

**FRANCE.**—The Minister of Foreign Affairs has sent to the French Minister to China definitive instructions respecting the negotiations with China for a treaty of peace. France adheres to the treaty known as the Fournier convention.

The Suez Canal Commission have decided to exempt Egypt and Turkey from the prohibition of acts of hostility in the Suez Canal, or the landing of troops on its banks, provided these measures become necessary for the defence of Egypt. Several of the Powers represented in the Commission, however, have made some reservations as to the exercise of these privileges by Turkey and Egypt. The report of the Commission is to be submitted to an International Conference to be held at Paris in the Seventh month. The question of the neutrality of the canal will be decided by this Conference.

The Chamber of Deputies reopened on the 4th. On the 7th, it adopted by a vote of 308 to 57, the treaty concluded in the Eighth month, 1883, between France and Anam. The Minister for Foreign Affairs explained that the treaty had been virtually in force for the last eighteen months. A credit of \$120,000 was adopted, to defray the expense of laying a submarine cable to Tonquin.

**ITALY.**—In the Chamber of Deputies, on the 7th, a motion of censure of the Ministry was proposed, with the object, it is believed, of displacing the Minister of Foreign Affairs, Mancini; but the next day, a vote of confidence was adopted by 188 to 97 votes. Mancini subsequently resigned.

**GERMANY.**—During a debate in the Reichstag on the bill to forbid "Sunday" work, Prince Bismarck said that in his opinion the question of regular working days was more important. Though himself not in favor of a law forbidding work on that day, yet if he thought working men really wished it, he would advocate the measure.

**DOMESTIC.**—The town of Plymouth, Pa., on the Susquehanna river, is suffering from an epidemic of typhoid fever. A local relief committee reported on the 5th inst. 730 cases of the disease then existing. About 90 persons have died. Assistance in medicines, provisions, physicians, money, &c., has been sent from Philadelphia and some other places.

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NOTICES.

GLENS FALLS, Fifth mo. 7th, 1885.

NEW YORK YEARLY MEETING will be held at Glens Falls, N. Y., commencing on the last Sixth-day in Fifth month, at 10 o'clock A. M.

The Meeting of Ministers and Elders on Fifth-day preceding at 10 A. M.

Friends wishing to secure board will please correspond with  
JONATHAN W. POTTER.

THE TWELFTH NATIONAL CONFERENCE OF CHARITIES AND CORRECTION. To be held at Washington, D. C., Sixth mo. 4th, 1885.

The National Conferences of persons interested in Charitable and Correctional work, held annually for the past eleven years, in various sections of the country, have undoubtedly secured great and beneficent reforms in the methods of treating the dependent and delinquent classes. Each year witnesses the abandonment of old abuses, and the adoption of more enlightened systems, the result of wise agitation and free discussion, by the most experienced men and women actually engaged in the administration of charitable and penal institutions.

The Twelfth National Conference will assemble at Willard's Hall, in connection with Willard's Hotel, in the City of Washington, D. C., on the evening of Fifth-day, Sixth mo. 4th, 1885.

The topics selected for discussion are: Prevention of Pauperism, Preventive Work among Children, The Organization of Charity, Proper Provision and Treatment for the Insane and Feeble Minded, The Systems of Labor in Juvenile Reformatories, Immigration, and the best Organization and Management of Prisons and Penitentiaries. Able papers are expected on all these subjects, and it is anticipated that this will be one of the most interesting conferences that has been held. Persons desiring to offer further essays will please send them early to the chairmen of appropriate committees.

In addition to the Standing Committees on the above subjects, there are others on Reports from States, and on Statistics.

Each State and Territory is desired, through its proper representatives, to present a succinct report of its Charities and Correctional Institutions, and of any features thereof of peculiar interest or novelty.

The State Boards of Charities expect to send representatives as heretofore. The Governors of States and Territories have been invited to appoint official delegates. It is hoped also that the Societies for the Organization of Charity in Cities will be represented, and all bodies and institutions which have for their object either the prevention or cure of social ills.

The Conference meets this year, for the first time, at the National Capital, and, being national in its character and scope, it presents an especially opportune occasion for the participation of every part of our common country.

All persons in this or other countries interested in penal or charitable work are invited to attend, and it is especially desired that *institutions engaged in such work will officially delegate their Superintendents*, or other officers familiar with it, to take part in the proceedings.

Those purposing to attend the Conference, and wishing to secure the special hotel and railroad rates, will please give their names, address, and official position to A. S. Pratt, Secretary of Local Committee, Lock Box 52, Washington, D. C., as early as possible.

PHILIP C. GARRETT, President.

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# Friends' Review.

VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 23, 1885.

No. 42.

**NEW YORK YEARLY MEETING**, Glens Falls, N. Y. Commencing Fifth mo. 29th. Meeting of Ministers and Elders on the 28th. Friends attending this meeting can obtain round trip tickets for Glens Falls, by N. Y. Central and Hudson River Railroads, at the following offices and rates: Grand Central Depot, New York City, \$5.75; 333 Washington St., Brooklyn, \$5.75; Newburgh, \$5.00; Poughkeepsie, \$4.50; Rondout, \$4.25; Rome, \$3.85; Syracuse, \$4.50; Palmyra, \$5.65; Auburn, \$5.05; Rochester, \$6.10; Buffalo, \$7.55.

Tickets will be on sale Fifth mo. 27th, 28th and 29th, and good for return until Sixth mo. 8th.

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### NOTICES.

**FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA.**—A Special Meeting in the interest of education of the colored people of the South will be held on Sixth-day, the 29th inst., at 8 P. M., in Twelfth Street meeting-house, with the object of extending the work and increasing its value.

The meeting will be addressed by S. C. Armstrong, of Hampton Normal School; C. S. Schaeffer, of Christiansburg, Virginia; Fanny M. Coppin, of Friends' Institute for Colored Youth, and other speakers.

A general attendance of Friends and others interested is desired.

JAMES E. RHOADS, President F. F. A.

Richard Wood,  
Elliston P. Morris,

Edward M. Wistar,  
David J. Brown,

Committee of Arrangements.

GLENS FALLS, Fifth mo. 7th, 1885.

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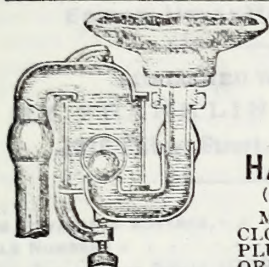
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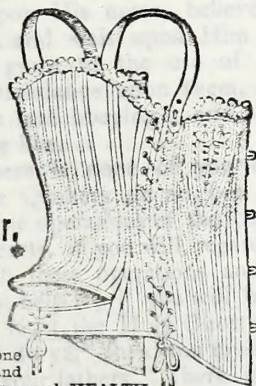
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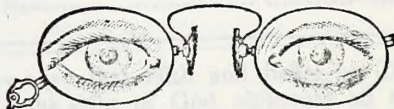
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American and Foreign Patents procured for inventors; papers and drawings prepared, etc., by Dr. DANIEL BREED, cor. 8th and F streets, opposite south front of Patent Office, WASHINGTON, D. C., Room 40. Dr. B. was many years in the Patent Office, has 30 years' experience, is a chemist, translator and attorney. He can refer to Senators, Congressmen, government officials, and to many inventors and Quakers from Maine to California. Also Pensions and Claims obtained. No charge for advice. Please write. 33-1y







THE

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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 23, 1885.

No. 42.

EDITOR: HENRY HARTSHORNE.

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Advertisements, notices and changes of address, should reach the office not later than Second-day morning, for the number of that week.

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## A VOICE FROM THE PAST.

This is all the Lord your God requires of you, that you would think upon His name, believe in Him and trust in Him, and wait upon Him for the operations of His grace in the use of His ordinances, and your attendance upon them, and hearkening to His voice and obeying it and so to hear that your souls may live.

I will affirm that there is none of you here present, whether ye be Quakers or no, but you may meet with the Divine operations of the power of God in your own hearts, if you will regard it, and when you meet with these operations and regard them not, I cannot help it; if you will be of that mind, "always to resist the Holy Ghost;" if "as your fathers did so do ye," then you must all perish, both you and your fathers. There is no escaping but by being subject to Christ Jesus, and His quickening Spirit. If there be any Divine operations that you meet with in your own hearts, let me persuade you to submit and have regard to them; for I know the devil is near at hand; and when people meet with Divine operations in their souls that humble them, and bring down their pride, and convince them of the danger of their condition, he lies in the way and suggests some poisonous thing that takes off the edge of these operations, that they may dislike them. It is true, they meet with the convictions of sin; but they

reckon they have that faith and belief in Christ that doth in the sight of God obliterate all their sins that can be laid to their charge, both past and to come. If I would look, say they, to the Divine operation, or anything wrought in me, it were enough to make me mad. I look wholly to the merits of Christ; my mind is wholly fixed upon Him who is "the author of eternal salvation;" His meritorious sufferings and obedience can blot out all my sins.

My friends, I tell you many a poor soul hath split upon this rock, by undervaluing the Divine operations of the Spirit upon their hearts. They make a false and wrong application of the merits of Christ; which indeed are so great that nobody can overvalue them. But we must not make a false application of them. For "for this purpose was the Son of God manifested that He might destroy the works of the devil." He takes away the guilt of sin, not that you might live in it still. Whosoever believeth in Christ shall have power over their sins, and not be under the dominion and power of sin. "Sin shall not have dominion over you; for you are not under the law, but under grace. But God be thanked, ye were the servants of sin, but ye have obeyed from the heart the form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness."—From a Sermon by Stephen Crisp, in 1692.







## BOOK NOTICES.

A REASONABLE FAITH. SHORT RELIGIOUS ESSAYS FOR THE TIMES.—By three "Friends." London: Macmillan & Co. 1884. Pamphlet, pp. 102.

(Concluded from page 645.)

In the "Christian Doctrine" forming the first Part of the "Book of Christian Discipline," issued two years ago by London Yearly Meeting, we find George Fox's testimony, in his Letter to the Governor of Barbadoes (1671) adopted as representing the accepted belief of the Society of Friends. Familiar as this may be to many of our readers, it seems fitting in this place to cite a few of its sentences bearing particularly upon the subject now under consideration. This Letter, "of George Fox and others," says:

"And we do own and believe in Jesus Christ his beloved and only begotten Son, in whom He is well pleased, who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins." "And we do own and believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth; and that He was crucified for us in the flesh, without the gates of Jerusalem; and that He was buried, and rose again the third day by the power of His Father, for our justification; and we do believe that He ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation; and we do believe that there is no other foundation to be laid but that which is laid, even Christ Jesus; who, we believe, tasted death for every man, and shed His blood for all men, and is the propitiation for our sins, and not for ours only, but also for the sins of the whole world: according as John the Baptist testified of Him, when he said, 'Behold the Lamb of God, that taketh away the sins of the world' (John i. 29)."

One of the finest passages in the Essays before us, is that in which (pages 30 and 31) the Divinity of Christ is spoken of, as follows:

"But it is asked. How can a human being be in any true sense Divine—one with the Infinite God? Without entering here upon a discussion which would be beyond our limits, an illustration may throw some light on this mystery. If we stand by the seaside, and gaze on the waters of some bay as they flow in between the surrounding land, we say and say truly, 'This is the sea;' and yet, beautiful and glorious as it is, it is but a limited and circumscribed view of the broad boundless ocean. Nevertheless it is as much of the ocean as can be included within that opening in the land. So we see in Christ as much of God as *can* be manifest in a human life."

Thus, also, it may be added, we meet, in the many types of the Old Testament, and in the figurative and descriptive expressions in the New, as much of the mystery of redemption through Christ as *can* be put into human language and in-

terpreted by human thought. Is not that quite enough?

Some sentences in the numerous letters to the London *Friend* and *British Friend* in regard to the publication now under review, are so much to the point as to be worthy of repetition here.

F. P. Balkwill writes: "The wisdom of God is as great as His goodness, and His justice is as holy as His love. All His attributes are equally vindicated and demonstrated by Jesus in His life, doctrine, death and resurrection. The I Am of Sinai, the Ancient of Days of Daniel, is the same with our Father, who, in the parable of Dives, and in the Revelation, is seen to have lost none of His terribleness in judgment; and what can exceed 'the wrath of the Lamb?'"

"In the vindication of the inviolability of His law and the sinfulness of sin, and its penalty, the spectacle of Calvary and its pure, holy, self-immolating victim, suffering for our sins and in our stead, was a display to all the universe of the supremacy of law and order, and of the self-consistency of God in all His attributes,—wherein Jesus has exhibited the highest degree of true moral greatness in His self-abnegation, and by which He has crowned Himself with the glory of the adoring gratitude of the ransomed and redeemed of every clime and age, not as apart from the Father, but as one with the Father in the salvation of mankind."

Hannah Maria Wigham concludes a communication on the same subject with these impressive sentences:

"In shedding His blood on Calvary, our Saviour has perfected the outward sacrifice for sin, and under the simile of the 'blood which is the life' He has taught us that our nature is to be renewed through drinking in His Spirit, and so entering into the full blessing of that Sonship of which His life on earth was the perfect manifestation. If we once take in the thought of the Fatherhood of God, and all that it implies, we shall see a new light on the stormy sea of life, and shall be assured that the Everlasting Arms are underneath all and everything. Looking at the cross of Christ as the utmost token of that infinite Fatherhood, we shall feel the truth of the words:

"Through all depths of sin and loss  
Drops the plummet of Thy cross;  
Never yet abyss was found  
Deeper than that cross can sound,  
Deep below, as high above,  
Sweeps the circle of God's love."

That late eminent minister among Friends, James Backhouse, of York, England, left the following clear testimony, which is preserved in the Memoir written by his sister:

"I prayed often to the Lord to preserve me from adopting any opinions that were not accordant with Truth, and 'He inclined His ear unto me and heard my cry;' and as I leaned upon Him, and submitted to feel myself to be a fool as to these things, so far as regarded my capacity to understand them by my natural powers, and waited patiently to be taught of the Lord, He was pleased







to open my understanding progressively, and to give me experimental knowledge of the redemption that is in Jesus Christ. The evidence I had of the efficacy of the sacrifice which He offered upon the cross in the redemption of sins through faith in His blood, and of the power of His mediation in the working of the Holy Spirit upon my mind, left no room for doubts or reasonings upon these points."

We have given much time and space to the review of this publication; because the amount of attention awarded to it amongst Friends in England shows that if, as we believe, it contains, along with much that is true and good, a mingling of very serious doctrinal error, the danger connected therewith is too great to be ignored or passed idly by. May the members of the Society of Friends, in this and the coming generation, be strengthened, like their predecessors of two centuries ago, to overcome "by the blood of the Lamb and by the word of their testimony."

THE ABIDING SABBATH.—*An Argument for the Perpetual Obligation of the Lord's Day.* By Rev. George Elliott.

The title and purpose of this book are further explained in an introductory note by President Bartlett, of Dartmouth College, to the effect that "the late Hon. Richard Fletcher, of Boston, by his will provided for a prize of five hundred dollars, to be offered, once in two years, for the essay best adapted to set forth truth and reasoning calculated to counteract such worldly influences as are opposed to true Christianity, and to impress on the minds of Christians a solemn sense of their duty to exhibit in their godly lives the beneficent effects of the religion they profess." The theme designated for the fifth essay in this series was "The Perpetual Obligation of the Lord's Day," and the prize was awarded to the writer whose name is given above. The thoughtful reader must, we believe, close this little volume with a sense of gratefulness; for those who have been instrumental in its production, have surely done the Christian world a most excellent service.

The essay is not an impassioned plea, but, as its title claims, an argument; based upon natural law, upon facts of history, upon the testimony of Holy Writ—and the author well maintains his position that the need and the obligation of the Sabbath are from "the beginning" to the end of time; that it was first instituted and hallowed when God rested from His creative work, its observance afterward enjoined in the fourth commandment, and that the Christian dispensation, though it changed the day from the seventh to the first of the week, in no wise robbed the world of the blessing nor released it from the duty of the remembrance of the Sabbath-day.

The argument is arranged under three principal heads; the Sabbath of Nature, of the Law, and of Redemption; and the relation of each—"one institution under this triple manifestation"—to its particular age is ably defined. We are glad to notice that the author deprecates the idea of basing

the reason for a Sabbath on the ground of expediency; a season of rest being a necessity of physical life. He recognizes this necessity, and admits it as a reason, but rests his claim for "the perpetual obligation of the Lord's day" upon the authority of Divine law. "Expediency is but a rule of occasional action. We cannot and will not retain the Sabbath as a day of rest and worship for a single generation after the conception of its moral obligation has departed." He clearly sets forth the two fold object of the day, rest for man, and worship of God; meeting with careful explanation the proposition that all days are alike holy, or as we oftener hear, "one day is as good as another."

All time is equally good in the sight of God; yet has He plainly indicated to man that one-seventh of time is to be specially *kept holy*, not only in compliance with the need of man's nature, but also in praise of the Creator, and in remembrance of His rest from the work of creation.

He draws with nicety the line of distinction between the *moral* and the *ceremonial* law, the former being of continual duration, while the latter was for the guidance of one particular people, and had therefore "but a temporary and local meaning and force."

Thus he affirms the moral authority of the legal Sabbath, but shows how properly the observance of the seventh was superseded by that of the first-day in commemoration of the resurrection of our Lord, the finished work of redemption; how, by universal consent, and evidently with Divine approval, this became the day of rest and worship in the early church, and was eventually adopted in the Christian world; and he insists that "the spiritual intent of the Sabbath will fail of full realization except all men unite upon one day."

Touching the *manner* in which the day should be "kept," "Two elements," says this author, "enter into its being; it is blessed to man by rest, and is sanctified to God by worship." And this rest, he suggests, is not one of idleness, nor one of physical repose alone, but also that rest which may be found in the activity of worship, and of works of mercy; for the recurring Sabbath is not more necessary to man on account of bringing him respite from toil, than that his spiritual growth may be promoted by the exercise of communion with God. "Our human Sabbaths are points at which we touch our diviner life."

In this view of the Sabbath and its relation to man the essayist does not claim to present new statements, but "hopes that old facts and arguments have been freshly put," and we have seen no similar treatise wherein the subject is presented in a manner so concise, so convincing, and withal so attractive. Many Scriptural facts and teachings which the cursory reader may not have regarded with due significance are here set in prominent order, with careful deductions and earnest thoughts which "exemplify the value of the Sabbath" and invite respect for its obligations.

We commend the perusal of the book to Christian readers everywhere.

H. L. B.







## RELIGIOUS INTELLIGENCE.

THE American Congress of Churches was held in Hartford, the 11th, 12th, and 13th of May. Governor Harrison, of Connecticut, presided; Dr. Parker, of Hartford, gave an address of welcome, and Dr. Anderson, of Waterbury, gave an historical account of the Congress. The subjects for discussion were the following: "The Relations of a Divided Christendom to Aggressive Christianity," with papers by Howard Crosby, of New York, and J. H. Hopkins, of Williamsport, and an address by Frederick D. Power, of Washington; "The Function of Worship in Promoting the Growth of the Church," with papers by Nathaniel J. Burton, of Hartford, and Samuel M. Hopkins, of Auburn, and addresses by Charles C. Grafton, of Boston, and G. D. Boardman, of Philadelphia; "The Attitude of the Secular Press in America toward Religion," with papers by Washington Gladden, of Columbus, and Everett P. Wheeler, of New York, and addresses by James M. Pullman, of Lynn, and Joseph R. Hawley, of Hartford; "The Historical Christ Considered as the True Centre of Theology," with a paper by James Freeman Clarke, and addresses by E. G. Robinson, of Providence, and Noah Porter, of New Haven. The meeting was a decided success.

The main purpose of this Congress was "to promote Christian union, and to advance the kingdom of God, by a free discussion of the great religious, moral and social questions of the time." Among the Vice-Presidents announced is Thomas Chase, LL.D., President of Haverford College; and Prof. Pliny E. Chase delivered an address.

A BILL for the disestablishment of the Church in Scotland has been announced to come on for a second reading in the House of Commons during the present month.

*The British Friend* says:

At Lancashire and Cheshire Quarterly Meeting, held in Manchester the 16th of Fourth mo., the following minute was adopted, and the clerk was requested to forward it to the Prime Minister through our friend John Bright:—

This meeting feeling afresh the unchristian and abhorrent nature of war, and dreading the terrible results to the world at large of a conflict between this country and Russia, would most earnestly urge upon the Government perseveringly to continue their efforts in favour of peace, and to be willing, if needful, to refer the dispute to the arbitration of some disinterested Power, in accordance with the Treaty of Paris.

The following letter has been received from John Bright on the subject:

132 PICCADILLY, Fourth mo., 1885.

DEAR FRIEND, GEORGE ROOKE,—I have forwarded the Memorial from our Quarterly Meeting to the Prime Minister, and at the same time I have urged him to adopt the suggestion, which is so reasonable, and which if adopted I think the whole country would approve.—I am, sincerely thy friend,

JOHN BRIGHT.

The following is an editorial article in the *British Friend* for Fifth mo.:

YEARLY MEETINGS.—The season for these important gatherings has once more arrived, Dublin, as usual, taking the lead. London soon follows, and those on the other side of the Atlantic almost monthly through the rest of the year. What may be the subjects brought under review will doubtless engage the attention of the many thoughtful minds, both of those who expect to be present at the parent Yearly Meeting, as well as of those who get only a report of the proceedings. Not to be obtrusive, or supposed of qualification to offer any suggestions of topics for legislation, we expect it will have been noticed that our Yearly Meeting deliberations are not unlikely to embrace Canada Yearly Meeting, Birthright membership, and the Epistolary Correspondence of London Yearly Meeting with co-ordinate American Meetings. These questions have somewhat cursorily obtained attention in bygone years, and it may be for the best that legislation, though much called for, has not been too hastily undertaken. As will not be disputed, however, the duty of all, both of those constituting the meeting and those who cannot be present, is to desire in the ability granted that "the Lord of Hosts, as He is waited on, may be for a spirit of judgment to him that sitteth in judgment and for strength to them that turn the battle to the gate," thus realizing Him a diadem of beauty to the residue of His people, in accordance with the promise of the evangelical prophet.

## A PACIFIC INVASION OF THE SOUDAN.

BY AN OLD RESIDENT.

In the interesting discourse of an "Old Resident," given in the *Pall Mall Gazette*, of February 26th, the Suakim Berber railway holds a conspicuous position. It is likely to prove the great pacificator, for, as the *Daily Telegraph* pithily expressed it, when General Gordon was starting for Khartoum, "*The best Governor-General which the Soudan could have would be a railroad from Suakim to Berber.*" We make a few extracts from the "Old Resident's" remarks, and heartily endorse what he says as to the opening up the country to legitimate commerce, for, though he does not say so, we know that this is the best means for putting a stop to the nefarious Slave-trade.

"You are going to spend ten millions in smashing the Mahdi at Khartoum, are you?" said the "Old Resident," "well, all I can say is you are making a very bad use of your money. Not that I don't think the Soudan is worth ten millions—quite the contrary—but if you are going in for the Soudan, the worst way of all is to spend that sum in killing your future customers."

The speaker went on to explain how he would conquer the Soudan on sound business principles.

"But what do you mean by sound business principles?" "Before everything else, speak the truth. Make no promises that you will not fulfil;







and let the people feel that they are dealing with Englishmen who cannot lie. That is the preliminary step. Having made up your mind to do that, then abandon all subterfuges about 'no responsibility,' and determine that you will not leave your allies to the vengeance of their enemies. Then you may enter upon the business with a good heart.

#### THE RAILWAY.

"The first step to be taken is to build the railway from Suakim right through to Berber. Without that railway you can do nothing: with it you can do anything. Until that railway is constructed you can neither evacuate Dongola nor pacify the country. It is the first step and the most indispensable. When the railway is made it places the Nile at Berber within twenty-four hours of English men-of-war at Suakim, and who holds Berber holds 2,000 miles of navigable water, stretching into the very heart of Central Africa. Run that railway across the desert and you will be able to hold in perfect security the whole of the intervening country, and the subsequent result will be incalculable."

—*Anti-Slavery Reporter.*

#### BREAD CAST ON THE WATERS.

"Cast thy bread upon the waters: for thou shalt find it after many days." Ecclesiastes xi. 1. Such was the remark of the preacher in days of old, and some illustrations of its truth have come under our notice, the perusal of which may perhaps act as a stimulus on the efforts of others to do good.

The late Thomas Tegg left a name in the book-selling trade for enterprise and successful prosecution of his calling. When a lad, coming up to London in search of employment, he met on the coach some other young men who were bent on the same errand. They on reaching their place of destination thought that they would like before searching for a situation to spend a few days in seeing the sights of the metropolis. Tegg, on the contrary, went straightway to the point, and entered the first bookstore he saw in quest of work.

"What can you do?" was asked.

"My best," was his laconic and pregnant reply.

"Do you wear an apron?"

Tegg produced one and tied it on.

"Go to work," said his new master; and thus, as he himself afterwards said,

"In less than half an hour after my arrival I was at work in one of the best houses in London."

The young man's application to business was marked, but on one occasion, when in another situation, he asked for a holiday.

"We have no objection, but where art thou going?" said his employer, a member of the Society of Friends.

"To Greenwich fair, sir."

"Then we think thou hadst better not go. Thou wilt lose half a day's wages."

At two o'clock, however, he was told that he might go; but as soon as he reached London Bridge his heart smote him, and he returned.

"Why, Thomas, is this thee?" his employer exclaimed. "Thou art a prudent lad," and when Saturday came a guinea was added to his wages.

This incident, we may add, led Tegg when he came to be a master, to be a kind though a strict one, and during fifty years of a business life, his biographer tells us, he never used a harsh word to a servant, and dismissed but three. Equally judicious was a resolution he made that he would visit a place of worship every Sunday, read no loose or infidel books, would frequent no public-houses, would devote his leisure to profitable studies, and would form no friendships till he knew the parties well.

With such principles success in business was but a question of time. He inspired confidence, which subsequent experience justified, and started in trade on his own account. Some difficulties, however followed, in the course of which occurred the incident which we have selected as illustrating the title of our paper.

"He had purchased," says Mr. Curwen, in his interesting history of booksellers, "a hundred pounds' worth of books from Mr. Hunt, who, hearing of his struggles, bade him pay for them when he pleased. Tegg in the fullness of his gratitude told him that should he in his turn ever need aid, he should have it; but the wealthy bookseller smiled at the young struggler's evident simplicity. We will tell the rest of the story in Mr. Tegg's own words:

"Thirty years afterwards I was in my counting-house, when Mr. Hunt with a queer looking companion came and reminded me of my promise. He was under arrest, and must go to prison unless I would be his bail. I acknowledged the obligation, but I would first take my wife's opinion.

"Yes, my dear, was her answer, 'by all means help Mr. Hunt. He aided us in trouble; you can do no less for him.'

"Next morning I found I had become his surety for thirty thousand pounds."

The hundred pounds which Mr. Hunt had lent Tegg so many years before were thus found by him after many days.—*Sunday At Home.*

THE SUGGESTION that Christ is not found in the Old Testament, and that turning away from the study of the New Testament we necessarily turn away from the study of Christ's life and work, is a suggestion that indicates a lack of familiarity with the innermost teachings of both Old Testament and New. "If I were younger," says Martin Luther, in his Table Talk, "I would seek all the words of the New Testament in Moses and the Prophets. By placing expressions and texts of the two together, grand and wonderful expositions of Scripture would be obtained." How Martin Luther would enjoy the International Lessons, if he were here now to have a part in their weekly expositions! "He who possesses a genuine love of Scripture," says Adolph Saphir, pungently, "can bear the attempt to separate the New from the Old Testament as little as that mother who appeared







before King Solomon could endure the thought of her living child being divided by the sword into two. 'In no wise slay it!' was her eager exclamation. To divide is to slay. And thus it is with the living child of God's Spirit—the Scripture. It is one. The same God who hath spoken in those last days by the Son, spoke at sundry times and in divers manners by the prophets unto the fathers. The foundation of the temple of revelation is Moses; the superstructure, the prophets, evangelists, and apostles; Jesus Christ himself being the chief corner-stone." "Oh that we were wise and read the Scripture, the whole Scripture from Genesis to Malachi, and the inspired commentary from Matthew to the Revelation!"—*S. S. Times*.

### SCHOOL.

A HALF column in the London *Times* tells of a meeting of the English Bishops, Professors, Fellows of the Universities and scholars, for the purpose of securing an endowment for the proposed English school of Greek learning at Athens. It is wisely regarded as a matter of the first importance for classical scholarship in England, that there should be provision made for the instruction in Greece itself of those who expect to devote themselves to classical studies.

It is not generally known that what England, last in the race, has just proposed, America, "penultimate America," has already begun, thanks to Prof. C. E. Norton, of Harvard, just before England, and after France and Germany. For three years an American School of Classical Studies in Athens has been carried on under the direction of the American Institute of Archaeology, and has done much good work, under no small disadvantages.

The French and German schools at Athens are supported by their governments. The former has been for thirty years the post-graduate school for the prize-men of the French universities.

The first Director of the "American School of Classical Studies in Athens" was Prof. W. W. Goodwin, of Harvard, and he found eight students ready for work. The second Director was the lamented Prof. L. R. Packard, of Yale; and the present one is Professor Van Benschoten, of Wesleyan, who will be followed next year by Professor Harkness, of Brown University. This annual change is very undesirable, and was intended to continue only until an endowment could be raised to pay the salary of a permanent Director, and the other necessary expenses.

The Greek Government has signified its willingness to grant a piece of land near Athens for the erection of a suitable building for the School.

The real aim of the School is to furnish accomplished classical teachers for our schools, colleges, and universities. Indeed, for those whose purpose it is to devote themselves to the work of teaching Greek, there can be nothing more fitting than a stay in Greece under the auspices of the School. One year thus spent will be worth five spent in the study at home. Ear and tongue will give facility in the lan-

guage, while the eye is the best help to give tangibility to history. From a plunge into the realities of the living language of Greece one returns to the classic tongue with redoubled enthusiasm and energy.

Although for the present this must be the chief aim of our School, still students will learn to be original scholars by doing fresh work in the line of epigraphical and archaeological exploration.—*Independent*.

A HIGHLY educated Hindoo, Mr. Gopal Vinayak Joshee, lately arrived in San Francisco from Bombay. He was invited to address the Teachers' Institute there, and, says the *Chronicle*, thoroughly entertained the unusually large attendance, mostly composed of young lady teachers, by his graphic descriptions and peculiarly original ideas.

He said that his own idea was that ignorant wives were much preferable to educated ones, as they made much better slaves; that is, they performed their duties with greater contentment and reliability, and were not continually opposing their own views to those of their husbands, thus causing the dissension so frequently seen in more enlightened households. He thought there would be less gadding about, which he noticed on the streets here, if there was less of this placing women above their sphere. He had especially noticed the great crowds of handsomely dressed ladies constantly promenading on Market Street and other thoroughfares, who seemed to have no care and no thought of home duties or household responsibilities. This was a condition of things that would not be for a moment tolerated in Bombay.

At this point Miss Hunt, one of the teachers present, asked him if it were not true that he had an educated wife now in Philadelphia studying medicine. To this he naively answered, "Yes," and joined heartily in the storms of laughter that followed. He said he was fully qualified to speak, and that in his opinion the uneducated women made the best wives. He explained there were a few very intelligent and finely accomplished ladies in India who had received their education from the government schools established by the English throughout the entire country, but he thought it was all a mistake. The ladies especially enjoyed his good-natured onslaught on the fair sex.—*Christian Union*.

PROF. J. RENDEL HARRIS has resigned the chair of New Testament Greek at Johns Hopkins University. His action is the result of censures passed upon him for certain criticisms on vivisection.

### RURAL.

SUCCESSFUL CORN CULTURE.—One of the greatest errors in farming is the want of labor bestowed on the corn crop, for there is no work on the farm, perhaps, that pays better, and in various ways. First, it favors growth, thorough and continued cultivation largely increasing the yield, which, without it, would make the corn crop a failure.







Second, it improves the soil, by reducing it to a mellow condition, thus preventing, to a greater or less extent, the escape of moisture and fertility. This alone more than pays for the labor expended on the land, as it prepares it better for future cropping, the crops that follow corn being usually the best on the farm, and among the choicest grains, such as barley, and, where the crop can be put in early enough, wheat. The latter requires for the preparation of the soil to receive the seed, often only the harrow, or harrow and cultivator. Third, weeds and coarse grasses are by this means largely destroyed, which, in foul land, is the greatest of all the benefits.

The labor ordinarily bestowed on corn is not sufficient; the soil is not sufficiently pulverized or the weeds and summer grasses overcome, as is seen in the great majority of corn fields at the close of the season. Even with good work done at the beginning of the season and then intermitted, the pests will appear, and often the more for the work that was done. This work must be continued till the seeds of the annual weeds, by sprouting and the action of implements, are destroyed. To stir the soil two or three times is not sufficient. It must be continued, and, as much as possible, at regular intervals of a week or ten days at first, working closely to the hills. This last is usually dreaded, but is a necessity, if one of the objects, that of cleaning the land, is to be secured. This labor is very much lessened by occasionally passing the smoothing harrow over the field in the first stage of the crop.

This treatment has for its endorsement the practice of the most intelligent and successful corn-growers. It is the thorough carrying out of well-understood principles which makes corn culture a safe investment of labor, labor being more largely employed on this crop than on any other, and for the highest success, it requires to be carefully and well done. It is in this way largely that the great crops reported are realized, and the improvement of the land secured, having the effect of the fallow without losing a crop. An unusually dry season, favorable to work among corn, and unfavorable to weeds, gave us last year a better corn crop than was looked for. There was more work done, and less weeds interfered, the land having been improved, so that the next crop to occupy it can hardly fail to be a superior one.—*Country Gentleman*.

**OLD ASPARAGUS BEDS.**—A subscriber to your paper sends me one or two queries soliciting an answer. He says:

"I have an asparagus bed made in the old way, some seventeen years ago. Did well for about twelve years. Since then I have not been able to make the stalks large enough to amount to much. Can it be made to bring forth again?"

If our correspondent had stated his method of management with the bed, we could have replied more intelligently, and perhaps more satisfactorily. Asparagus plants should do well every year for twenty years, if they have plenty of room, so that

they can be cultivated, and if manured thoroughly annually, the manure to be dug in about the roots, preferably in the Spring. It is not an easy matter to kill asparagus with manure. It will stand a good deal of it, and it needs it. However, it should be applied in the Spring, for the reason that, if applied in the Fall, much of the benefit thereof is lost, the plant being then in a dormant condition. It is advisable, also, to give the bed a dressing of salt, unless your location is in a region where saline elements are already plentiful in the soil and the atmosphere. Superphosphate of lime is sometimes used to good advantage in the Spring, at the rate of about five hundred pounds to the acre. While the asparagus is a hardy plant, it will do better, get an earlier start in the Spring, if its roots are not allowed to freeze severely. Hence, in the colder climates, a sort of manure mulch should be applied late in the Fall. We are inclined to the opinion that if your correspondent can give the beds thorough cultivation and plenty of manure, with salt, next Spring he will see a change in the order of things.—*Independent*.

**BUCKWHEAT AS A FARM CROP.**—The albuminoids are less in buckwheat than in wheat; in fact, not much more than half as abundant, while there is a greater amount of starch and fat. Buckwheat is, therefore, shown by analysis to be more fattening and less strengthening than wheat. It makes an excellent feed for pigs and poultry. Many persons believe that buckwheat is not healthful, and causes skin eruptions. Several other members of the buckwheat family produce powerful vegetable principles, and this plant may possess one such, though it is probably not harmful.

New York and Pennsylvania produce sixty-eight per cent. of the twelve million bushels of buckwheat now grown in the United States. Only twenty per cent. is grown outside of New England and the Middle States. The great fertile prairies and the vast South, with its warm climate, are not favorable for the growth of this crop. Buckwheat does well in the hilly regions, where the soil is light and thin. It, in short, flourishes at higher altitudes, with a lower temperature, and under a greater rainfall than other grains.

One great merit of buckwheat is its availability as a second crop, thus replacing another that has been destroyed by frost, drouth, insects, or otherwise. It is also valuable as a weed exterminator. The infested land may be tilled until midsummer and sowed with buckwheat, which by growing rapidly smothers the weeds. Another use is that of a green manure. It grows well on moderately poor land, and makes a large growth of straw, which rots quickly when plowed under, thus adding much vegetable matter to the soil.—*Amer. Agriculturist*.

I HAVE always believed that a man's work is given him, that it needs not so much to be sought as accepted, that it floated to one's feet like the infant Moses to Pharaoh's daughter.—*Norman McLeod*.







## PUBLICATIONS ANNOUNCED.

The following are taken from our foreign exchanges:

In the press: Paul the Apostle; A Poem. By J. B. Braithwaite. Price 3s. 6d. Seeley & Co., Publishers, 46 Essex Street, Strand, London, W. C. Chiefly written during the author's late journey in the East.

Christ Crucified; The Power of God and the Wisdom of God. With Strictures on the Reasonable Faith by Three "Friends." By Another Friend. London: E. W. Allen, 4 Ave Maria Lane. S. Harris & Co., 5 Bishopsgate Street Without.

Just published. 64 pp. Crown 8vo. An Historical Review of the Position of London and Dublin Yearly Meetings in Relation to the American Meetings, with Practical Suggestions for Action in the Present Crisis. By a Member of Dublin Yearly Meeting. Sixpence, post free. London: Sam'l Harris & Co., 5 Bishopsgate Street Without.

## THE FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 23, 1885.

IT MAY BE a bold expression, to speak of the movement originated through the instrumentality of George Fox and his associates, as "the most remarkable and thorough-going reformation in the Christian Church since Luther." But we believe it to be true. It was remarkable, in being so totally opposed to everything then prevailing in Church and State; it was thorough-going, in rejecting all the machinery of ecclesiasticism, bishops, priests, ordinances and liturgies; even the consecration of the "steeple-houses" themselves; and in the denunciation of war, then accepted as lawful by all denominations: going back to the Scriptures as the only final outward authority; and appealing to the immediate Headship of Christ to sustain their own course of action. It is reasonable to believe that the faithfulness of Early Friends, under martyrdom and persecution, was made a powerful agency towards the establishment of civil and religious liberty in Great Britain, and afterwards, especially through Penn's "holy experiment," in the colonies and subsequent States of America.

Yet it is palpable that, in numerical increase of membership, the Quaker reformation has been comparatively insignificant. This may be illustrated by a fact which has just come under our notice. A very well-written "Outline of Church History,"\* by John F. Hurst, D. D., in its account of the period

from 1648 to 1739, has the following heads of paragraphs: "1. Pietism;" referring to Spener and Francke in Germany. "2. English Deism." "3. Replies to the Deists." "4. Swedenborgianism." "5. Missions to Foreign Countries." "6. Moravianism." "7. Wesley, and English Methodism." No mention whatever is made of Friends, in the whole chapter. Again, in the same writer's chapter on the Church in the United States, this statement occurs: "The most of the colonists were religious people. The charter of the first colony, Virginia, provided that this colony should have a religious character. The Cavaliers came to Virginia and, with the Huguenots and German Protestants, the Carolinas; the Puritans to Massachusetts; the Baptists to Rhode Island; the Swedes to Delaware and New Jersey; the Roman Catholics to Maryland; and persecuted Bohemians and Huguenots to New York." Pennsylvania seems to have been left out in the map, or the memory, of this historical writer: so small an impression has been made upon him by that company of "religious people" whose leader gave his name to one of the largest States in the Union, and perpetuated the Christ-like character of his religion in the name of the city of "Brotherly Love."\*

Notwithstanding this significant evidence of the smallness of importance (in the view of some) in the march of history, of what has been above described as "a thorough-going reformation," there is ground for believing that the movement towards a return to apostolic Christianity represented by those who called themselves "Children of the Light" in the seventeenth century, must assuredly go on; and the Church of the Future will come nearer and nearer to their ideal. War must disappear; ordinances will die out, as more than superfluous to real Christianity; ecclesiasticism must grow weaker and weaker, as the true members of the living church come better and better to understand the truth so tersely expressed by George Fox, "We are nothing, Christ is all."

THE STUDENT, we are glad to learn, is succeeding well under its new management. As its Editors remark, in the number for Fifth month, "It grows the most where we are best known." Many words of encouragement have been received, and no ad-

\*The "Old Swedes' Church" in Philadelphia is a witness to another omission of reference to Pennsylvania in the above account. It is, also, somewhat inexact in asserting the colonization of Rhode Island by Baptists. Roger Williams was ordained a clergyman of the Church of England; and although afterwards temporarily connected with the Baptists, he and his associates are better designated as Separatists, Non-conformists, or Puritans.

\*Revised edition, 1883. Normal Outline Series, Phillips & Hunt, New York.







verse criticism. This latter negative expression arouses a wistful feeling on our part; but our field is different.

The work upon *The Student* shows that it is no sinecure. Although some of its articles are selected, the labor of its own contributors appears in most of them; especially in the interesting reports of Friends' Institute Lectures, the account of a visit to the New Orleans Exposition, the Book Notices, and the Science Notes.

We should extract more largely and frequently from this useful Monthly, but for the special character of its themes; and, more particularly, too, the fact that many of its subscribers are also our own. It would be agreeable to us if this were true of all the subscribers and readers of both periodicals.

FRIENDS' QUARTERLY EXAMINER for Fourth month has been received. We make no apology for dwelling at some length upon its contents, being aware that but few (too few) of our friends see it in this country.

The Editor's leading article, entitled "Peace or War," is an earnest assertion and explanation of the present need of faithfulness on the part of Friends in Great Britain in fully maintaining their testimony in behalf of Peace. It is remarked:

"That there has been an uneasy feeling in the minds of many of our country members that the Society of Friends as a body was not doing its duty in relation to this ancient testimony cannot be denied. Although there may have been few, if any, open defalcations in our testimony against bearing arms, there has been an impression abroad that we were a little hanging back in the bold declaration of our forefathers against the war system; that political complications and party sympathies were somewhat paralyzing our actions, and that though we might be holding fast our principles, we were not holding them forth as in the 'brave days of old.'

"Looking quietly over the events of the last three years, we do not feel that this reproach to any large extent lies at our door. The decided action of John Bright in resigning office in a Ministry to which he was attached by the strongest political and personal ties rather than give a tacit sanction to the bombardment of Alexandria, was an open Quaker protest fresh in the recollection of all.

"The way in which we have steadily drifted into this deplorable war in Egypt since the time when General Gordon was sent out by our Government, essentially on a peace embassy, has afforded until now but few halting-places, or opportunities for effectual protest; but it is cause of much satisfaction that not only have memorials and petitions recently come up from various Friends' Meetings throughout the land, but the Meeting for Sufferings

in London, acting on behalf of the whole Society, has lately petitioned the Prime Minister against the continuance of the war in the Soudan under any circumstances. It has also issued to our members a vigorous and earnest Address urging the faithful upholding of our testimony on the purest grounds of Christian doctrine.

"The public sentiment against foreign wars of all kinds is, we believe, growing rapidly amongst those classes to whom great political power is now being given, and we look hopefully towards this element as a peace influence in the future. That the people may be at times led away by newspaper excitement and sensational appeals is likely enough, but they have also a deep sense of the injury and evils inflicted upon their own classes in every nation by war. Their protest in many places in England and on the Continent is rising clear and emphatic against the whole system; whilst the continuing of the war in the Soudan for the purpose either of annexation or revenge is, notwithstanding the silence of bishops and clergy and many professed ministers of the Gospel of Peace, denounced by Secularists and Positivists, who, from a humanitarian point of view, are coming boldly to the front on this great question.

"As members of a Christian Church it is especially incumbent upon us, at this critical period, to let our light shine in relation to this great Christian doctrine; by holding back we should be allowing Secularism to stand before Christianity in this respect, and suffering it to appear as though an enlightened humanity was more loving and more Christ-like in practice than that of His professed followers. We feel therefore a godly jealousy that the banner of Him who is the Prince of Peace should float high above all these organizations, and that the *Christian* basis of a peace policy towards other nations should everywhere be proclaimed. There is unhappily no body of Christians except the Friends to whom we can unhesitatingly appeal on this point. Therefore is it the more needful for us to remain steadfast, immovable. He has we believe given us in this respect a Banner to be displayed because of the truth.

"Stand up, stand up for Jesus,  
The teaching of the Cross;  
Lift high the Royal Banner,  
It must not suffer loss."

In the second paper in this number of the *Examiner*, Cornelia Dell treats of "The Laborer and His Hire;" giving many instructive facts upon her subject. She well says that

"Nothing is gained by making ourselves to be worse than we really are; and if England has made any progress during the last fifty years, if our working classes have more of the comforts of life, better dwellings, better education; if our country is holding her own as compared with other manufacturing countries; if crime and pauperism can be shown to be diminishing, we ought to acknowledge and rejoice in our success, as readily as to lament our failures."







It is shown by official records that there has been in the United Kingdom a general increase in wages, varying from 20 to 150 per cent. This has been the case not only with the artisan class (carpenters, bricklayers, factory workers, &c.), but also with seamen and agricultural workers; although, it is added "a farmer here tells us his men are no better off than before, because their wages are principally spent in drink; the publican thrives, while the homes are wretched, and the children in rags."

Further, the price of wheat, the most important article of food, has fallen considerably in the last forty years. Meat has increased in price, but until within a few years, little meat has been consumed by working people in England. Rents are higher, but not enough so to neutralize the gain in the fall of prices and the increase in wages. Bad as the dwellings of the poorest still are, they have in former times been worse than now. Many conveniences and even luxuries are, of late years, brought within the reach of the laboring class; as penny newspapers, cheap books, railway traveling, with low-priced excursions in all directions; and photography, giving a degree even of artistic culture to many of the poor. Besides all these, opportunities of education, free libraries, cheap postage, and improved sanitary arrangements, are of great advantage to the working man. In proof of the reality of this progress, it is proven that people live longer than they did. The mean duration of life among males has been raised from 39.9 to 41.9 years, a gain of two years in the average; and among females, from 41.9 to 45.3 years, a gain of nearly 3½ years. It also appears that "by far the larger proportion of the increased duration of life in England is lived at useful ages, and not at the dependent ages of either childhood or old age."

As to education, in 1851 the average number of children in England attending schools aided by Government was 239,000; in 1881, 2,863,000; so that it is now rare to meet with a boy or girl unable to read and write. Crime and pauperism, also, have considerably diminished. In 1849, the number of paupers in the United Kingdom was 1,676,000; in 1881, notwithstanding a great increase of population, 1,016,000.

At the same time, while the rich have become more numerous, they are not richer individually, in the United Kingdom. On the whole, the author of this essay concludes that the masses of the people are "immensely better off than fifty years ago." Comparing the same classes with those in other countries, it is shown that, in *efficiency* of labor,

measured by the productiveness of individuals in proportion to the aggregate, the figures make it appear that the working men of Great Britain are "as efficient, and live in as great comfort, as those of any other nation, and that we," the English, "have but little to fear from the competition of any other country except America; though, as Mr. Gladstone remarks, the protective laws of this great Republic effectually bar the full development of her competing power." These serious words are then added:

"But there is an enemy within our own gates from which we have more to fear than the competition of any foreign power. What is it that causes nine-tenths of the crime committed in this country? Strong drink. What is it that fills our workhouses and lunatic asylums? Strong drink. What is it that absorbs annually £136,000,000 of our money, nearly twice as much as the total amount paid for bread, more than the rent-roll of all the farms and the houses in the United Kingdom? The answer is the same—Strong drink.

"A decrease in the consumption of strong drink would have a great and wide-spread effect in lessening distress and poverty, and any efforts that we can make to promote the principles and practice of temperance must tend directly to raise the condition of the people. Not, of course, that all poverty is to be attributed to this cause; it is, unfortunately, true that wages in many branches of industry are still miserably inadequate, owing to excessive competition; and that large numbers of the poor are entirely unable to make any provision whatever for a time of sickness or old age.

"Though, as a nation, we have made some progress in the right direction, yet much remains to be done; and while pointing out the improvement in the condition of the people that has taken place during the last fifty years, it is by no means intended to convey the impression that whatever is, is right; but rather that we should go on with fresh energy to promote by every possible means, education and habits of thrift, a knowledge of political economy, and the spread of true principles of morality and justice."

"Lord, Shall We Smite with the Sword?" is the title of the next essay, by Frederic Taylor. It is a thoughtful, and, on the whole, satisfactory exposition of Luke xxii. 35—38. The question of our Lord's meaning in regard to the "two swords" is well handled. The view taken is that the disciples were slow to understand the peaceable nature of their Master's kingdom, and so two of them, at least, had, in the last critical days before the crucifixion, secreted swords "in the ample folds of their Eastern dress." When, then, Jesus said to them, "It is enough,"—the comment is thus made: "Enough for what? Enough to prove that the lesson of perfect abiding faith had yet to be learn-







ed; that the Master, knowing what was in man, had revealed this lack of faith in those who should ere this, in the face of so many marvellous proofs of His divine power, have learned to trust only to their Lord." This lesson seems to harmonize completely with his words afterwards to Peter, "Put up thy sword into its sheath," and the healing act by which he undid at once the result of the misplaced violence of the loyal but then too impetuous Apostle.

Several other articles in this number of the "Quarterly" consider different aspects of the now "burning question" of Peace and War. We must leave these, however, and the remaining papers in the number, for another week.

FRIENDS' FREEDMEN'S ASSOCIATION of Philadelphia, at its recent annual meeting, resolved upon an effort to revive general interest in the cause which it represents, by a public meeting. We desire to call the attention of our city readers to the announcement of this meeting, printed on another page. Representative speakers will present the different aspects of the subject, so that the pressing needs of the work may be appreciated by all.

#### DIED.

GRAVES.—At Apponaug, R. I., Third month 5th, 1885, Sarah Graves, in the 84th year of her age.

She could adopt the words of the Apostle Paul, "I have fought the good fight, I have kept the faith; henceforth there is laid up for me a crown that fadeth not away." She often said to those who called to see her, "I am waiting my appointed time." She was a member of the Society of Friends, and often when able walked three miles to meeting. "The just shall live by faith."

BOYCE.—At Lynn, Mass., Fourth mo. 30th, James P. Boyce, one of Lynn's venerable and best-known citizens. From early life our friend was the stern foe of oppression and the friend of the oppressed. Fifty years ago New England had no bolder advocate of anti-slavery views. In each passing or permanent work of philanthropy, whether popular or unpopular, he always dared "to stand up and be counted," to use his own favorite expression. In the cause of prohibition his labors were indefatigable, and about his last act, previous to his prolonged sickness, was to cast his Presidential vote in accordance.

As a Christian, his walk was humble and his frequent testimonies very clear, his reliance on his Redeemer an abiding one. His expressed desire in his last illness was "to enter the celestial city with his garments spotless and white." Just as his ransomed soul was about to leave its house of clay, his parting song of triumph came: "My faith is strong in Christ; my hope is like the everlasting hills." Our loved friend lacked but ten days of the completion of his 81st year. He sleeps in Jesus in the "sure and certain hope of a glorious resurrection."

ANDERSON.—Died, at the residence of her son, Joel G. Anderson, on the 17th of Fourth month, 1885, Rachael Anderson, in the 87th year of her age.

The deceased was a life-time member of the Society of Friends, and from early childhood a member of Springfield Monthly Meeting, Guilford county, N. C., having filled the station of Elder 38 years. Her children and grand-children look back on her calm, though active Christian life with much satisfaction, and her many acts of kindness and self-denial for the comfort of others will be long remembered. During the six weeks of her illness she manifested much patience and calm resignation at the approach of death, retaining her natural faculties to the last. We believe the influence of the Christian religion, in producing in her life habits of moderation and temperance, did much to prolong her days to the advanced age of more than four score and six years.

COMPTON.—Ally Compton, widow of Samuel Compton, died Eighth month 14th, 1884, at her home, near Burlington, Ohio, aged 80 years; an esteemed member and Elder of Caesar's Creek Monthly Meeting.

She was a faithful wife and loving mother; was kind and benevolent, much given to hospitality; was of sound mind up to her last sickness of about nine days. She said she had prayed daily for her children and grand children. She had passed through many trials and bereavements, yet her faith was unshaken. To know her, was to love her,—a feeling strongest with those who knew her best. She disclaimed all merit, and was humbly content to do her duty as she saw it. A mother in Israel has fallen.

#### THE INTERNATIONAL LESSON.

##### SECOND QUARTER.

##### LESSON IX.

Fifth month 31st, 1885.

PAUL'S CHARGE TO TIMOTHY. II Tim. iii. 14—17; iv. 1—8.

GOLDEN TEXT.—The Holy Scriptures which are able to make thee wise unto salvation. II Tim. iii. 15.

The second Epistle to Timothy was written by Paul from Rome about A. D. 66. A year and a half previously nearly half the city had been consumed by the great fire, and Nero was seeking to clear himself of the suspicion of having caused it by accusing the Christians of this odious crime. Numbers were put to death with the most barbarous tortures, and it was during this persecution that Paul was again made a prisoner. His trial terminated in martyrdom, probably about three months after the second Epistle to Timothy was written. We note that the prevailing desire of the great Apostle, now so nearly done with earth, was for the continuance of the sound preaching of that Gospel which it had been his life-work to proclaim. He presses this duty upon Timothy again and again (ch. i. 6, 8, 13; ch. ii. 14, 15, 25; and ch. iv. 2, 5) and warns him against the errors of false teachers and all those things which might interfere with his work (ch. ii. 4, 5, 16, 18, 21, 24; ch. iv. 14, 15). In this lesson he specially calls attention to the Holy Scriptures as the great storehouse of truth for the gospel minister.

14. *But continue thou.* R. V. "But abide thou." John viii. 31; xv. 7, 9; I John ii. 24. In contrast with those mentioned verses 5 and 13. *Knowing of whom thou hast learned them.* The Greek is plural, the reference being not only to his teacher, Paul, but also to his mother and grandmother and others who had instructed him in the truth.

15. *And that from a child thou hast known the*







*Holy Scriptures.* The allusion is to the scriptures of the Old Testament according to the present canon, then complete. To appreciate the full beauty of what Paul is now about to say in reference to the scriptures, we must contrast it with the teachings which he has been condemning and their results. "Strife about words," he says, "is of no profit, but to the subverting of the hearers." Ch. ii. 14. "Profane and vain babblings will increase to more ungodliness: and their word will eat as doth a canker." Ch. ii. 16, 17. "Foolish and unlearned questions gender strifes." Ch. ii. 23. "Those that have a form of godliness, but deny the power thereof, will be ever learning and never able to come to the knowledge of the truth." Ch. iii. 5, 7. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." Ch. iii. 13. All these forms of error Timothy is to "shun," to "purge himself from," to "avoid," to "turn away from." But in contrast to this he is exhorted to continue in those things which he has known and been assured of, *i. e.* in Paul's doctrine, and in the holy scriptures. *Which are able to make wise unto salvation.* The great power of the Bible lies in this fact. No other moral teaching is accompanied by any power to obey it. Ps. xvii. 4; Eccle. viii. 4, 5; Ps. cxix. 9; 11. 130.

16. *All scripture is given by inspiration of God.* R. V. "Every scripture inspired of God is also profitable." Probably the more correct rendering; though as both are equally grammatical, the choice can, after all, be only determined by the context. The second reading would admit of the New Testament as well as those scriptures already in existence being included. Mark the contrast between this verse and the 14th. *Given by inspiration of God.* If so, we can only rightly understand them by the aid of the same Spirit that inspired them. I Cor. ii. 10, 11. No book has been exposed to such continued and severe attacks as the Bible, nor to such constant and skilful criticism. Its enemies have every possible reason to spur them on to its overthrow, since, if true, it proves them not merely mistaken, but ruined and lost. Yet, as has been well said, they themselves afford the best proof of the uselessness of their efforts, as each fresh set of objectors finds it needful to leave the ground of their predecessors as untenable. The internal evidence is, however, the strongest. It meets the witness for God in the soul of the humble, and this becomes established in our souls as from God; above the reach of cavil.

17. *That the man of God may be perfect.* R. V. "That the man of God may be complete, furnished completely unto every good work." Cf. Ch. ii. 15; Matt. xiii. 52; I Tim. iv. 13—15; Deut. xvii. 18, 19; Josh. i. 8; Eph. vi. 17.

Ch. iv. 1. *I charge thee therefore before God and the Lord Jesus Christ.* R. V. "I charge thee in the sight of God, and of Christ Jesus." Cf. I Tim. v. 21; II Tim. ii. 14. Paul standing now almost on the edge of eternity seeks to impress Timothy with the nearness and reality of the divine presence as he himself sees it. *At his appearing and his*

*kingdom.* Better with the R. V. "And by his appearing and his kingdom." II Thess. ii. 1; Jam. v. 8; II Pet. iii. 12; I John ii. 28.

2. *Preach the word.* "Preach" means proclaim as a herald does, on the authority of a higher personage. "There is no preaching which does not proclaim what, and only what, God gives as a message."—*Riddle.* Cf. Rev. v. 2. *Be instant.* The word has several meanings, *e. g.* "The angel of the Lord came upon them." Lu. ii. 9. "He stood over her." Lu. iv. 39. "And stood before the gate." Acts x. 17. "Assaulted the house." Acts xvii. 5. "The time of my departure is at hand." II Tim. iv. 6, &c. The essential idea appears to be *presence on the scene of action*, with the further thought of pressing forward the moment the opportunity occurs. *In season, out of season.* Cf. Ez. ii. 5. This is not to drag in sacred counsels in the strict sense of the word "unseasonably," thus "casting pearls before swine." Matt. vii. 6. But "For thy work set apart no definite and fixed hours, no appointed times. Thy work must be done at all hours and at all times." Is. i. 4.

3. *For the time will come when they will not endure sound doctrine.* Cf. Ch. ii. 19 and Ch. iii. 5. The "sound doctrine" is evidently the union of faith and holiness. *But shall heap to themselves teachers, having itching ears.* Better with the R. V. "But having itching ears will heap to themselves."

4. *And shall turn away their ears from the truth.* I Tim. i. 4; iv. 7; vi. 3, 4, 5, and 20; Ti. i. 10, 11, 14; ii. 9.

5. *Endure afflictions.* Cf. Ch. i. "Take thy share in afflictions." See Heb. xiii. 23. *Do the work of an evangelist.* "Carry the glad tidings of the gospel." *Make full proof of thy ministry.* R. V. "Fulfill thy ministry."

6. *For I am now ready to be offered.* R. V. "For I am already being offered." "There is a pathetic tenderness in the reason thus given. Do thy work thoroughly, for mine is all but over. He represents himself as in the condition of the victim on whose head the wine and oil had already been poured, and which was just about to be put to death."—*Barnes.*

7. *I have fought the good fight.* I Cor. ix. 24—27; Phil. ii. 16, 17, and iii. 13, 14; Acts xx. 24. *I have finished my course.* "I have brought my course to its appointed end."

8. *Henceforth there is laid up for me a crown of righteousness.* Matt. v. 6; vi. 33; Rom. v. 17, 21.

#### PRACTICAL THOUGHTS.

1. Ch. iii. 14. A patient continuance in well-doing is absolutely essential in order to bring any fruit in the divine life to perfection. Luke viii. 15.

2. Vs. 16, 17. God has provided us with a complete and perfect armory in the Bible, and it is our own fault if we choose to go forth unarmed to the contest.

3. V. 5. It is important for us not only to have known the truth, but also to live it; to "watch in all things," that is "to be sober in all things," so that not being carried away by false extremes we may be able to see the truth and follow it.







## CORRESPONDENCE.

## HOBSON NORMAL INSTITUTE.

With the many objects of interest pressing on the attention of the church, little perhaps is known of the self-sacrificing, arduous labors of our friends, D. W. and R. A. Bowles, in charge of the above-named school for the colored people at Parsons, Kansas.

These dear Friends have spent about twelve years of the prime of their lives in the work of education among that race; about nine years in the State of Missouri, and three at their present location.

Their labors have been crowned with success, many having been turned to the Lord Jesus. The school at Parsons was established by Iowa Yearly Meeting, and is under its supervision, and is supported by it.

Since its opening it has steadily grown in numbers and interest. The school-room will accommodate sixty students, and its average attendance this year has been little less than the full seating capacity, and more than thirty applicants for admission to the lower grades have been rejected for want of room.

Most of the students are young men and women of much promise, who are making good use of the opportunities which the school affords them. They came from different parts of Kansas and Missouri; a few from the Indian Territory, Texas, Kentucky, and one from Georgia. Fifteen students are in the last year's work of the teachers' elementary course, which extends considerably beyond the common school branches; and one student will probably complete the advanced course this year.

The moral and religious condition of the school is very encouraging; more than one-third of the students are professing Christians, several of them having become so since they have been in the schools. Students' prayer meetings are held regularly, and are occasions of interest and blessing.

The influence of the students upon the large colored community of Parsons is very apparent and gratifying, and the improved condition of their Sabbath-schools since the students have been working in them is marked, and it is believed that these students will carry this influence for good to their homes, or to the communities in which they may locate after leaving school, and thus be a blessing to their race.

Since the opening of the school, six students have completed the teachers' elementary course; one of whom is teaching in one of the city schools of Parsons; one in Mississippi, two in Missouri, and the other two are still in school pursuing the advanced course. Others, who did not remain long enough to finish the course, are teaching in Indian Territory and Missouri. All of them, so far as heard from, are doing well.

The spring term has just opened (Third mo. 15, 1885) with a good prospect of success. May the work still be blessed, and have the prayers of those interested in the elevation of this once oppressed people, and the saving of souls.

The committee in charge would earnestly invite the attention of those who have means to the blessing which may come from assisting this grand and noble work. It is no longer an experiment; God is blessing the work; yet more means are needed to enlarge the facilities of the school, that those might be admitted who have been so anxious to enter, but could not for want of room.

Further information may be obtained by addressing Prof. D. W. Bowles, at Parsons, or John Fry, Secretary of Committee, Muscatine, Iowa.

## A PLAN FOR A MEETING.

Yes! Certainly! Any *Plan* for the presentation of the Gospel without the direction of the Holy Spirit and His vitalizing power would be as sounding brass or a tinkling cymbal. The assumption was or was *meant* to be, not only that the subject shall be *suggested*, but that it shall be *developed* under His leadings. Possibly "a habit of work" would have more accurately presented my thought. Our work for God will always be shaped and colored more or less by our mental aptitudes, our habits and our circumstances. Hence Paul says, "*Study* to show thyself approved," &c. "That everything may be done decently and in order," limitation within which I desire to keep, and within which I yet believe that the co-operation plan properly comprehended and wrought out, is peculiarly Scriptural, Quakerly and efficient.

Granted, then, the direction and filling of the Holy Spirit and the priesthood of believers, and their corollary that the presentation of the Gospel is the Lord's business, the question follows as to the adequacy of the means. The apparent means used is often inadequate to the work, but, praised be His name! it is done even gloriously by them. Yet does not failure often follow, or at most only partial success, because the Lord's children do not do *their part* in supplying the means by fitting the instrument more adequately for the work? Grant that and you grant the truth and extent of my thought. As a general fact will not a half dozen consecrated servants with a habit of co-operative work, filled with the Spirit and working together with harmony of movement and unity of action, do better work than a single one of those persons under the same influence and power? OLIVER WHITE.

Dublin, Indiana.

HELENA, ARK., Fourth mo. 29th, 1885.

*Editor Friends' Review*:—Southland Monthly Meeting was held at Southland College Fourth mo. 18th, and was well attended by the members from Hickory Ridge and other localities, and especially by those who had been teaching, and some whose schools are still continued. Amongst these, is the one taught in our meeting-house at Hickory Ridge, which is supported partly by the patrons, assisted by funds sent us for that purpose by S. G. Pumphrey and her mother. It is scarcely possible to estimate the good accruing from that donation, and the suggestion for a school to be opened there under the care of Friends and subordinate to the College; and arrangements are being made for the same at "Beaver Bayou" as soon as our meeting-house there is seated, and people and children are prepared for it.

Our dear friend, Elkanah Beard, was again acceptably with us, whose company and services were most valuable and cordial to everybody. There were ten applicants received into membership, all of them students boarding in the College, recently converted, through the course of our usual series of meetings, held during the week of the 14th, on which day this year we happily celebrated the 22d anniversary of the school and institution. Having arrived at majority—twenty-one years of age—it would seem to some, no doubt, that it ought to be able to "go it alone," without so much begging and continuous asking for aid. But to us, who have been with it all along from the "Mule Stable" during the war up to this period, it seems that many enlargements and increased accommodations are greatly needed, in order that its future may properly husband the past and present ingatherings. Our dear friend, E. Beard, held meetings at Hickory Ridge ten days, assisted by others, and though affected with cold and loss of voice part of the time, great







good was done, the gospel was preached to edification, the Scriptures expounded, and the doctrinal truths of life and salvation made plain to earnest listeners. The membership was greatly strengthened, built up, and more and more established and united in church fellowship; resolved to "maintain good works" and endeavor to "adorn the doctrine of God our Saviour," of which they made profession nearly a year ago, most of whom have run well. They carry on a well-conducted Bible-school, temperance meeting, and "Band of Hope," in addition to the day-school. A middle-aged woman from there, whose husband and grown son and daughter are members with us, was induced to come to our Monthly Meeting by her son and their teacher, R. J. B. I met them at our railroad station. She told me she was standing as I left her eight years ago. She said, "I cannot believe," I asked her if she believed I would be at the depot for them. "O yes." "Well, why?" "O, because the teacher said you promised to be there." "Then, my dear sister, just exercise the same faith in the promises of Jesus." She got hold of it; attended Monthly Meeting very thoughtfully, and in the evening meeting, which was large, she stood up and confessed Jesus as her Saviour, saying, "I do believe, I now believe that God for Christ's sake has forgiven my sins, and I am His." It was a solemn sermon, and it was not lessened any when that son, a young man, rose and walking across the floor, took his mother by the hand, embraced her, and praised the Lord. She returned home next day, rejoicing in Christ her Saviour, and word comes back that she makes "things lively in her home." The husband and son are blacksmiths (a rare thing in this country for colored people), and they own a farm near our meeting-house, and kindly lodge our "workers," who go to attend meetings held out there. Quite a number of the members there own lands, and two are merchants in dry goods, groceries, and supplies. The same may be said of "Beaver Bayou" neighborhood. The meetings, though few, were very satisfactory, and E. Beard pronounced the outlook in both places, according to his judgment, very encouraging for the building up of a strong body of Friends in the near future. The attendance on anniversary day was the largest for a number of years past. Old students and former inmates, also of other leading educators, ministers and teachers. Not less than fifty bore testimony that Southland gave them their education. Here they were "born again," and started on the heavenly road, and as teachers and workers amongst their people and leaders of the race—whatever their qualifications and success—they owed it all under the Divine blessing and guidance to Southland and its managers. Amongst other exercises of the day we "broke ground" for the young ladies' new hall, out in the orchard on a knoll, just north of our main building, quite out of danger from fire from other buildings. We have on hand and in sight \$3000, and are quite sure \$1500 more will be required to build such a house as is now needed for forty girls, and we expect constantly increasing numbers, with one or more good crops. Ours is a farming patronage—a laboring class. We are compelled to begin and finish some portion of the house at once, for their old barracks are leaking badly and rotting down, not worth repairs. School well attended. Progress of students satisfactory in all the grades. Religious interest very good. Everything prosperous.

ALIDA CLARK.

PHILADELPHIA, Fifth mo. 11th, 1885

One who has been greatly benefited by the gospel labors of Caroline E. Talbott since she has been amongst us, takes this opportunity of expressing his

gratitude for her faithfulness in denouncing sin, in whatever phase it may appear, both to high and low, her object being to present the unsearchable riches of Christ as a Saviour from sin. One service of hers impressed the writer more than any other, and that was when she gave an account of her healing, which was very nearly in these words:

"More than twenty years ago I was suffering so much from an affection of the lungs or heart that I found it difficult to attend to my regular duties, and after feeling called to the ministry, suffered greatly in moving about from meeting to meeting, and it was only under the inspiration of holy help granted me that I was able to perform the service that seemed required of me.

"This continued for many years, the difficulty of the heart increased, so that upon consultation with what were considered some of the best physicians in this country as well as in Europe (where I spent two years in religious service), all agreed that my heart was so seriously implicated that no help could be hoped for from physicians.

"For five years I was not able to lie down in bed, but must be propped up almost in a sitting posture. After my return from Europe the subject of Faith healing was attracting much attention, and my friends would talk with me about it, and the success that attended Dr. Charles Cullis, of Boston, in his "Faith Home," was pressed upon my notice, and I was encouraged to go to Boston and place myself under Dr. Cullis' treatment; as I was still engaged in the ministry, and it was often under great suffering that I was enabled to prosecute the service that seemed required of me. But I told these interested friends, if it was the Lord's will to heal me, He could do it just as well at my home as He could do it in Boston, and I did not feel willing to go to any human instrument to receive that which must come from God alone.

"In the course of religious service I went to Portland, Maine, but was so completely prostrated and suffering that I could not prosecute my labors. Some friends were going to Old Orchard Beach, and prevailed on me to accompany them, which I did in great suffering, was very weak, and confined to my sitting posture in bed.

"Soon after my arrival a physician called (as I supposed at the invitation of my friends) and taking my hand in a professional way, asked some questions, which I answered in great weakness; he then asked me if I had ever thought of going to the Great Physician for healing. I had acknowledged the healing of my sin-sick soul by faith in the Lord Jesus Christ; was I willing to take Him also for the healing of the body? After asking for an increase of faith, which seemed given me, I answered, yes!

"He then knelt, and while passing his hand over my brow, on which had been put the anointing oil, he prayed that according to the promise given in James v. 14, 15, I might be healed, and thus fitted for doing better service for my Lord, closing by saying, 'We now claim Thy promise that this Thy servant may be healed.' As he was about leaving the room, he turned and said, 'You are healed.'

"After he had left, I lay perfectly still, all sense of suffering gone, and in its place the most precious evidence of the presence of the Holy Spirit, and such a baptism as I never had any conception of filled my soul and body. After this had in a measure passed away, I arose, dressed myself (a thing I had not done unaided for months) and knowing that a religious meeting was in progress, I found my way to it (walking further than I had at any one time for eight years). As I entered the meeting, the first person I saw was my doctor,







who was soon introduced to me as Dr. Charles Cullis, of Boston. I will just say I have not felt a symptom of the old heart trouble from that day to this, over five years. This is told for the honor and glory of God."

G.

RUFUS P. KING and his companion, W. Alpheus White, arrived at Sydney on the night of Third mo. 12th. The voyage had been fine throughout. On the morning of the 13th they were met by J. J. Neave, whose visit to this country during the late war many will doubtless remember. He conducted them to his home, which is nicely situated on a stream four miles out from Sydney, where a warm welcome awaited them. It being First-day, they attended Friends' meeting, which was larger than it had been for some time. Rufus P. King described the scenery as being very beautiful, somewhat like that on the Hudson river. The weather was warm, like we have it in Eighth mo. Plenty of nice fruits and melons in the market. On the 16th he paid a visit to the inmates of the poor-house in Sidney, and on the night of the 24th held a Peace meeting at Friends' meeting-house.

Early in Fourth mo. he and his companion expected to go to Hobart Town, Tasmania.

A. R. K.

THE half hearted ones can have no assurance of peace—They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.—*Jeremiah vi. 14.*

#### HOUSEHOLD ANGELS.

Many a household has its angel,  
Though she stoops to earthly cares:  
Many a sister, many a mother,  
Is "an angel unawares."

Hers the hand to smooth the pillow  
Of the patient sufferer's bed;  
Hers to plant the weeping willow  
O'er the dear departed head.

Hers to speak in words of comfort  
To the weary troubled mind,  
Till its murmurs join in concert  
With the gentle summer wind.

Hers the ear to listen patient  
To the wretched tale of woe!  
Till the mind becomes unburdened  
Ere it knows what made it so.

Hers the look that oft checks anger,  
Speaking more than words can tell;  
Hers the smile that ever with it  
Carries such a magic spell!

Hers the heart that's ever open,  
Both to joy and sorrow's call;  
Waiting, ready to receive them,  
With a sympathy for all.

Till the atmosphere around her  
Seems to fill with quiet peace,  
Bidding every noise and tumult,  
Every angry murmur cease.

Thus it is these household angels  
Bless our homes from day to day;  
But we know not how we need them,  
Until they are called away.

Then we miss the hand so gentle,  
Then we miss the look so kind,  
Then we miss the voice so cheery  
That bespoke the happy mind.

And the ear that always listened,  
And the heart that always cared,  
And admitted all our sorrows,  
And our gladness always shared.

But to feel they still are near us,  
Watching o'er us every day,  
Seems to soothe the saddest sorrow,  
And chase half our grief away.

L. W.

—*Monthly Record.*

#### OUR WITNESS.

BY FRANCES L. MACE.

By the immortals who attend us here  
We know ourselves immortal; all our way  
Is guarded night and day  
By presences from a diviner sphere,  
Who ever hear and heed  
The heart's most hidden need,  
And ready whisper their eternal cheer.

Who has beheld the countenance of Hope?  
Who knoweth if her eyes  
Are colored like the skies?  
And when in shadow-land we darkly grope,  
Though close she walks beside us, who has seen  
Her garment's texture or her sandal's sheen?  
When has the rapt ear heard  
One silver spoken word?

Yet were the world forsaken but one day  
By Hope—oh! who till set of sun could stay?

Who hath had speech with Dreams?  
At their own will they come  
When weary eyes are dull and lips are dumb,  
And every slumbering sense unconscious seems;  
They open with a magic key  
The spirit's door, and set the prisoner free.  
Ah! then, with what winged feet,  
Soundless and fleet,  
We flit outside the boundaries of the night;  
How into past and future we take flight;  
And even pass the threshold, still and white,  
Where they who loved us—oh! so long ago—  
Look in our eyes and bid us see and know.

By many names we call  
The viewless ones who hold in happy thrall  
Our clinging natures. Theirs no passing breath.  
They reign victorious over time and death,  
And keep the old world young.  
Beauty, that in the fading bloom of time  
Gives hint and token of a fairer clime  
Than ever eye hath seen or voice hath sung;  
Love, in all depths of parting and of pain  
Whispering her promise, "We shall meet again;"  
And Joy, though we may know her but a day,  
Even as she vanishes looks back to say  
"Hither is happiness. Oh! come away!"

Surely immortals wait  
Upon immortals. Not in vain do we  
Read signals of a grander destiny,  
And in our exile pine for kingly state.  
The Seen is but the shadow; the Unseen  
Is the true light, and, changeless and serene,  
Cheers our approach to that mysterious goal  
Called death, which is the daybreak of the soul!  
Bangor, Me. —*Independent.*







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 19th inst.

**GREAT BRITAIN.**—In the House of Commons, on the 12th, the Chancellor of the Exchequer announced that about \$35,000,000 of the \$55,000,000 credit has been already absorbed. The bill for that credit passed third reading on the 13th. On the 12th, a motion to insert a clause in the Registration act, charging the expenses of registry on the general treasury, was strongly opposed by Gladstone, and was rejected by a vote of 280 to 258, the Ministry having threatened to resign if it were adopted. The Secretary for India announced that a plan had been officially sanctioned, involving an outlay of five millions for railways and military roads, including a line to Quetta, for the defence of India. On the 14th, W. E. Gladstone moved and Sir Stafford Northcote seconded, the granting of an annuity of £6000 to the Princess Beatrice, the Queen's youngest daughter, on the occasion of her approaching marriage. H. Labouchere opposed the motion, saying that he thought that the Queen should provide the annuity; but it was adopted by 337 to 38.

On the 15th, Gladstone stated that the Government intended at this session, to deal with the Scotch Crofters' bill, the Scotch Secretary bill and the Irish Crimes act. He regretted that it would be impossible to take up the bill for local government in Ireland and that relating to the purchase of land in Ireland; both of which were measures towards which the Government felt they had unfulfilled obligations. In the Crimes act, he said, they intended to embody various provisions which they deemed both valuable and equitable. It would be their duty to press the House to pass the bill.

The negotiations in London respecting the Afghan frontier line are said to be making satisfactory progress, but the details are not made public, as they are not yet finished.

A gathering, estimated at about 10,000 men, in Trafalgar Square, London, on the 13th, to make a demonstration against the increased duties on beer and spirits proposed in the Government's budget, led to a riot. The crowd was very unruly, a large proportion apparently being only in search of sport. The speakers were obliged to mount the pedestal of the Nelson monument, and then the uproar drowned their voices. The police strove vainly to procure quiet, and after a struggle they and the promoters of the meeting were compelled to retire, and the mob held possession of the square for several hours. No serious violence appears to have been perpetrated.

The new American Minister, E. J. Phelps, arrived at Southampton on the 15th. He was cordially welcomed by the municipal authorities and the Chamber of Commerce, and proceeded the same day to London. On the 18th, he was introduced to Earl Granville by his predecessor, J. R. Lowell.

The trial of Cunningham and Burton on the charge of having caused the explosions in the Tower, Westminster Hall and on the underground railroad, resulted on the 18th in a verdict of guilty against both. Both were sentenced to penal servitude for life.

**FRANCE.**—On the 13th, a reduced copy of Bartholdi's colossal statue of "Liberty enlightening the world," which is to be erected as a lighthouse in New York harbor, was formally presented to the municipality of Paris by American residents of the city.

Robert McLane, the new American Minister, presented his credentials to President Grévy on the 14th.

The Champagne, a steamer for Atlantic service, just launched at St. Nazaire, is the largest merchant vessel ever built in a French dock yard. It is con-

structed of steel; length 492 feet, breadth 51 ft. 6 in.; depth 24 ft. 6 in.; displacement 10,000 tons.

Minister de Freycinet has assured a deputation that the Government has no intention of abandoning the Madagascar expedition.

**GERMANY.**—The new American Minister, G. H. Pendleton, has arrived at Berlin.

The Reichstag, in considering the Customs Tariff bill, raised the duty on oats, barley and malt; and fixed that on oxen imported for farming purposes at 20 marks for those under five years old, and 30 marks over that age; and on fat cattle 30 marks. The whole bill was then passed, 199 to 105 votes. The duty of 3 marks on rye operates to the disadvantage of Austria-Hungary, and much dissatisfaction is expressed in that country, which has heretofore been in the position of a favored nation.

**AUSTRIA-HUNGARY.**—A violent snow-storm prevailed throughout the country on the 17th inst. A number of persons were frozen to death, and the crops generally were destroyed.

**SPAIN.**—A new system of inoculation with cholera microbes, as a preventive of the disease, has been introduced by a Dr. Ferran in the province of Valencia. Over 4700 persons have submitted themselves to the operation, which is considered successful. The epidemic is lessening, and seems to be disappearing.

**RUSSIA.**—It is said that the Government has decided upon Russiizing the German speaking provinces along the Baltic. To this end, the Czar has issued a decree that hereafter the Russian language shall be taught in all the schools of those provinces, replacing the German language in schools wherein the latter has been taught. A similar edict relative to Russian Poland has been published in the official journal at Warsaw.

The work of increasing the strength of the forts and harbors on the Black Sea has been resumed.

**EGYPT.**—It is reported from Suakim that 1000 natives who had been hostile have submitted to British authority, and have been armed. It is thought, however, that the prospect of the withdrawal of the British forces may deter further submission, as the natives fear that Osman Digna will 'punish any manifestation of friendliness to the English, when they shall have retired.

**MANITOBA.**—The rebellion of the half-breeds in this province appeared to have assumed rather formidable proportions, some of the Indian tribes having joined Riel's forces, and others awaiting the result of the fight between them and the troops sent against them, to decide whether to do the same. The Canadian troops under Gen. Middleton, having reached the Saskatchewan valley, where were the main positions of the insurgents, several engagements took place, with varying results, but finally, on the 12th inst., Gen. Middleton captured the settlement of Batouche, Riel's head-quarters, and put his forces to flight. Riel escaped at that time, but on the 15th, he was taken prisoner, being, he said, on the way to give himself up. This, it is believed, practically ends the armed resistance. Riel will be tried by the Canadian authorities, whether by civil or military law is not yet made known.

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THIRTY-EIGHTH VOLUME.

EDITOR.....HENRY HARTSHORNE  
PUBLISHER.....FRANKLIN E. PAIGE

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None but those who have attended its meetings can judge, or ever know the large number of persons (even the past winter) who, by the help of God, through this Association, have been lifted from the lowest scale of moral degradation and shame to a new and useful life, while many others, not so low, have been also reformed and redeemed, and are to-day rejoicing in a new and happy existence, and instead of being a disgrace are a blessing to themselves, their families and friends, and are good, useful and respectable citizens. Even those who know it best, know but a very minute portion of the good results of the work of this Association.

We will carry on this work, except the breakfasts, right through the summer. The arrangements made will be less expensive than renting the building the Association now occupies, but before taking possession of the new quarters, it is desired to pay just as much on this property as can be done (all if possible).

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# Friends' Review.

VOL. XXXVIII.

PHILADELPHIA, FIFTH MONTH 30, 1885.

No. 43.

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THE

673

# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

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## ON THE PUBLIC MINISTRY.

The following letter from a Friend and Minister of Christ, in days of yore, will be interesting to all in the present day who can receive and appreciate a word of tender advice, counsel, and exhortation, so "that he who thinketh he standeth may take heed, lest he fall:"

LOVING FRIEND.—There is a liberty in the Truth, which one friend or brother may use with and towards another, and no offence should be taken at it.

I have had at times, a concern on my mind for some months past, to speak to thee in love and gentleness, and tenderly to advise thee about thy public ministry; but either convenient opportunities have been wanting, or fears of being counted forward or censorious, have stopped me hitherto, from prosecuting that good and necessary intention. But now be pleased to attend unto it in writing, and accept it as friendly as I offer it to thy consideration; for I can truly say it proceeds from unfeigned love to thee.

1st. I am persuaded that thou hast received a measure of that Divine Gift which fits and qualifies for the Gospel Ministry; and that the Lord hath made thee a witness of the substance of what thou deliverest in testimony.

2d. I fear when thou hast, in waiting upon the

Lord, received a little, thou dost sometimes enlarge of thyself, and launch forth beyond the bounds of the opening, and so runnest into multiplicity of words in thy own wisdom, which proves a burden to many, and is a hurt to thyself.

I therefore, in tender love, advise thee to keep close to the opening, and to be content with thy measure; and thou wilt be preserved from unprofitable tautologies, and burdensome repetitions; and thy gift and testimony will be acceptable.

I have not the meaner thoughts of thee because thou art poor or illiterate; for I believe the Lord is no respecter of persons upon any outward accounts, but doth call the poor and unlearned, as well as the rich and learned, and send them forth to labor in his harvest; yea both Scripture and experience inform me, that He often passeth by wise men after the flesh, and chooseth the foolish things of this world to confound the wise. And therefore I glorify God for His gift in thee.

But that which hath opened, and doth still open in my mind is, by way of tender advice, counsel and exhortation, that thou keep to the immediate teachings of the Spirit of Truth in thee; neither staying behind, nor running before thy Guide; but, as thou receivest from the Lord, so deliver thy declaration or testimony.

That counsel of the Apostle Peter may serve for a direction to all that are or shall be concerned in







public ministry: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold Grace of God. If any man speak, let him speak as the Oracles of God. If any man minister, let him do it as of the ability which God giveth; that God, in all things, may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever."—Amen.

In dear love I salute thee and remain  
Thy real friend and brother,  
RICHARD CLARIDGE.

A. D. 1709.

### WHAT IS FAITH?

BY PRESIDENT JAMES M'COSH.

If we draw, as I believe we may and ought, the distinctions of modern mental science, and apply them to Scripture, then we may see that understanding, will and feeling are all implied in the faith which is trust. There must be understanding; for how can we believe in a thing of which we have no notion? This is implied in Romans x. 14, "How shall they believe in Him of whom they have not heard?" "Faith cometh by hearing, and hearing by the word of God" (x: 17). But the faith that saves is more than a mere intellectual judgment; it is trust, it is confidence; and this comprises an exercise of will; it involves the power of choice,—we attach ourselves to him, we accept of him, we cast ourselves on him, we rest on him. According to this view, faith consists of an assent of the understanding, with the consent of the will, and these raising up feeling according to the nature of the truth apprehended and believed in.

*Knowledge.*—Let us hear what Paul says on this subject. Throughout the whole Scriptures great importance is attached to knowledge by which we perceive realities—that is, things. The doctrine of Paul on this subject is evidently the sound one: "We know in part" (I Cor. 13: 9). He avoids in this way two opposite errors, which we may call the gnostic and the agnostic. The first supposes that man has capacity to know all things, or all about things. This has been held by some wild philosophers, and has been vigorously opposed by Sir William Hamilton, who shows that man's knowledge is limited (see his Discussions). In the age of the apostle there was a body of men called Gnostics, who supposed that man could attain knowledge which made him independent of revelation offered to faith. The Scriptures do not put faith prior to, or above knowledge, but they do not make knowledge independent of faith; they give each its due place. On the other hand, they are clearly opposed to Agnosticism, so common in the present day, which makes us know not things, but merely appearances, and declares that we cannot know spiritual realities. Paul says "we know" but know only "in part."—S. S. Times.

### OUR LONDON LETTER.

At the Meeting for Sufferings on the 1st instant, our friend J. Bevan Braithwaite was acceptably present for the first time since his return from Canada, and appeared to be restored to a fair measure of health.

Information was received that the Address to our Fellow-members on the subject of War (which was agreed to at the previous meeting) has been extensively circulated. As many as 20,000 copies have been already printed. The Memorial that was adopted at the same time for presentation to the Prime Minister, urging him to bring the hostilities in the Soudan to a speedy conclusion, elicited a very courteous and appreciative reply from W. E. Gladstone, addressed to Sir J. W. Pease.

The Annual Report from the Continental Committee contained, as usual, much interesting and varied information. As its name indicates, the original function of this Committee was to correspond with those Friends residing upon the continent of Europe. But as the latter have gone farther afield, settling in North and South Africa, the Australian Colonies, and elsewhere, so the scope of this Committee has been gradually widened to include all the members of our Yearly Meeting residing abroad. An exception is, however, generally made in the case of the Indian, Syrian, and Madagascar missions, which are already so well cared for by the Friends' Foreign Mission Association. Reference is made in their report to the outbreak of war-fever that has lately taken place in some Australian Colonies, and we are glad to learn that one of our Tasmanian Friends has made earnest efforts to win his fellow citizens to the way of peace. In New Zealand, owing to the distances by which Friends are separated, and to their small numbers, they are still without meeting-houses. At one or two places, a few Friends continue to assemble at the house of one of their number for waiting upon the Lord.

In Denmark an accession of six new members is reported; but on the other hand five have left by resignation, disownment, or emigration. One young man had yielded to the pressure put upon him to bear arms, and was consequently disowned. We who have so long enjoyed civil and religious liberty can hardly realize what it is to have our faith tested by legalized persecution. How should we come off if we were placed in the like circumstances? Are we coming up in the life of obedience and self denial, through faith? The little events of our daily life, if rightly viewed, are quite as capable as greater ones of furnishing an answer to this question. The school at Veile continues to do well, and gives much satisfaction. It contains its full complement of nine boarders, but two more children would be glad to enter if there was room for them. There seems, we cannot but think, a peculiar appropriateness in the effort to train the young children, which is calculated, as we trust, to lay a good foundation for their future







lives. Such a cause must commend itself to the warm sympathy of all men, without distinction of sect or party.

Friends in Norway continue to maintain brotherly correspondence with the Meeting for Sufferings by annual epistles. They speak of the acceptable character of the visit paid to them in gospel love by Isaac Sharp and Frederic Mackie last summer. Hardly a year passes without the removal of some of their little company by emigration to America. On the other hand they have been cheered by the addition of four members by conviction during the past year. The boarding-school at Stavanger continues to be efficiently maintained.

London, Fifth mo. 7th, 1885.

#### RELIGIOUS INTELLIGENCE.

THE annual meeting of the American Tract Society was held Fifth mo. 13th, in New York. Reports were read showing that the whole number of volumes published by the Society during the last year was 213,115; of tracts, card packages and wall rolls, etc., 6,369,804, making a total of 68,862,904 pages. Donations of legacies received, \$97,019; from other sources enough was received to swell the amount to \$357,205. The total expenditures for the year were \$352,141, leaving a balance in the treasury of \$5063.

THE twenty-sixth annual convention of the Young Men's Christian Associations of the United States and Canada opened Fifth mo. 13th, in Atlanta. Major Joseph Hardie, of Selma, was elected permanent President, and Geo. T. Coxhead, of St. Louis, Secretary. The report of the International Committee was presented, showing that 850 Associations reported 112,000 members, 17,000 active members on committees and nearly 400 young men's Bible classes. The Associations own \$4,300,000 worth of property. The expenses of the committee for the year were \$31,000. They employ eleven secretaries. Eighteen new buildings have been dedicated during the year.

THE 69th annual meeting of the American Bible Society was held Fifth mo. 14th, in New York. The annual report shows that the issues during the year of Bibles, Testaments and portions of the Bible were 1,548,175, of which 508,719 were circulated in foreign lands. The total issues were 45,440,206. Forty-eight new auxiliaries were reorganized. The receipts for the year were \$587,914, and the expenditures \$619,882. For the foreign work of the society, to be expended during the coming year, \$172,850 has been appropriated. The sum of \$142,292.58 was paid to the society's agents and correspondents to meet expenses incurred in translating, publishing and distributing the Scriptures in foreign lands.

DR. HENRY H. JESSUP, of Beirut, Syria, writes that the Turkish Government is becoming more hostile towards the mission work. It has already closed six of the village schools, and it is feared that they will interfere still further.

THE *Christian News*, of Glasgow, states that in one locality of that city over 1,700 young persons have professed faith in Christ, in connection with the labors of E. P. Hammond, and have been carefully examined by professed Christians.

THERE is always a gain in doing foreign missionary work at home. Christianizing effort for the Chinese is, or at least ought to be, easier in New York or Philadelphia than in Foo Chow or Hong Kong. Christian workers are coming to recognize that fact; Chinese Sunday-schools, as a consequence, are springing up in the larger American cities; and the movement is now being broadened, likewise to embrace week-day religious care for the Chinese. In the two largest cities of the country, at least, "Chinese American Unions" have been organized: the one in New York some time ago, the one in Philadelphia very recently. On the evening of April 21, Association Hall, in Philadelphia, was filled with promoters and friends of the cause, before whom the Chinese Sunday-schools of the city sang in English and in Chinese, and to whom the President of the Union and other gentlemen presented the needs of the Union and explained its objects.—*S. S. Times*.

LARGE PROFITS have, of course, accrued to Messrs. Moody and Sankey, through the great sale to which the various editions of the "Gospel Hymns" have attained. The money has not, however, remained with the two evangelists, but has by them been turned into the treasury of noble enterprises in which they are interested. The Mt. Hermon boys' school at Gill, Massachusetts, situated but a short distance from Mr. Moody's Northfield home, and which is a school of Mr. Moody's founding, has had great financial lifting from this source, while a fine memorial public library building is immediately to be erected at New Castle, Pennsylvania, the home of Mr. Sankey, through his generous disposition of funds similarly obtained. The evangelists are still engaged in Christian conventions, such as have proved very helpful, under their management, in various parts of the country during the past winter.—*S. S. Times*.

From The Christian Union.

#### THE LATEST FANATICISM.

We print on another page an account of what rejoices in the titles of "Christian Science" and "Metaphysical Healing." In accordance with our universal custom in such cases, we give our readers a colorless account of the movement; and it is by far the best, clearest, most intelligible, and most wholly unprejudiced account we have read. It is proper to add that we have made some examination of the writings of the apostles of this new religion and philosophy—for it claims to be both—and speak with some knowledge in indorsing Mr. Gifford's account as thoroughly trustworthy. Our readers are, however, entitled not only to our report of the movement, but also to our opinion of it. That opinion is, in brief, that both its assumed







titles are misnomers. It is not Metaphysical Healing; for it is neither metaphysics nor healing; it is not Christian Science, for it is neither Christian nor science. It is simply the latest manifestation of that fanaticism which every now and then breaks out to show mankind what possibilities of folly there are in the race. As a philosophy it is a baseless and disconnected dream; as a religion it is a pagan superstition. It has not even the poor merit of originality; for it is nothing but a modernized form of a very ancient Gnosticism.

Philosophically, it is idealism run to seed. Its fundamental postulates are that there is no matter; we all live in a dream; thought is the only real existence; we do not really suffer pain, nor are we really subject to disease; these are only forms of thought—they exist only in the imagination; arsenic preserves the stomach of the dead and destroys the stomach of the living, so there is destruction only in the mind! It is only necessary to think that we do not suffer, and we cease to suffer; it is only necessary to think that we are well, and we are well. Moreover, there is no personality; God is the only one; we are only images of God; and the image in the looking-glass has no existence apart from the person whose reflection it is. All is God, and therefore all is good; evil, like suffering and disease, is only in our false thinking; if we would think aright all will be well.

We do not impugn the honesty of the preachers and practicers of this nonsense; neither do we assail the private character of the ancient prosecutors of the Salem witches or of the modern advertising astrologers and seventh sons of seventh sons. It is not our business to judge of motives. But we have as little respect for the one folly as for the other. Indeed, it would be easier to coin a respectable argument for the ancient witchcraft and the modern astrology than for "Christian Science." We could easily discover some semblance of gold in this mass of useless earth. We could easily point out the fact that it is a reaction against extreme materialism; that there is a power of mind over the body; that the doctors have not always sufficiently recognized that power; that many diseases are imaginary, and that therefore imaginary remedies are at times efficacious. But we will not give this latest chapter in the history of superstition and fanaticism the respect which such a treatment would accord it. It is not worth while to sift out a bushel of chaff to get a kernel of wheat; there is too much good wheat waiting to be threshed and sifted.

For Friends' Review.

#### REJOICING IN THANKFULNESS.

The humble, benevolent Christian, when contemplating the condition of a sinful, suffering world—the cruelty and injustice of man to man; the blindness and perverseness of many who profess to be the followers of Jesus; the wilful ignorance and folly, and bold perseverance in vice and crime of millions of the human race, not only in heathen,

but also in Christian lands,—such a Christian often feels like the "Man of Sorrows," for like Him he is "acquainted with grief." But still, like his Divine Master he sometimes rejoices in spirit, and can say in awful reverence, "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in Thy sight;" and though feeling himself to be the "chief of sinners," and the "least of all saints," yet for the clear inshining of truth into his mind, in its divine beauty and glory, through the power of Him who said, "Let there be light, and there was light;" he can bless God, saying "Not unto me, not unto me be the glory, but unto Thee, O God, for Thou only art glorious."

JOHN HEMMENWAY.

Minneapolis, Minn.

From The Alliance News.

#### LONGEVITY IN THE SOCIETY OF FRIENDS.

The exceptional longevity in the Society of Friends has been a fact long recognized by life assurance actuaries, but the newly-issued figures for the year 1883-4 present the increasing longevity in so startling an aspect that I think the facts should be laid before the readers of *The Alliance News*.

The statistical year recently concluded is the forty-first during which careful record has been kept, tabulated, and published.

The figures that I am about to give relate to the whole of those known by the name of "Friends" in Great Britain and Ireland. In 1843-4 there were 342 deaths, and the mean age was 50 years and nine months. In 1883-4 there were 280 deaths, and the mean age was 60 years, 10 months, and 28 days.

We have not an accurate record of the number of members in 1843-4, but the number is no doubt practically about the same for both periods. For the first 20 years there was a small yearly decrease in the membership, and during the last 20 years there has been, with little exception, a small yearly increase.

The first thought that strikes one on observing the contrast between the mean age of 50 years and nine months, and 60 years and 10 months and 28 days, is that probably it is only an accidental contrast; but further reflection induces the belief that there must be more than accident to account for so remarkable a difference. To prove this, we will take the six years from 1843-4 to 1848-9 inclusive, the six years 1872-3 to 1877-8 inclusive, and the six years 1878-9 to 1883-4 inclusive. We find that the results of the average are as follows:

Mean age at death.

6 years 1843-4 to 1848-9... 50 years 4 months 11½ days.  
6 years 1872-3 to 1877-8... 55 years 4 months 28 days.  
6 years 1878-9 to 1883-4... 58 years 8 months 28 days.

We find, therefore, that while a contrast between the first and the last years of the series of 41 years is to a small extent exceptional, yet to the extent of more than 80 per cent. of the amount of the contrast it is shown to be real and not accidental.







The next reflection that arises is—What is the cause, or what are the causes, that have brought about among a religious body of some 18,000 persons of all ranks and conditions of life, who were already, half a century ago, noted for their longevity, so remarkable an extension of the life period.

Has the economy arisen by a reduction in the death-rate of infants? or do those who have reached mature life live longer?

Fortunately, we have the statistics at hand to determine the answers to these questions.

Indications still point to improved conditions in those of riper years. Let us try again; and this time we will ascertain the numbers and ratios of deaths from 50 years and upwards. This comparison produces the following table:

DEATHS OF MEN AND WOMEN OVER 50 YEARS OF AGE.

Periods of 6 years.	Yearly average.	Proportion to every 1,000 deaths of all ages.
1855-6 to 1860-1	195 $\frac{1}{2}$	632
1872-3 to 1877-8	208 $\frac{1}{2}$	651
1878-9 to 1883-4	210 $\frac{1}{2}$	720

Here, then, we find the main factor in the increased mean longevity in the Society of Friends. Where, twenty-three years ago, only 632 deaths of every 1,000 were those of men and women over fifty years of age, now 720 of every 1,000 are over fifty years of age, or a numerical increase of 13.9 per cent., being a very large proportion of the gain of 16  $\frac{1}{2}$  per cent. that the life statistics of the whole Society show in forty-one years.

How are we to account for this improvement of nearly 14 per cent. in less than a quarter of a century?

I think those of the Alliance agents who have been at work during the last quarter of a century will have a ready answer.

They will tell us that while for forty years—ever since the formation of the Alliance—members of the Society of Friends have always been ready with aid and sympathy, yet it has not been till within the last twenty years that the Society as a whole have allowed their personal habits to conform to their public actions; but that, to-day, this religious society, always “temperate” in the use of alcoholic liquors, have practically become a society of total abstainers, and the statistics of longevity I have just presented show most conclusively how they are already reaping their reward.

EDWARD PEARSON.

Wilmslow, December 26th, 1884.

P. S.—Since writing the above I have taken out the figures relating to deaths from seventy years of age and upwards. The following table gives the results:

DEATHS OF MEN AND WOMEN OVER 70 YEARS OF AGE.

Periods of 6 years.	Yearly average.	Proportion to every 1,000 deaths of all ages.
1855-6 to 1860-1	119 $\frac{1}{2}$	386
1882-3 to 1877-8	129	408
1778-9 to 1883-4	133 $\frac{5}{6}$	458

I WOULD not pray to be an orator, but I do pray to be a soul-winner.—C. H. Spurgeon.

INDIAN PATIENCE.

*Wanagiska*, or White Ghost, is the head chief of the Lower Yanktonnais band of Sioux, who have long occupied the Crow Creek lands on the east bank of the Missouri River, and to whom they were secured, as has been generally understood, by the Great Sioux Treaty of 1868. He is a fine type of the generous, intelligent, and right-minded “savage”—a gentleman in manner and feeling, and a remarkably religious old heathen! Many will remember his persuasive eloquence when addressing large audiences in our Eastern cities a few weeks ago. In the Chief's letter to General Armstrong, asking help in securing justice for his people, he bears strong, if unconscious, witness to the call for civilizing influences among men of our own race and color:

“My dear friend,” he says, “this day I write to you with a sad heart. Pretty near all my lands have been taken by white people now. They have also taken lands which have been allotted to my people; they have also taken house logs which we had cut; they have also taken some frame houses, and burned some; but these houses were not built by Government aid; the Indians bought the lumber and built the houses themselves. The Big Bend, the pasture for our Texas cattle, the white people have also taken, and the Texas cattle are scattered all over the country. This is the only place for herding, and if it is thrown open there will be no place for herding, and the cattle will all be lost or else starve to death. And our domestic cows, a great many of them have disappeared; we fear it is the whites who have taken them. And so, my friend, I am in distress, with my tribe, but I do not wish my people to know that I am distressed, for if they know it they will be weakened (*haspaigraph*). Nevertheless do not fear for us, for my tribe has listened very patiently to our Agent and me. For example, to-day one of my boys, near his place four white men were building a house; he went there and sat down with them and shook hands with them. And one of them drew a six shooter from his pocket and intended to shoot him dead, but missed him and shot through his moccasin. The Indian, Truth Teller, rose up, shook hands with him, and said, ‘Friend, you came very near killing me, but you missed me. My heart is good, and my heart is not bad toward you,’ and he walked out.

“There is one thing I am afraid of. The white people who come on to my land bring plenty of whisky, especially at a certain house—six big barrels were there. They were drunk, and fight about claims, and they will be killing each other and accuse us of it. I dread this.

“At many different places with gun and ax they have threatened us.”—*Christian Union*.

CANON KNOX-LITTLE, in one of his mid-day addresses at St. Paul's during Lent, gave this vivid sketch of “the higher life”:

“Do not be taken in by your religion of humanity. Self-seeking in eternity is self-sacrifice







here. But I ask this word of my dear brothers: take my advice and turn to Christ on the cross. Turn, turn from the noise of London, turn to that spectacle of the Man of Men; ask what it means. Fix your eyes upon the Crucified Redeemer, and then remember, old man, when you are dying and your children stand around your bed, when there come the mourning coaches, when there come the following of your old commercial or political friends, if you have won your place by dishonesty and pretentiousness, fix your eyes upon your neglected Master and say, "What will it profit?" Young man, when you are tempted to betray some poor girl in the street, when you are tempted to make a bad friend by disgraceful corruption; good lady, when you are tempted to sell your daughter at the West-end for a coronet, for a fortune, to some man who does not love her, but disgraces and betrays her, fix your eyes upon the Crucified, and say, "What will it profit?" Clergyman, when you stand in the pulpit and say soft truths, and allow rhetorical exaggeration to take the place of solemn fact, my brother, fix your eyes on the Crucified. Oh, one and all, young and old, men and women, remember the decisive judgment of the Crucified is truth and duty, earnestness and self-respect, self-conquest, self-subduing, the patient bearing of the anger of the crowd, and severe self-discipline. These are the conditions of the higher life."

Extract from the Report of The International Lesson Committee.

The memorials and other communications addressed to the Committee, through its officers or members, were submitted and carefully read by the body. Many contained strong expressions of approbation of the lessons selected, and acknowledgments of the good effected, through the blessing of God, were gratefully noted. It is hardly needful to say that there was not unanimity in the recommendations thus conveyed. A large number of friends had signed petitions with a uniform call for Quarterly Temperance Lessons. These came from various sections of the country, and were prepared without any regard to denominations. Appreciating the earnestness with which the cause of Temperance Reform is being prosecuted, the Committee, while including the Scripture references to the subject in their course, have arranged to suggest—for the year for which they have made their selection—lessons on *Temperance*, and on *Missions* (except for the last quarter), to be used where it is deemed best by the managers of schools in the room of, or in addition to, the Quarterly Review.

Suggestions have been earnestly made to the Committee on a variety of matters which had been most carefully discussed in the progress of arranging the previous courses.

The most careful consideration has been given to the earnest wishes of the friends who have thus communicated with us. Information was obtained

not only concerning the condition of things in the great centres of intellectual activity, but also in less favored but wide regions, both east, west, and south. The proportion of lessons from the Old Testament has been deemed undue by some; but the weight of evidence before the Committee was to the effect that great and widespread good had been the result of the revived and earnest study of the Old Testament portion of the Canon.

For the third term of seven years' study, the Lesson Committee agreed upon three years in the Old Testament, and four in the New, with an alternation once in six months, save in a few exceptional cases.

Lessons were selected for the first year only, it being understood that for subsequent years such modifications of detail may be made as circumstances may seem to require.

The selections made for 1887 will be given to the public as soon as possible after our corresponding members in Great Britain and France shall have considered them, and shall have informed us what modifications they may think desirable.

J. H. VINCENT, Chairman.

WARREN RANDOLPH, Secretary.

### HEALTH.

**WATER SUPPLY.**—It is a great satisfaction to know that, when our cities set about it, they are able to find good sources of supply. New York City can easily double the supply of the Croton, and even improve upon its quality. Two or three watersheds can be found in New Jersey and in the New York counties adjacent, sufficient for a water supply for from eight to ten millions of people. While the forests must not be ruthlessly cut down, or the rocks blasted until all the hills are leveled, very much of this destructive work can be done without shortening the water supply of either New York, New Jersey or Pennsylvania. Some of our Western States need to be more cautious. The wonderful ground storage of water, and the plan of its replenishment is such that it is only by very bad device of man that its supply can be cut off. One of the most interesting exhibits of the variety and exhaustlessness of this supply has been furnished along the New Jersey coast. Several years ago, a notable bored well was sunk at Cape May City, which, ever since, has given a flow enough to nearly supply its whole Summer population. But the first deep well which has been bored into the water-bearing cretaceous strata of New Jersey is that located in Ocean Grove in 1883. It is a flowing well, yielding a daily supply of from sixty to seventy thousand gallons of sparkling, soft, pure and wholesome water. After a depth of 404 feet a stratum of open sand was reached. The flow began to be good at 380 feet, where the green sand was reached. But beyond that a petrified stratum, one foot thick and of clay six feet, was bored through, and sixteen feet of boring continued in a bed of open sand. Not only does this supply con-







tinue, but at Asbury Park, Ocean Beach, Red Bank, etc., other wells, bored to nearly the same depth, have been found equally successful. "The character of the strata and the marl found in the boring is so well marked as to give a reasonable expectation that it will yield water for the supply of all the towns and villages along the sea-side." This is but an illustration of the immense water storage which geology is revealing, and teaching us where it can be found. The care of water sheds, the study of sources, and the finding of water is no longer a witch-hazel operation. Yet companies are formed, and after a few hap-hazard experiments, sources are selected which are very disappointing. The time has come that the Hydraulic Engineer and the Geologist can be certain. They should be well paid for their service, and then somehow should be held in bonds, so that the companies formed shall not disappoint the expectations of the people.—*Independent*.

#### RURAL.

**FATTENING STOCK.**—The prejudice, now on the high road to extinction, against precocious and symmetrical stock, has had for chief reason that the flesh of young animals was neither so succulent nor so nutritive as of old animals. Whether that was ill or well-founded, the opinion of the pounds, shillings, and pence farmers was that it was more profitable to sell off a fat ox when two years old than when four; a sheep at fourteen months, and a pig at eight. It has been demonstrated that the quantity of meat produced by stock delivered to the butcher at the above precocious ages costs exactly one-half less expense. An ox sold off at two years instead of at four, implies a double profit in point of meat realized for the market, the return of the capital invested in half less time, the allowing of the sheds to be occupied with double the number of stock without any augmented demand on food.

It has been alleged that an ox aged four years yields a greater or a heavier quantity of flesh than an ox of two years. This requires explanation. It is now ascertained that an ox, from its birth till it is two years of age, makes as much flesh as an animal of four years, provided the young ox be fed carefully, plentifully, and methodically; that is to say, there shall be no starvation or short commons stoppages in the rations. Now, it is a law of physiological growth that the time lost by insufficient feeding or the absence of sanitary care, in the development of animals, can never be recovered. In the first two years of its growth, the assimilation of food and the formation of the tissues of an ox proceed the most actively. No food is thus lost in the system; all is applied to build up; nothing is demanded for repairs. At two years, then, the period of development terminates, and henceforward the animal has not only to feed to keep up life, but to repair the daily waste of the tissues. Thus, more food is necessary to produce a pound of flesh, when, after two years, the tissues have to be restored, than

before and up to that period, when all vitality is not repairing wastes but developing growth.

Equally erroneous is the impression that an animal must be developed fully before it can be fattened. This is quite true in the case of unameliorated races, so difficult to develop, so hard to feed, so bony and so skinny. But the wide-awake farmer does not seek such animals for fattening ends, he tries to obtain a precocious race, whether in cattle, sheep, or pigs; animals well-formed, of agreeable conformation, pleasing to the eye, and so more certain to prove satisfactory for the purse. As to the alleged inferiority in quality of young over aged meat, ask any judge at a cattle show; note their awards; inquire of any butcher if a well bred, well-fed ox at two years has not a more agreeable flesh, or, if you like, as good as the ordinary animal aged four; if a sheep, similarly cured, aged one year, does not produce meat as highly relished as the animal double its age? In thus patronizing younger stock capital is doubled, and profits increased one hundred per cent. without any augmentation under the heads of food or labor.—*French Correspondent of N. E. Farmer*.

**GOOD RIDDANCE OF RATS.**—Rats and mice are a natural and unavoidable punishment for neglect, carelessness, or want of skill. I once went on a farm so stocked with rats that they fought and squealed with the pigs for a share of their food, and at times drove away the pigs and took possession of the troughs. I raised the floor of the pig-pen eighteen inches above the ground, and laid it tight with hemlock plank. Every hiding place inside and outside was removed. The corner-crib was set on capped posts and wire netting was nailed around the bottom and the eaves. The sheep-pen was cleared of everything that could harbor vermin. The horse-stable and cow-stable were paved with cobble stones covered with cement and gas tar, and everything was left open. The barn was built on posts eighteen inches above the ground, and the floors were made tight everywhere. No place was left to the rats or mice but the doors to go in at, and, except the barn, no place was left to hide in.

Then half a dozen cats were raised and fed at milking time with regular rations of milk. If one came to the house it was shown the broom. For years there was not a rat to be seen; some mice came in with the grain or corn from the fields, but they had a short time before the cats had picked them up. I could never tell what I saved, because I never knew what I lost. But I saved myself a great deal of worry; the bags were free from holes, and the corn in the crib smelled no more so foully of rats and mice. There is nothing better to protect grain and meal bins than broad hoop iron nailed on the edges on both sides, inside or outside, as may be most convenient; and hemlock plank should be used to build them of because of its sharp, splintery nature; and, perhaps, this device might be safely used even with the other means of prevention.—*Tribune*.

**STABLE MANURE.**—It indicates a lack of business ability if not of common sense, to spend money







for plant food in commercial fertilizers, and at the same time neglect the care and preservation of the very same kind of plant food in the stable manure of the barnyard. This neglect is still far too common in our more Eastern States, where manure must be either saved or bought if any sort of respectable farming is to be carried on. The waste is perhaps often unintentional; the farmer who throws manure out in the open yard where sun and wind may play upon it, does not fully realize that this manure will produce so many bushels less of corn or wheat than if he should provide some simple means of sheltering it, even if rude and cheap, or should, which is doubtless the next best thing, cover it in the field as soon as possible.—*Southern Workman.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, FIFTH MO. 30, 1885.

SOME PRECIOUS TRUTHS, essential to original Christianity, are the special, although in no sense exclusive, heritage of the Society of Friends. Chief among these are: the non-sacramental spirituality of the Gospel dispensation; the immediate Headship of Christ in His Church, anointing and guiding His own ministering servants both for speech and action; and the loving, self-denying peacefulness of His kingdom. Ample reason exists for assurance that these truths must persist and will finally prevail on the earth. But it is another question what will become of the Society of Friends as a body.

"God doth not need  
Either man's work or His own gifts.  
His state

Is kingly; thousands at His bidding speed."

Although the nation to which the "oracles of God" were committed of old proved faithless and rebellious, the truth of Jehovah survived its fall. Nor did all the corruptions of the Papacy destroy the religion whose name and authority it usurped. No individual, and no denomination, is indispensable.

There seems to be much in the name, history and traditions of Friends to make their title desirable to the comparatively small number of those who by descent or otherwise are so enrolled. Already there are at least three definite organizations in the United States claiming the name of Friends. There are, at the same time, seven kinds of Baptists, six (besides distinctions of section or color) of Methodists, and five of Presbyterians. But these bodies outnumber Friends from ten to sixty times; and among none of their subdivisions is there so great a diversity of doctrine as exists between the

orthodox Friends, as represented by London Yearly Meeting, and those in this country who, whatever else may be said of them, do not assert their adherence to orthodoxy in belief. It is painful to imagine any farther separations; and yet more so, to suppose it possible that all that is characteristic of the primitive body may, in time, perhaps with the name itself, pass away, to be remembered only by students of the mutations of church history. Yet, is either of these events *impossible*?

THAT THE NAME of Friends or Quakers should persist, without the reality of their faith, principles and character, can scarcely be beneficial to the world. Few, if any, of those familiar with the columns of this journal, will suppose that its conductors favor a narrow, sectarian, or merely traditional holding of the "views" of the Society. The motto of the London *Friend* well expresses our principle: "In essentials unity, in non-essentials liberty, in all things charity." But we have felt obliged, from time to time, to dwell with much earnestness on the question, "what things *are* essential to the right position, and the continued existence, of the Society of Friends?" With extreme reluctance, it has seemed sometimes unavoidable, to express misgivings and dissent from teachings and courses of action which to us appear unwise and unsafe. Were it the question, *which* must prevail, the traditional usage and consistency of Friends, or the progress of Gospel truth and revival in the world, we would say without hesitation, the former must give way to the latter. But our plea is for no bondage to any traditional usage. We urge principles only; but hold also that the history of our body, while it shows human infirmity in many ways, illustrates the cardinal importance of certain truths, which we ought not to give up. Our conviction is, that a church is needed in the world, now, as much as ever, which maintains and carries out all the essentials of original Quakerism, in rightly guided adaptation to each successive period of time. Here we differ from those who insist that no such *adaptation* is allowable or practicable; and that there are no "non-essentials" at all.

OFTEN AS we have endeavored to express our conscientious estimate of the necessity of certain conditions to our branch of the Church, events still appear to call for further repetition. Otherwise we might as well be silent altogether. In the last number of the *Christian Worker and Expositor* there is an editorial with the heading, "Are We







Friends?" Our contemporary must pardon us for not feeling great surprise that this question has been raised at the present time. Leaving aside for the moment matters of abstract doctrine, we believe that the continued existence of the present association of Yearly Meetings of orthodox Friends in this country depends very much on the answers given practically by them to a few plain queries. These refer to the authorization and manner of support of ministers of the Gospel; to the continued recognition of ministers who advocate, privately or publicly, the "ordinances" of water baptism and the communion table; and to the prearrangement of services in public worship, including concerted singing and instrumental music. On all these subjects, very clear principles have been understood among Friends from the beginning; alteration in regard to any of them is revolutionary. Can such changes be made with the consent of the body? Only, we believe, at the cost of its life as a distinct denomination; notwithstanding a temporary increase of numbers, which may give an appearance, really delusive, of prosperity.

In any other denomination, such serious questions as these would be brought, by conference or otherwise, to definite conclusions. Is it impracticable for this to be the case with the Society of Friends?

FRIENDS' QUARTERLY EXAMINER.—Continuing our notice of the new number of this periodical, we find the next article to be by Jane M. Richardson: "Four Historical Facts in Connection with the Testimony of the Society of Friends against all War." The prominent facts are, those of the colonization of Pennsylvania under a treaty of friendship with the native Indians, and the security and peace with which, through many years, this treaty was kept; the safety of the "unarmed Quakers" in the midst of conflicts between colonists elsewhere in America and hostile Indian tribes; the similar experience of Friends during the Roman Catholic rebellion in Ireland in 1798; and the preservation attending the faithfulness of Friends in North Carolina during our late Civil War. Very telling instances are all of these. An unbroken record is thus presented, showing that God will indeed take care of those who trust in Him, with an arm of power beyond all strength of men.

Anna F. Fox celebrates the same theme, in a poem, with the title, "The Peaceable Kingdom of Christ." Mary E. Beck follows, concluding her series of valuable papers upon "Heavenly Rela-

tionships," with an article on "The Holy Ghost, our Comforter." We must quote her last paragraphs:

"Let us sum up in this concluding chapter the different heavenly relationships at which we have glanced, and see whether anything is yet lacking to cheer us in our earthly pilgrimage to our heavenly home. In the gracious epithets by which our God has condescended to reveal Himself to us, He has deigned to use the terms of earthly kindred to express the depth and many-sidedness of His love to us. The protecting care of the Father, the tender pity of the Mother, the fraternal bonds that unite Brothers and Sisters, the intimate union of Friends, all are satisfied here.

"There is also the blessed security of living under the reign of a wise King, and there is the satisfying pasture to which our Good Shepherd leads us. Lastly, to every sorrowful heart the Comforter offers His healing balm. What more can be wanting? We are traveling on a pilgrimage from grace to glory; soon the eternal gates will open before us, and all earthly relationships find their full complement in the heavenly. Not that the lights which cheered our path below shall be lost to us, they will rather be intensified in the greater glory which surrounds the throne. Then shall the Saviour's prayer have its glad fulfilment, 'As Thou, Father, art in Me, and I in Thee, that they also may be one in us. I in them, and Thou in Me, that they may be made perfect in one.'"

In "Gleanings from the Early Records of a Women's Monthly Meeting," A. West gives a number of quaint and curious citations, showing something of the manner of life of Friends in the seventeenth century. Elizabeth S. Lucas follows, with a poem of description and sentiment: "The Journey Home."

"Education and Educational Establishments in the Society of Friends" are considered somewhat elaborately in a still unfinished article by J. Owden O'Brien. As with us in this country, it is said that "probably in the fifteen years since 1870, more has been written, spoken and taught about education than in double or treble that number of years prior to that date." To a particular assiduity in this regard among Friends in England, the writer of this article ascribes in great measure the influence the Society has had, quite disproportionate to the number of its members. Yet an earnest concern for the education of youth began, as is well known, with George Fox himself; who recommended the establishment of two boarding schools, one for boys and one for girls, near London. His name was added to those of two other Friends in connection with the publication of an elementary book for the teaching of Latin, free from the objectionable matter found in most classical text







books. In a few years after 1667, there were fifteen boarding schools in England kept by Friends. Free instruction of poor Friends' children was first provided for about 1672; and care on this subject was afterwards continued, until several "public schools" were set up and endowed for perpetuity. Industrial training received much attention at an early time; anticipating by a long period the movement in that direction occurring in our own day. John Bellers was prominent in promoting this cause. He was a remarkable man; a busy writer of books, in which he propounded, we are told, plans of various kinds for improving civil and religious society. Here are some of his pregnant sentences, about teaching languages:

"The rules as well as words must be understood to make a complete scholar; yet considering words lie in the memory and rules in the understanding, and that children have first memory and then understanding, Nature shows that memory is to be first used, and that in the learning of languages words should be first learned and afterwards rules to put them together. Vocabulary and dictionary are then to be used before accidence and grammar.

"Four hours in a morning and four in an afternoon is too long to tie a child to his book; their natures are weak and love change; it maketh them out of love with their books, and loseth much time. Men will grow strong with working, but not with thinking.

"At four or five years old, besides reading, boys and girls might be taught to knit and spin, and bigger boys turning; and being upon business, though slight, it improves their reason by sensible demonstration, whereas a childish silly employment leaves their minds silly."

Our space does not allow even an abstract of J. O. O'Brien's account of the foundation of Ackworth and other schools mentioned in this paper. A few words may be of curious interest in regard to old-time Friends' private schools in England:

"We do not know much of the course of instruction pursued in the private schools, further than that the subjects taught comprised Latin and Greek, mathematics, and other usual branches of English, such as reading, writing, and history. In these schools the proportion of the teachers to the scholars was not what we should consider adequate for proper teaching and oversight, and corporal punishment, with free use of the cane and the rod, seems to have been the general system. In the hours not occupied by study the boys were left to themselves without much supervision, and thus the tone of the school would be largely influenced by the leader amongst the boys, or the one who was most popular for the time being. We are told that in many of these schools, though Quaker, it was customary at one time for a new comer to determine his standing amongst his fellows by a series

of pugilistic encounters. Such were probably violations of the rules, though not unlikely it was found by the masters that where such a spirit existed and their staff was insufficient to have constant supervision of the doings in the playground, it was better to allow things to arrange themselves in that way, as tending more to the harmonious working of the community, than to try and alter it, when they would only have power to do so partially."

"Christianity and War" is the subject of a well-written essay, by William Stickney Rowntree. The fact is mentioned, with which all are not familiar, that the learned reformer Erasmus contended vigorously against war; writing thus in one of his books:

"If there be anything in the affairs of mortals which it is the interest of men not only to attack, but which ought by every possible means to be avoided, condemned, and abolished, it is of all things war, than which nothing is more impious, more calamitous, more widely pernicious, more inveterate, more base, or, in a sum, more unworthy of man, not to say of a Christian."

As W. S. Rowntree observes, "The late Bishop Wilberforce once said that it 'seemed to him the cry for peace had often something mawkish in it, and in certain circumstances he could go in for the glory of war,' bringing upon himself the censure of even the *Daily Telegraph*, which asked—'Have either of our great missionary societies a spare missionary or two that they could send down to Winchester to teach the Bishop the very elements of the Christian religion?' How often have our foreign missionaries themselves been checked in their work by the retort of their hearers, whose chief association with Englishmen has been a destroying and plundering invading army—'If that is what your religion leads to, we think ours is as good;' or by that of the Chinese, who returned a Bible saying—'This is a beautiful religion, but why don't you English practice it?'

"It is only during the present Egyptian war that the Archbishop of York issued a form of thanksgiving for the glorious victory of Tel-el-Kebir, where our troops rode down and slaughtered the flying fugitives with scarcely any loss themselves, and he was reminded by John Bright that even Homer, the earliest poet of the heathen world, had said:

"Unhallowed is the voice of loud thanksgiving over slaughtered men."

A delicate little poem follows, by E. M., entitled "Pear Tree Blossoms;" which we will keep for our "poets' corner." Then we have "Some Remarks on Drummond's 'Natural Law in the Spiritual World;'" by Mary L. Cooke. This is an able paper, on which, with more room, we would be glad to comment at length. The exceptions taken by its author to the views of Professor Drummond appear to us to be only in part sustained; and she is, we think, biased, as many are at the present







time, by too exclusively dwelling upon the benevolence of our Father in Heaven, to appreciate rightly the awful gift of free will and accountability. Some of her words may be here quoted, as representative of this "school" of present thought:

"Our Creator has Himself revealed to us the law of His being and working; and that law is Love. Surely, whatever subordinate laws science may have discovered, or may yet discover, Love is the law which reigns supreme, being the very life of God. Surely it does reign and shall reign, for He shall reign, for ever; surely in its irrepressible might, it shall yet triumph over all opposing forces, be they of earth or of hell.

"If there are any to whom hopes like these appear too vague, and who prefer the clearness and definiteness of Professor Drummond's formula, let them remember that the 'quantity' which he believes to be sacrificed to 'quality,' means the vast multitude of our fellow-men and women: 'living, thinking, feeling men,' who partake in our hopes and longings and fears: who are capable of deep affection, of sympathy, of tender self-devotion, of bitter sorrow over their dead: finally (and above all), whom God has made for Himself, that they may become like Him, and be with Him for ever. Can the Father of mankind so have formed His creation that any of its laws should doom these His children to fall for ever short of His purpose in creating them?—to fail for ever to reach the region where He dwells, in His glory and His love? And can this dreary result be what caused our Saviour's rejoicing, when He saw of the travail of His soul and was satisfied? Can it have inspired that joy of which He spoke to His disciples even in the last sad hours, under the shadow of approaching suffering, and the heavier burden of sorrow for the evil of the world?—that joy for the sake of which He was ready to endure, even to the uttermost? It cannot be. Surely, did creation present to us even darker riddles than it does present, we might take courage to hope in the face of them all, when we think of His mighty love as 'satisfied,' when we remember the note of triumph in the last words of Him, the utterly unselfish One."

On this we would remark that assuredly God never "dooms," through law or otherwise, any of His children to fall short of His purpose in creating them: He has ordained all immortal souls to eternal glory with Himself; but, being created "in His image," they have the power to frustrate His design concerning them; and so may doom themselves to eternal loss. We cannot ignore or deny this possibility, without doing violence to abundant teaching in the Scriptures, confirmed by the consciousness of many minds, not warped by any "Calvinistic" dogmas or traditions.

"A Handmaid of the Lord" is the designation applied by Jane Budge to Esther Atkins; a beautiful religious character, of whom she gives an interesting

sketch. The "Voice from Southampton," in this number, is chiefly occupied with reminiscences of General Gordon. "England a Thousand Years Hence," is a thoughtful article, by Joseph Latchmore, anticipating the final reign of Christian peace; after which comes, appropriately, the "Address on War" of "the Society of Friends in Great Britain;" which we have already placed before our readers. The last paper in this number is a brief narrative of a visit to "Mawgan, and the Vale of Lanherne;" with suggested reflections.

In the "Notices of Books Received," we find the following editorial expression concerning "A Reasonable Faith:"

"The object of this volume and its contents being now so well known by most Friends, an analysis of its contents is needless. But we should not feel satisfied without adding that, having since our last issue carefully perused its contents, we cannot but feel that as an exposition of the doctrine of the atonement as revealed to us in Holy Scripture, and as maintained by our early Friends and embodied in their writings, it is both meagre and unsatisfactory; and therefore unsatisfying to the needs of the soul of the penitent and broken-hearted sinner seeking pardon and forgiveness through Christ."

#### DIED.

PERDUE.—At his residence, in New Martinsburg, Fayette county, Ohio, on the 18th of Second month, 1885, Gershom Perdue, in the 95th year of his age; an esteemed member and Elder of Hopewell Monthly Meeting, Fairfield Quarterly Meeting, Ohio.

He was born of Christian parents in Bedford county, Virginia, in the year 1790. At the age of seven years he was by death deprived of his father, yet, under the religious training of a pious mother, he sought and accepted Christ as his Saviour in early life. Soon after he felt constrained to engage in service for his Divine Master, and in obedience he felt great peace. He often referred to that service as a bright spot in his memory. In the year 1813 he moved and settled near the present site of Leesburg, Highland county, Ohio, within the limits of Fairfield Monthly Meeting, at that time a branch of Miami Quarterly Meeting. He soon became a serviceable member of the little colony of Friends, serving as clerk, and for many years correspondent. He rarely permitted anything except sickness to hinder his attending religious meetings. He was not a recorded minister, though he frequently travelled with ministers, and was often heard exhorting the church to faithfulness, and inviting sinners to Christ. His labor for the church seemed to be gathering in from the hedges and byways, speaking quietly to individuals and giving them words of encouragement, and visiting isolated meetings and exhorting the members to faithfulness in attending meetings. He was instrumental in reviving such meetings. He exercised a religious care over his own household, and was to his children an example worthy of their imitation. For the last two years he suffered much bodily pain, which he bore with Christian fortitude; was never heard to murmur, often remarking that he was only waiting his Heavenly Father's time. He was favored







to retain his reasoning faculties to his last vocal expression, and gave abundant evidence that all was well with him. He died in peace as one falling asleep.

**BARNARD.**—At his residence, in Rush county, Ind., on the 25th of Third mo., 1885, Thomas Barnard; an Elder and highly esteemed member of Little Blue River Monthly Meeting, in the 81st year of his age.

In the death of this dear Friend the church, and especially his particular meeting, has sustained a great loss. For over 20 years he occupied the seat at the head of his meeting with fidelity and judicious liberality.

**BAILEY.**—In Amesbury, Mass., Fifth month 11th, 1885, M. Alton Bailey, in the 53d year of his age.

Of a quiet and unassuming nature, he was greatly loved and respected by all who knew him. During the last two years of extreme suffering from consumption he was patient, cheerful and well resigned; and through the dear Redeemer hath entered into the rest that remaineth for the people of God.

Christian Worker please copy.

**WHITSON.**—At his residence, near West Newton, Indiana, Fourth month 17th, 1885, William Whitson, in the 76th year of his age; an Elder of Fairfield Monthly Meeting.

This dear brother was among the early pioneers of Indiana, and endured the toils and hardships attending the settling of a new country. He was a diligent seeker after solid information, having read most of the writings of Early Friends, and has been a reader of *Friends' Review* from the time of its origin. Amid the vicissitudes of the church in the last half century he has been a staunch and faithful Friend, ever at his post. His knowledge and business turn of mind rendered him very useful in setting up meetings and in the transaction of the business affairs of the Society. His ever ready submission, after having given his views, manifested a noble Christian character worthy of imitation. And although his departure was sudden, with but little premonition, yet we reverently believe that he was found ready at his Master's call, has been admitted into the Paradise of God, and has found the saint's rest.

Christian Worker please copy.

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

#### LESSON X.

Sixth month 7th, 1885.

#### GOD'S MESSAGE BY HIS SON.

Heb. i. 1—8; ii. 1—4.

**GOLDEN TEXT.**—How shall we escape if we neglect so great salvation? Heb. ii. 3.

The Epistle to the Hebrews is anonymous. Some think it was written by Paul, others by Apollos or Barnabas. By far the strongest opinion is that the *matter* is Paul's, but that it was written out by some other hand. Or, that it was written by Paul in Hebrew, and reproduced in its present Greek form by Luke or some other disciple of Paul.—*Peloubet*. That it was written before the destruction of Jerusalem by Titus, appears certain. It was addressed to a body of Hebrew Christians—probably with the view of confirming them in the faith under the tremendous pressure which must have been brought to bear on them by the existing state of things in Judea—the threatened destruction of Jerusalem and the temptation to join in the patriotic struggle of their nation against the Romans. With this object the writer draws the contrast throughout be-

tween the old dispensation—the changing earthly home—the things that can be shaken; and the new—better—everlasting things that have now been revealed in Christ Jesus. At the same time he shows how the former were necessary to lead up to the latter. The Epistle is full of exhortations to “hold fast,” and warnings against backsliding, which are sufficiently explained when we consider the object with which it was written.

1. *God who at sundry times and in divers manners.* R. V. “God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners.” That “God has spoken” is the essence of revelation. “Men would have all died in the process of discovering by experience what was right and what was wrong by testing the effects of different courses of conduct. Therefore God spake.”—*Peloubet*. (Deut. iv. 30, 32, 33). In the old dispensation the revelation was at best fragmentary and imperfect. In the new the revelation is no longer only by words, but it is *the Word*, the ever living, ever present Saviour who is revealed.

2. *Hath in these last days spoken unto us by his Son.* R. V. “Hath at the end of these days spoken unto us in his Son.” “His Son,” who is emphatically called “the Word”—the revelation of the Father. Lu. iv. 18—21; John xii. 19; John viii. 26, 28, 38; xii. 49, 50; xiv. 10. This message came through one who knew the Father perfectly; who also knew man perfectly (John x. 14 and 15; Heb. iv. 15, &c.) therefore it comes from Him with overwhelming force. *e. g.* When Christ, knowing His Father perfectly and also knowing perfectly by His own experience all my physical needs tells me that His Father will supply them all (Matt. vi. 32, 33) I cannot but believe it. *Whom he hath appointed heir of all things.* It is through Him that we obtain our inheritance. We can never get it by seeking to set Him aside. Matt. xxi. 38 and 41. *By whom also he made the worlds.* See John i. 3; I Cor. viii. 6; Col. i. 16.

3. *Who being the brightness of his glory.* “Not brightness, but ‘emanation,’ as of light from the sun.”—*Howson*. *And the express image.* R. V. “And the very image.” “Literally impression, as of a seal on wax.”—*Howson*. *Of his person.* R. V. “Substance.” See ch. xi. 1. *And upholding all things by the word of his power.* “The word is the utterance which the Son gives of His own inherent power.”—*Alford*. *When he had by himself purged our sins.* R. V. “When he had made purification of sins.” *Sat down on the right hand of the majesty on high.* The place of power. See Exod. xv. 6; Ps. xviii. 35; xx. 6; xlv. 3; xlviii. 10; lxxvii. 10, &c.

4. *Being made so much better than the angels.* Cf. ch. iii. 3; ch. vii. 15, 16 and 22; ch. viii. 6; ch. ix. 11; also 23 and 28; ch. xii. 24. *A more excellent name than they.* “The Son of God before His incarnation was Head *over* creation; now He has become also Head *of* creation, inasmuch as His glorified body is itself created, and is the sum and centre of creation.”—*Alford*.







5. *For unto which of the angels said he at any time.* "The Law (according to a Jewish tradition frequently confirmed in the New Testament) was delivered by angels (Acts vii. 53; Gal. iii. 19; Heb. ii. 3). Hence the emphasis here laid upon the inferiority of the angels to the Messiah, whence follows the inferiority of the Law to the Gospel. This inference is expressed, ii. 3."—Howson.

6. *And again when he bringeth in.* R. V. "And when he again bringeth in." Refers most probably to the second coming of Christ in power to judge the world. *The first begotten.* Col. i. 25; Ps. lxxxix. 27; Rom. viii. 29; Col. i. 18; Rev. i. 5.

7. *And of the angels he saith.* Ps. civ. 4. "Quoted according to the Septuagint; the Hebrew is, 'Who maketh the winds His messengers, and the flames His ministers.' But the thought expressed here is, that God employs His angels in the physical operations of the universe. Spirits is equivalent to 'winds' as at John iii. 8."—Howson.

8. *Thy throne O God is forever and ever.* Quoted from Ps. xlv. 6, 7. The same thought is found in the Psalm from which the quotation in v. 5 is taken, Ps. ii. 6 and 9, where there is a suggestive various reading in the Latin Vulgate. "He shall rule them from His cross." The concluding verses of the chapter continue the thought of the unchangeableness of Christ's kingdom and the certain victory which will eventually crown Him.

Ch. ii. 1. *Therefore.* Because of the superiority of Christ, as Son of God, over the angels—because of the everlasting nature of His kingdom—because of the greatness of the salvation, and because of the absolute certainty of the judgment upon sin. *Lest at any time we should let them slip.* R. V. "Lest haply we drift away from them." "It is not the truths of the Gospel that slip away, but we who slip or 'fleten' past them, as Wicliffe expressed it. The word well describes the subtle power of temptation. We have simply to do nothing, and we shall be carried along to our ruin. To fall away requires no effort. To stand firm, to hold steadfast, is the difficulty."—Schaff.

2. *For if the word spoken by angels was steadfast.* R. V. "Proved steadfast," i. e., the Law which was believed to have been dispensed by angels, but also all messages sent by God to men are included. Whatever was promised or threatened was sure to be accomplished. God's word even by His inferior messengers never failed. Num. xv. 30, 31; Deut. xvii. 12, 13.

3. *How shall we escape if we neglect so great salvation?* Ch. x. 26. "No other sacrifice." The one great sacrifice having been rejected. Ch. x. 28, 29. What a great salvation this is which comes to the man of the weakest will, the least possible spiritual perception, the most gross and sensual lusts, and proposes to lift him up, to purge him from his past filth, to deliver him from the power of Satan and the chains of habit, and to endow him with noble, ever-expanding spiritual faculties, and even to unite him to the divine nature of that blessed loving one, his soul's Redeemer. *Which at the first began to be spoken by the Lord.* Cf. Acts

i. 1. This is one of the hints that Christ's work is to be permanently continued by His Spirit working in His followers.

4. *God also bearing them witness.* When men did God's will in the first century, He used to testify to them by signs following. Acts xiv. 3; Mark xvi. 17—20; Acts ii. 43; v. 12; Rom. xv. 19; II Cor. xii. 12. Is there any reason why we to-day should not look at least for spiritual signs and wonders to follow our testimony for Christ?

#### PRACTICAL THOUGHTS.

V. 3. The word here translated purged, is used almost exclusively either of a cleansing from leprosy or of a cleansing from sin. In the cleansing of a leper, not merely the outward symptoms, but the disease itself was removed.

Ch. ii. 3. Christ's salvation is a great salvation. (1) Its author is great; the infinite Father and the eternal Son. (2) Its cost was great; the coming of the Son of God to this world, His life of sorrow and work, His death on the cross. (3) It saves from great evils—sin and hell. None but God knows how great. (4) It saves to great good—holiness and heaven. None but God knows how great. (5) It manifests the great love of God. (6) It is sustained by great proofs, great miracles, by the continual and marvellous influences of the Holy Spirit.—Peloubet.

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## CORRESPONDENCE.

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CARTHAGE, RUSH CO., IND., Fifth mo. 12th, 1885.

Again we have to record the death of one of our elders in the true sense of that word. Our Quarterly Meeting has just passed, and to general satisfaction, though we had some ultra teaching on the modern theory of sanctification, but no one made any reply to it. We had Robert W. Douglas, Wm. J. Thornberry, of Ohio; Mary Johnson, of Richmond, and several other ministers from neighboring meetings. R. W. D. lectured on Seventh-day evening at Carthage, and on First-day evening at Little Blue River on Water Baptism, to large and deeply interested audiences. He returned home yesterday.

Wm. J. Thornberry, I learn, had a copy of minute from the Monthly Meeting he left before moving to N. Lewisburg, O., and he is attending his appointments in the western meetings in this Quarter. I learn with sorrow that he has been partaking of the bread and wine as a Christian ordinance with Noah M'Lane at W. Elkton, O. (and probably elsewhere); that he holds with D. B. Updegraff and others in reference to baptism, &c.

For one I should be decidedly in favor of not recognizing such ministers in appointing meetings for them, yet I do not see how we are to get around his credentials when they are from a Monthly Meeting belonging to a Yearly Meeting with which we (Indiana Yearly Meeting) correspond. I understand our Evangelistic Committee have written to his Monthly Meeting.

D.

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Nor a day passes over the earth but men and women of no note do great deeds, speak great words, and suffer noble sorrows.







## TEMPERANCE NOTES.

THE NATIONAL LAW-AND-ORDER LEAGUE.—The National Law-and Order League held its third annual meeting in the hall of the Young Men's Christian Association of New York, February 23, the Vice-President, Hon. C. C. Bonney, of Chicago, presiding. Three sessions were held—morning, afternoon, and evening. At the opening of the morning session prayer was offered by Rev. Dr. George K. Morris, of Philadelphia. Encouraging verbal reports were made as to the progress of the work of the League by members from different parts of the country. Addresses were made by Rev. Dr. Lyman Abbott, of the *Christian Union*; Rev. Dr. I. P. Warren, President of the Maine League; W. T. B. Milliken, Esq., Attorney of the Brooklyn, N. Y., League; Hon. B. B. Johnson, Mayor of Waltham, Mass.; T. T. Carr, Esq., President of the Newport, R. I. League; Gen. Alonzo Alden, Secretary of the Troy, N. Y., League, and others.

At the afternoon session the Secretary, L. Edwin Dudley, Esq., of Boston, reported verbally that there were about 500 local organizations, with a membership of about 60,000; that State Leagues already existed in Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, Pennsylvania, Ohio, Michigan, Wisconsin, and Illinois; that local Leagues were known to have been formed in nineteen States; that the organization was spreading rapidly all over the country almost spontaneously; and that no system of reports had yet been adopted, and it was therefore impossible to measure the full strength of the League.

At the evening session addresses were delivered by President Bonney, Rev. Dr. Lyman Abbott, Andrew Paxton, Esq., Rev. Dr. George K. Morris, and others.—*Nat. Temperance Advocate*.

DR. LUCY M. HALL, Medical Superintendent of the Massachusetts Reformatory Prison at Sherburne, has published an interesting paper on her experiences with patients. Out of a certain 200 inebriate women, 128 began their ruin with beer; thirty-seven, whisky; twenty, wine; eight, gin. Ninety-one began at the houses of friends, sixty-four in a saloon. Of these, sixty-seven were Irish; fifty-two Irish-American; seventeen Americans; seven negroes, &c. The diseased and depraved condition of these women was appalling. Many of those committed commenced drinking while employed at the mills, in the surrounding dram shops. Beer has been the most common drink at first, but 181 of the above had got to use whisky as their favorite, and some added chloroform to make the whisky hotter.

It is said that a member of a Connecticut Valley Tobacco Growers' Convention offered a resolution that the "use of tobacco ought to be encouraged in the public schools!" He broke the dead silence that followed with, "Gentlemen, why do you balk? If this is a legitimate business, why not push it?"

## ITEMS.

THE GOVERNOR of Wyoming on Woman Suffrage. In his reply to a letter of inquiry as to some unfavorable reports of the results of giving the vote to women in Wyoming, this official says:

Regarding these statements I have this to say: I have been a citizen of that Territory ever since its organization, and was a resident there before its organization, while it was yet a part of Dakota, and from my experience and observation I am compelled to say, in justice to the women of Wyoming, that woman suffrage has not "lowered the grade of public officials" in that Territory. On the contrary, our women consider much more carefully than our men the character of candidates, and both political parties have found themselves obliged to nominate their best men in order to obtain the support of the women. As a business man, as a city, county and territorial officer, and now as Governor of Wyoming Territory, I have seen much of the workings of woman suffrage, but I have yet to hear of the first case of domestic discord growing out of it.

Our women nearly all vote, and since in Wyoming as elsewhere the majority of women are good and not bad, the result is good and not evil. While I had no hand in passing the act which gave to women this privilege, I must acknowledge its success now after fifteen years' trial, and I will now add that no attempt to repeal the law has been made for ten years, and none I believe is contemplated; for the practical workings of woman suffrage commend it more and more to favor among men and women as they understand it better and know more of its fruits. It has been productive of much good in our Territory. If the women of Massachusetts are as intelligent and public-spirited as those of Wyoming (and I have no reason to doubt they are), their political influence will be for good government and public order. Certainly this is the case in Wyoming.

Very respectfully yours,

FRANCIS E. WARREN.

EDWARD ATKINSON has been making an interesting computation of the necessary cost of living *per capita* for hard workers. The following summary of results is taken from the *New York Sun*:

He took the actual cost of feeding seventeen adult men, most of whom were hard-working mechanics, and eight women, three being servants, for six months, in a Massachusetts town. He also took the actual cost of the food eaten by seventy two adult female factory operatives and eight servants in a Maryland town. He assumed that the average of these two tables would be no more than a fair daily ration for all adults throughout the country. Here are the individual averages and the totals, the latter being reckoned on the basis of a population of fifty millions:

	Cents per day.	Cost per year.	Total for the U. S.
Meat, poultry, and fish.	9.70	\$35 31	\$1,765,000,000
Dairy and eggs	5.60	20 38	1,019,000,000
Flour and meal	2.50	9 10	455,000,000
Vegetables	1.98	7 21	360,500,000
Sugar and syrup	1.94	7 06	353,000,000
Tea and coffee	1.02	3 71	185,500,000
Fruit, green and dry	0.62	2 26	113,000,000
Salt, spice, ice, etc	0.49	1 78	89,000,000
	23.85	\$86 81	\$4,340,000,000

Why Mr. Atkinson has selected Massachusetts and Maryland, and why he has built his statistics on so small an experiment, we do not know. The expense was considerably less in Maryland than in Massachusetts—19¢ cents a day in the first State, 28 cents a







day in the second. Mr. Atkinson considers that the expense would be less in the West, and our experience of the living expenses in the two sections justifies this conclusion. If we allow twenty-five cents a day as an average, this would make \$91 a year per head for food; or in a family of four, \$364. According to this estimate, a dollar a day is inadequate wages for a workingman with a family, since it would leave nothing for clothing and rental, still less anything for church, newspaper, books, schooling, or for a rainy day.—*Chr. Union.*

**A WITCH'S MONUMENT.**—The descendants of Rebecca Nourse, who was hanged as a witch at Salem village, Mass., on July 19, 1692, and buried at the old homestead at Danvers, have erected a monument to her over her grave. The monument will be unveiled and dedicated at the third annual reunion of her descendants, July 20. The inscriptions are as follows:

REBECCA NOURSE,  
Yarmouth, England,  
1621.  
Salem, Mass.,  
1692.

(Lines by John G. Whittier.)

O, Christian martyr, who for truth could die  
When all about thee owned the hideous lie;  
The world, redeemed from Superstition's sway,  
Is breathing freer for thy sake to-day.

(On the reverse.)

Accused of witchcraft, she declared: "I am innocent, and God will clear my innocence."

Once acquitted, but falsely condemned, she suffered death July 19, 1692.

In loving memory of her Christian character, even then fully attested by forty of her neighbors, this monument is erected, July, 1885.

**CHRISTIANITY** is not a failure, but its professors are fearfully delinquent to their obligations.—*Baptist Weekly.*

From Friends' Quarterly Examiner,  
**PEAR TREE BLOSSOMS.**

All in the April evening, after the sun had set,  
And the last bright golden cloudlets lingered and faded yet;  
And the budded tree-tops glimmered against the gray-green sky,  
And there was silence, broken in the distance murmuringly.

The fruit-trees in the garden stood white, and fair to see,  
With their topmost blossoms gilded in the twilight royally,

And one of us said, counting the blossoms where they grew,—  
"What will there be in autumn, when the blossoms are so few?"

The words rang clear and strangely, for the garden was so still;  
And suddenly the evening seemed grayer, cold, and chill.

And we turned us from the garden; but softly to my mind

Those words were still repeated by the restless April wind,

And o'er and o'er I heard them, till their sense was nothing new,

"What will there be in autumn, when the blossoms are so few?"

E. M.

## WHAT DO YOU SEE?

BY SUSAN COOLIDGE.

I questioned a child, a happy child,  
As it merrily danced along,  
"What do you look at? What do you see?"  
And the child it laughingly answered me,  
In a voice as sweet as a song,  
"I don't see things that are far away;  
I love the dear time called to-day,  
And my mother she tells me that I may,  
And that it isn't wrong."

I questioned a man, a busy man,  
He had hardly time to hear,  
"What do you look at? What do you see?"  
And the man he hurriedly answered me,  
When once I had gained his ear:  
"The thing that of all I most enjoy  
Is the thought of the time when I was a boy,  
And life seemed pleasure without alloy—  
But I mustn't stand talking here!"

I questioned a woman, a woman old,  
So old that she seemed half dead,  
"What do you look at? What do you see?"  
And the aged woman she answered me,  
With a shaking voice and head:  
"The past is dim and the present drear,  
But to-morrow it shines all bright and clear,  
And the blessed dawning is almost here,  
And I think about that," she said.

So each to his age; for the merry child  
The things of the glad to-day.  
To the toiling man, whose hands are full,  
The glimpse of the yesterday beautiful,  
And his boyhood hearty and gay;  
To the aged soul whose work is done,  
The patient waiting at set of sun,  
For the blessed morrow almost begun  
When the shadows shall flee away.

—S. S. Times.

## THE BLUEBIRD.

BY EDITH M. THOMAS.

Sometime in heaven sojourned this bird,  
And there the chant of the seraphs heard;  
One note of the theme it repeateth still—  
"Cherish, cherish, Oh! cherish"—till  
Quivers the song-swept blue above;  
And earth lying dreamily under,  
Thrills with delight and wonder—  
"Cherish Love."

Therefore the bloom to the apple-bough,  
The flower to the wood-knoll, springeth now,  
And leaf-mist gathers in copse and glen.  
"Cherish, cherish, Oh! cherish," again  
The flute-voice calls from the blue above.  
How shall I dare gainsay it?  
How do aught but obey it?  
"Cherish Love."

Not now can the seed be pent underground,  
The bud in its winter sheath be bound,  
Nor the spirit in me be chained and dark.  
"Cherish, cherish, Oh! cherish"—hark  
To the seraph-taught in the blue above!  
But if the song should not reach thee,  
Who shall it be that will teach thee  
"Cherish Love?"

Geneva, Ohio.

—Independent.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 26th inst.

**GREAT BRITAIN.**—W. E. Gladstone gave notice in the House of Commons on the 20th, that he would introduce a Land Purchase bill for Ireland after the Whitsuntide recess, for which both Houses have since adjourned, the House of Lords to the 5th, and the Commons to the 4th prox. Gladstone said in the House of Commons on the 21st, that nothing was yet settled in regard to arbitration between England and Russia, nor had it been absolutely settled who should be the arbitrator. He also said that the Government could not speak definitely concerning the duties on wine, spirits and beer, while the negotiations with Russia continued. Due notice will be given of their intentions respecting those duties.

J. R. Lowell, the late American Minister, presented to the Queen his letters of recall on the 19th, and his successor, C. J. Phelps, presented his credentials.

**FRANCE.**—The committee of initiative of the Chamber of Deputies has refused to consider a proposal to impeach the Ferry Ministry.

It is reported from Shanghai that France has presented ten conditions as a basis of peace, in the negotiations with China, and that China has accepted seven of the conditions, and rejected the others.

The steamship *Iser* with Bartholdi's statue of "Liberty Enlightening the World" on board, started from Rouen for New York on the 21st.

Victor Hugo, the eminent author, died on the 22d, aged a little over 83 years. The Chambers voted a grant of \$4000 for a public funeral at the expense of the State, interment to be in the Pantheon.

The Senate on the 23d passed the *scrutin de liste* bill. An amendment provides that Princes of former reigning families shall be ineligible as candidates for the Chamber of Deputies.

The 24th inst. being the anniversary of the fall of the Commune in 1870, the Communists of Paris attempted to make a demonstration at the tombs of their comrades in the cemetery of Pere le Chaise. The police interfered to prevent a display of seditious emblems (red flags), and a conflict ensued in which several men were wounded. The rioters were finally dispersed. The next day, the demonstration was renewed, on the occasion of the burial of a Communist. The troops and police were withdrawn, and the procession entered the cemetery quietly, but they became excited by speeches made at the grave, and on leaving the ground they carried a red flag. The police attempted to capture the flag, which brought on a fight. Several were wounded on both sides and some were arrested. In the Chamber of Deputies, on the 26th, a resolution declaring that no law existed forbidding the display of flags and emblems, and censuring the police, was rejected by 423 votes to 44; and one of confidence in the Government's firmness in enforcing the law was adopted, 388 to 10.

**GERMANY.**—The Government has begun a vigorous opposition to the Socialist movement. Meetings have been prohibited, and papers published by Socialists have been suppressed. One man who intended to preside over a Socialist meeting has been sentenced to imprisonment for a month.

**SPAIN.**—The Government has presented to the Cortes a bill authorizing the expenditure of 26,000,000 pesetas annually for ten years in the construction of iron-clad and other war vessels.

**ITALY.**—The Technical Committee of the International Sanitary Conference at Rome has adopted a resolution declaring land quarantine useless.

**TURKEY.**—It is said that England has proposed that

Turkey shall occupy Suakim and other Red Sea parts in Egypt; and that Earl Granville has addressed a note to the Turkish Ambassador at London declaring that if Turkey declines this proposition England will be compelled to make arrangements for the occupation of those places by some civilized Power. It is added that as soon as order and a stable government shall have been established in Egypt, the British troops will be withdrawn.

**EGYPT.**—The French newspaper, the *Bosphore Egyptien*, the suppression of which caused a rupture of diplomatic relations between France and Egypt, has resumed publication.

On account of the prevalence of sickness among the British troops at Suakim, it is thought imperative to reduce the garrison to the minimum consistent with safety. Owing to the lack of dock facilities at Suakim, it is said that six months would be required to unload all the "plant" for the proposed railway to Berber, and the transports carrying it have therefore been ordered to return to England with it, the construction of the railway being abandoned.

**CENTRAL AFRICA.**—The French Geographical Society has received intelligence from the Upper Congo that the large Mohammedan population of that region, excited probably by accounts of El Mahdi's proceedings, have resolved to assert their claims to the centre of Africa. One of the ivory expeditions, under an agent of the International African Association, instead of descending the Congo to Stanley Pool, proceeded eastward for Zanzibar, under the protection of a powerful Arab chief named Tipu Taib. He is supposed to have roused the Mohammedans, and he is said to be now advancing with a powerful army, and it is feared, may make it very difficult for the International African Association to establish the projected Free State of Congo.

Another pretended prophet, a rival of El Mahdi, has appeared in the Soudan, and has collected a large force. A battle between the two parties is expected.

**CENTRAL AMERICA.**—President Zaldivar, of San Salvador, has resigned and left the country, because of the rejection of a proposition to hold a congress of delegates from the five Central American States, with a view to confederation. The Vice President, Gen. Figueroa, has assumed the government, and is acting energetically against a revolutionary attempt by Gen. Menendez, who is said to be assisted by Guatemala.

**MANITOBA.**—One of the Indian chiefs who had been connected with Riel has submitted with his band, and another has been captured. Riel has been taken to Regina, the capital of the Territory, and transferred to the charge of the civil authorities.

**DOMESTIC.**—Frederick T. Frelinghuysen, Secretary of State under President Arthur, died at Newark, N. J., on the 20th inst., aged 68 years.

The steamer *City of Berlin*, from Liverpool to New York, came in collision with a large iceberg aground off the banks of Newfoundland, in a dense fog, about 3.30 A. M. on the 19th inst. The vessel was moving slowly. The bowsprit was snapped off, the upper part of the stem of the vessel and the deck were broken, and many tons of ice from the berg fell upon the deck, but no damage was done below the water line. The Captain said that he has never seen so many icebergs as this season. From 45° to 55° W. long. and 41° to 44° N. lat. the ocean is crowded with icebergs, many of extraordinary size.

A RELIGIOUS MEETING will be held to-morrow, at 3 P. M., at the Home for Aged and Infirm Colored Persons, Belmont and Girard Avenues, to which Friends in an especial manner are invited.







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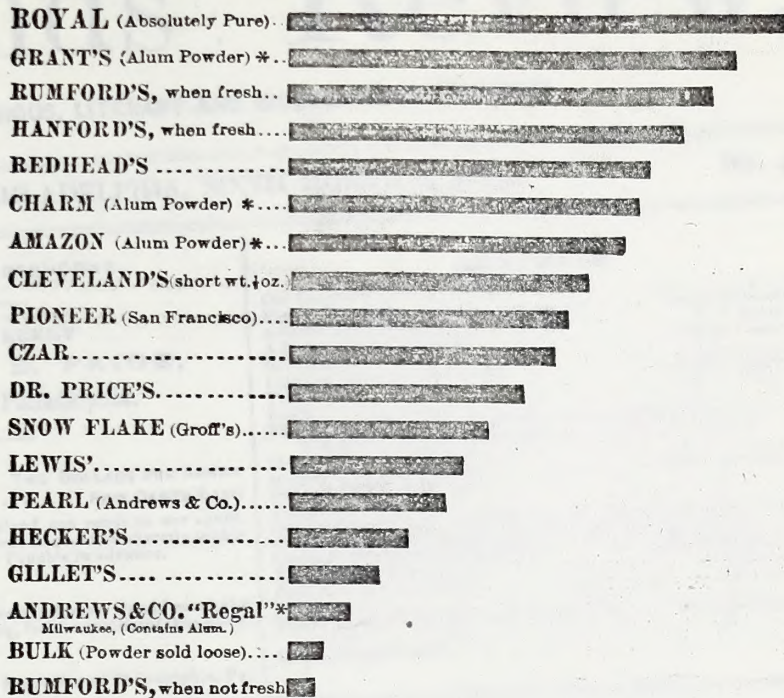
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# Friends' Review.

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A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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## OUR LONDON LETTER.

The Yearly Meeting on Ministry and Oversight assembled on the 18th instant. The attendance was good, excepting for the falling off in the ranks of the older Friends at the head of the meeting. We had the company of Maria Feltham from Syria, and Edward Sayce, the first ministering Friend to visit us from the Australian colonies. Another Friend from Syria, who is now visiting England, was also present by permission—Joseph Abdelnour Faker, a merchant of Beyrout. He was the first to join Friends in that part of the world, and did so at the cost of great inconvenience, if not actual suffering, to himself.

The usual appointment was made, of a few Friends to act in conjunction with a Committee of London Quarterly Meeting, to endeavor to make arrangements for the right distribution of ministering Friends amongst the various meetings for worship held in and around London during the Yearly Meeting. This appointment is generally the occasion for a good deal of discussion as to the manner in which these meetings are held. Several Friends stated that in the larger meeting-houses, where there is usually a congestion, both as regards ministers and hearers, the precious intervals of silent waiting are encroached upon by the rapid succession of offerings in prayer and ministry, not

unfrequently irrelevant and unsettling to the minds of others, sometimes inaudible, and often proceeding from Friends who are more qualified to address smaller than larger gatherings. A very valuable minute of advice upon the subject, which was issued by the Yearly Meeting on Ministry and Oversight in 1872, was read, and the further consideration of the question was deferred to the Elders, to meet on the following day.

Third-day morning, the 19th, after the reading of the Reports from subordinate meetings had been gone through, the discussion turned upon the principles involved in a pamphlet recently issued by "Three Friends," entitled "A Reasonable Faith." Many Friends expressed much uneasiness at the views therein upheld, regarding the propitiatory sacrifice of our blessed Lord and the Divine authority of Scripture, going forth to the world without some disclaimer on the part of our Society. Some speakers even spoke in scarcely measured terms of the authors of the book. Others, however, although dissenting from its doctrine, felt that we need not be unduly anxious about the matter; the Society had withstood several shocks before, and they believed it would do so again. Above all, Christ our Rock was ever sure, and the Truth would prevail in the end. Our God is quite able to take care of His Truth, therefore let us not be disturbed overmuch,







nor be ready to rush into controversy, but follow after the things that make for peace. "By this shall all men know that ye are My disciples, if ye have love one towards another." Another Friend remarked, how simple were the words of Jesus—"he that believeth in me hath everlasting life." *In me*, not in any particular theory about me, but in myself. Although our minds are so very differently constituted, there is not one of them that cannot find the fullest satisfaction in the exercise of calm, filial trust and faith in the Lord and Saviour.

One Friend feared that some of us were not quite honest in the description that we gave of the book, but (perhaps unconsciously) represented it as going much farther than was really the case. Let us above all things be fair; let us not bear false witness. He thought that, looked at fairly, the writers of the book were more at one with us than we thought; that they and we were working for the same ends; and he alluded to some unguarded expressions of evangelical Christians, as in some popular hymns, and thought that it was against such as these that the work was a protest. Another Friend spoke of our attaching undue importance to things at the time, and afterwards perhaps regretting too hasty action. She thought it might have been so in the Beaconite controversy 50 years ago. We could now hardly realize the intense feeling that it excited at the time. Had more patience been exercised, the Society might have been spared the secession of many of its members whose loss it afterwards greatly regretted. The discussion closed with an understanding that some clear expression of our continued allegiance to the Truth as it is in the Lord Jesus, should be prepared, for insertion if way should open in the General Epistle. It may be hoped that the free and loving interchange of opinion has done good.

London, Fifth mo. 19th, 1885.

Extracted from an Editorial in The (London) Friend.

#### MISSION WORKERS.

A correspondent writes to the *Christian*:

"As I sat, last Monday evening, among the audience at the great 'China Inland' meeting in our Guildhall, a meeting of surpassing interest, I could not but ponder what the main reasons were for the might of a movement which has drawn to it man after man of a very noble type, and of just the qualities most influential in the young Cambridge world. My main reasons, after all, reduced themselves to one—the uncompromising spirituality and unworldliness of the programme of the Mission, responded to by hearts which have truly laid all at the Lord's feet, and whose delight is the most open confession of His name and its power upon themselves. Nor could such a profound interest possibly be called out, did the work not demand of the workers very real and manifest self-sacrifice and acts of faith."

The meeting at Exeter Hall, the night before their departure, held in consequence of a request from the Young Men's Christian Association, was

densely packed. An overflow meeting was held in the Lower Hall, and even then many were turned away at the doors. But the distinguishing feature of the meeting was, we are told, not the great concourse, but the spiritual power that pervaded it from the beginning to its close.

"As each speaker related how he was led to accept Christ as a personal Saviour, and that through faith in the Lord Jesus religion had become to him a bright and living reality, the vast audience was deeply moved. Beautiful testimony was borne to the love of Christ, and the honor and joy of being engaged in His service, but not a word about any sacrifice they were about to make. The fact that some of them had independent means was alluded to as a reason why they should fulfil the Master's command, 'Go'—not send others—to teach all nations."

The above is an extract from *The Methodist Recorder*. The following is from *The Nonconformist and Independent*:

"Never before, probably, in the history of missions has so unique a band set out to labor in the foreign field as the one which stood last night on the platform of Exeter Hall; and rarely has more enthusiasm been evoked than was aroused by their appearance and their stirring words. . . . When before us were the stroke of a University eight, the captain of a University eleven, an officer of the Royal Artillery, and an officer of the Dragoon Guards, seen standing side by side renouncing the careers in which they had already gained no small distinction, putting aside the splendid prizes of earthly ambition which they might reasonably have expected to gain, taking leave of the social circles in which they shone with no mean brilliance, and plunging into that warfare whose splendors are seen only by faith and whose rewards seem so shadowy to the unopened vision of ordinary men! It was a sight to stir the blood, and a striking testimony to the power of the uplifted Christ to draw to Himself not the weak, the emotional, and the illiterate only, but all that is noblest in strength and finest in culture."

We will conclude by giving in a much abridged form the story of the captain of the Cambridge eleven as he told it to the immense audience in Exeter Hall. Perhaps it may suggest to some of our readers answers to the questions we have asked which go to the root of the matter.

"It was seven years ago that I was converted; that I knew the Lord Jesus Christ as my Saviour. Then I was happy, and loved Him with all my heart. But, instead of telling others of His love, I was selfish, and kept the knowledge to myself. The result was that gradually my love began to grow cold, and the love of the world began to come in. I spent six years in that unhappy backsliding state. God brought me back at the beginning of last year, and then I saw what the world was worth. It was due to what was thought to be the death-bed of my brother. As night after night I watched by his bed side God showed me what the honor, the pleasure, and the riches of this world were worth.







He restored my brother to health, and as soon as I could get away I went to hear Mr. Moody. There the Lord met me again and restored me to the joy of His salvation. Still further, He set me to work for Him; I began to speak to my friends individually about their souls. The Lord was very loving, and soon gave me the consolation of saving one of my nearest and dearest friends. The cricket season came round, and I thought I must go into the cricket field and get the men there to know the Lord. I had formerly as much love for cricket as any man could have, but when the Lord Jesus Christ came into my heart I found that I had something infinitely better than cricket. My heart was no longer in the game. I wanted to win souls for the Lord.

"Mr. Moody left for America, and I then wanted to know what my life's work was to be for Christ. Here I made another mistake; for, instead of trusting entirely to God to show me what I was to do, I went to my friends to know what was the will of God concerning myself. I tried to find out by common sense what was the Lord's guidance; and instead of getting into the light I got into darkness. I became restless and anxious, my health gave way, and I had to go into the country to recruit. Having spent three months in reading my Bible, and praying to God that He would lead me, I came back much better, but still not knowing what I was to do. I decided to read for the bar until the Lord should show me what my life's work was to be for Him. I found, however, that it was absolutely impossible for me conscientiously to go into any business or any profession. God had given me far more than was sufficient to keep body and soul together; how could I spend the best hours of my life in working for myself, while thousands and thousands of souls are perishing every day without having heard of the Lord Jesus Christ? . . . I saw how inconsistent my life had been. I determined not to consult with flesh and blood, but just wait till God should show me what His will for me was.

"It was not long before He did so. . . . I found that I had been bought with the price of the precious blood of the Lord Jesus, that I had kept myself back from Him, and had not wholly yielded. As soon as I found this out I went down on my knees and gave myself up to God. . . . I found the next step was to have a simple and childlike faith; to believe that what I had committed to God He was also willing to take and to keep. . . . It was not long before He led me to go to China. I had never thought of going out of the country before. I felt that England was big enough for me, but now my mind seemed to run in the direction of the Lord's work abroad. . . . My brother and I had earnest prayer over the matter, and God brought home to my mind in a very remarkable manner this text: 'Ask of Me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession.' It was not long before I was off to Mr. Hudson Taylor to tell him if he was ready to take me I was willing to go. From that hour to this the Lord has convinced me more and

more that it is His will that I should go to China. I cannot tell you how much He has blessed me and filled me with happiness."

Address Before the Pennsylvania Legislature,  
on Constitutional Prohibition.

BY JOSHUA L. BAILY.

The several State organizations which are represented here to-night have come for the purpose of asking the favorable action of the Legislature upon a joint resolution which is now before you, proposing to submit to the qualified voters of the State a Constitutional amendment prohibiting the manufacture and sale of intoxicating liquors to be used as a beverage. The proposed amendment provides also that the manufacture and sale of such liquors for purposes other than as a beverage should be regulated by law.

THE MOVEMENT NOT PARTISAN.

From our standpoint this movement is a non-partisan one. We do not antagonize others, be their methods what they may, so long as their object is the same as our own, but we hope to move side by side with them harmoniously, each one doing the duty which he finds laid upon him, "with firmness in the right, as God gives us to see the right."

I propose to show to-night, so far as I may be able—first, the relation of the drink traffic to the people, how it concerns their interests; next, the relation of the drink traffic to the law, as it now is; and lastly, to give you our reasons for asking that the pending proposition shall be submitted to the voters; and perhaps I shall attempt to answer some of the objections which have been raised to prohibition.

I imagine that there has never been a time when the drink traffic and its relations to society were so widely and so generally considered among the people, as there has never been a time when the reasons for such consideration were so manifest. The manufacture and consumption of intoxicating liquors are represented by larger figures than ever before, and the consequences to the people at large were never so mischievous and oppressive. Rarely have so many persons been out of employment; rarely has there been such widespread want. It becomes those who have at heart the welfare of the people to endeavor not only to discover the cause of the anomalous state of affairs, but to find and apply an adequate remedy.

IS IT OVER PRODUCTION?

A great deal has been said about over-production. There is complaint not only that there is a great surplus in the products of the loom and the forge, but that there is a very unwelcome surplus in the products of the field, as though the "Lord of the Harvest" had made a mistake in blessing us too abundantly; and thus it is thought to account for the stoppage of mills and forges, the enforced idleness of tens of thousands of people, and the general







business depression which overspreads the country. But after carefully considering the matter with the best light which I have been able to obtain, I have reached the conclusion that our present troubles are not the results of *over-production*, but are rather the results of *under-consumption*. I do not believe that our fields have brought forth too abundantly, or that the looms and the forges have produced beyond the people's necessities. It is because our people are wasting such a large part of their earnings on that which brings them neither health nor strength nor comfort, that they have not wherewith to buy the food and clothing and other necessities for the lack of which so many are now suffering.

#### ENORMOUS EXPENDITURE FOR DRINK.

According to the revenue returns of the United States, it appears that our people spent last year more than eight hundred million dollars for strong drink. The amount of money spent for bread in a single year, according to the census returns of 1880, is five hundred and three million dollars, and the total amount for all the fabrics of cotton and wool four hundred and forty-seven million dollars. Think of it, fellow-citizens! Eight hundred millions for strong drink to five hundred millions for bread! Eight hundred millions for strong drink to four hundred and forty-seven millions for all the fabrics of cotton and wool! Were the old prophet of Judea here to-day, with what indignation and reproving earnestness would he cry out, "Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?"

Is it any wonder that mills and factories and forges are standing idle, that great quantities of merchandise are piled up in our warehouses, that cloths and calicoes and shoes lie uncalled for on the dusty shelves of the tradesmen, and that thousands walk up and down our streets and highways unemployed?

#### THOUSANDS OUT OF EMPLOYMENT.

It has been estimated that there are at this time at least fifty thousand people out of employment in Philadelphia. Judging from what I know of the condition of several of the wards of the city, I should not consider this an over estimate. Take the Twenty-first Ward, for instance. I know of two thousand six hundred idle looms in that ward alone. That means nearly ten thousand people (counting men, women, and children) deprived of their accustomed source of subsistence. I went through that ward the other day, and at the same time that I noticed the great number of woolen mills and cotton mills, all as deserted and silent as the grave, I noticed also that the rum mills were all in active operation. They run day and night, and the operatives in them never strike. The charitable people in that ward are doing what they can to relieve the indigent, but how much better work could be done if these rum mills could only be closed up.

#### CLOSE UP THE RUM MILLS.

If these mills whose staple products are crime

and poverty and disease and degradation could only be closed, how long would it be before the mills of the other class would start up with vigor? Turn all the drink money into the channels of trade, in buying hats and coats for the men, and bonnets and dresses for the women, and new suits and shoes for the children, carpets for the floors, and the thousand and one other things which go to make up the comfort of family and home, and how quickly the tradesmen's shelves would be unloaded, how would the warehouses throw open their doors, and the vast trains of the railways would soon be employed in distributing the accumulation to every corner of the country. The wheels of commerce would be set in motion everywhere. Every loom would be started up to meet the demand for goods, and every anvil would ring with the music of industry.

If only the money which is spent in the saloons on the First-day of the week, in defiance of law, could be availed of, it would abundantly suffice to relieve all the poverty of the community, and the Legislature would not be embarrassed, as it now is, in providing means to sustain our many charitable and correctional institutions.

#### SIX THOUSAND SALOONS IN PHILADELPHIA.

In the city of Philadelphia (and I speak of Philadelphia because it is the part of the State with which I am most familiar) there are over six thousand saloons. Many persons suppose that we have as many as seven thousand, but I am quite below the mark when I say six thousand. Some of them sell as much as fifty thousand dollars a year, some more than this, some much less. It would not be putting the figures too high if we should estimate the average business of our saloons at four thousand dollars a year each. Six thousand saloons with annual receipts of four thousand dollars each would be, as you can ascertain by a very little ciphering, twenty-four million dollars a year. Twenty-four million dollars spent for strong drink in Philadelphia in a single year! Now, what is the valuation of all our taxable real estate? According to the Board of Revision, it was last year five hundred and eighty-three million dollars. We will suppose it to be six hundred million dollars now. After paying taxes and cost of repairs, and considering the quantity of real estate which is unimproved and unremunerative, the total net revenue from all the real estate in Philadelphia probably does not exceed four per cent. Well, four per cent. on six hundred million dollars is twenty-four million dollars, just the sum we spend for strong drink. What, spend for drink the entire net revenue of all the real estate of that great city! Yet it is even so, startling as is the fact.

(To be continued.)

FAITH does not give birth to the love in which it trusts, it only lays hold upon it. When man's faith is feeble, heaven's love remains absolute and immeasurable as ever.—*Zion's Herald*.







## A NOBLE CHRISTIAN WOMAN.

A notice of Count von der Recke's eldest daughter, lately deceased, of part of which the following is a translation, appeared in a German newspaper.

On Thursday, the 26th of February, Mrs. William Allen Hanbury, *née* Countess von der Recke-Volmerstein, peacefully fell asleep in Jesus. It was a life rich in blessing which it pleased the Lord thus to bring to an unexpected close. She was born on the 1st of May, 1828, at Dusselthal, near Dusseldorf, and was the eldest daughter of the late Count von der Recke-Volmerstein, the founder of the asylums at Overdyke and Dusselthal, the restorer of the institution of evangelical deaconesses, and who afterwards founded the Good Samaritan Asylum for Idiots at Craschnitz, in Silesia. It was Maria's unspeakable happiness to be led to her Saviour in her earliest childhood through his influence and that of his devoted wife Matilda, *née* Countess von Pfeil-Ellguth, and by their noble examples to be trained for His service. Being obliged on account of health to remove to their estate in Silesia, the parents with their children, who were growing up, continued to serve the Lord in all His members, especially the needy ones, which Maria soon recognized as the life-work appointed for her.

She raised a lasting memorial to her mother in a biography which has been translated into English. An interest in the same fields of Christian benevolence led to a correspondence between Count Adelbert and the English philanthropist William Allen, which in later years was chiefly carried on by the Countess Maria, who possessed great command of English. In order to become personally acquainted with these German friends, William Allen's grandson travelled to Craschnitz accompanied by his sister. The result was his becoming engaged to the Countess Maria, and their subsequent marriage. One son only was born of this marriage. The husband's delicate health occasioned frequent change of residence, and wherever they lived, in England, Saxony, Silesia, Switzerland, or the Tyrol, the departed one, ever animated by a love which sought the good of others, was enabled to lead souls to the Saviour.

In 1866, after a time of probation in the hospital at Breslau, she went with her husband to the seat of war, there to give bodily and spiritual help. Later, when in Silesia, she with some friends founded the Sunday Union. In the year 1875, at a conference at Brighton, she came into closer connection with pastors from Berlin whose acquaintance she made there. After this she devoted herself with much love and great success to the work of evangelization in London, and occupied herself much with the Jewish mission. Her labors among the Jewish women were especially blest. But she showed also great zeal in caring for the German sailors who frequented the Strangers' Rest.

Since the autumn of last year she had been

settled in Berlin, where she took possession of the old Zion Chapel, which then belonged to Pastor Diestelkamp, for religious services. \* \* \*

One of her friends had a long conversation by the sick-bed of this faithful handmaid of the Lord, which gave him deep insight into the life of her soul so entirely consecrated to the Lord. It was plain to see in what intimate communion with Him she was constantly living. Much as she wished to serve Him still further here, she was ready to obey His call. The last conversations with her were in the highest degree animating and edifying. The friend who had been sitting by her bedside took leave of her with his inmost soul filled with the streams of life, which according to the Lord's promise shall flow from those who believe in Him. In leaving her one seemed still surrounded with an atmosphere of prayer. Her last words to her family in the night were, "Now go to sleep, I will also rest." They did not realize that for her this meant—

"Rest, rest, heavenly rest,  
On the Saviour's breast, I haste to Thee."

## RELIGIOUS INTELLIGENCE.

RELIGIOUS TOLERATION is now proclaimed in Cuba. Sen. Pedro Duarte having commenced Protestant teaching in Matanzas, complaint was made against him by the Roman Catholic Vicar, and the case was carried up to the Madrid Government. The royal decree, while declaring the Roman Catholic religion to be "official" proclaims permission for "the exercise of any other worship not opposed to Christian morals." The significant conclusion reached is thus set forth: "It is therefore plain that the state protects the Catholic religion as its own; but at the same time it establishes the toleration of other forms of worship, guaranteeing the right to exercise those forms of worship against all kinds of aggression whatever." By these official declarations "the free exercise of religious worship is permitted in Spain to all its inhabitants, whether they be nationals or foreigners." The way now seems open for active evangelical labor in the island.

THE SUCCESS of the mission work in India is alarming the leaders of the old faith. Imitating the policy of the later Romans, who, when they saw that fire and sword could not destroy Christianity, sought to offer men all the advantages afforded by the new faith, without thus compelling them to throw aside the old, a society has been organized in Southern India, consisting entirely of members of the highest class, for the purpose of elevating the pariahs, morally and otherwise, on the basis of the traditional faith, and thus taking away from them their motive of accepting the Christian faith. The society propose: (1) To establish schools for the poorer classes in the larger cities of Southern India. (2) To send out men to preach religion and morality, and educate people of these classes for this ministry. (3) To secure the







means for talented youths to pursue useful studies in the English schools. Such a society is a strong testimony to the influence of Christianity in India.

"ZEAL for foreign missions or indifference towards them," writes Bishop Wilberforce, "affords a pulse-like index to the spiritual health of the church." Tried by this standard, the young Hawaiian church shows vigorous life and health. In 1850 the Hawaiian Foreign Missionary Society was formed, and it is an interesting fact, that one-fourth of the total number of Hawaiians who have been ordained ministers, are now working as missionaries in the Marquesas, and in various parts of Micronesia, while the leper island near home has its own self-forgetful and devoted ministers. To help the Hawaiians in their Island Missions, New England Sunday-schools have built, equipped, and maintained in working order a missionary ship, "The Morning Star." Already from some of these other islands missionaries are going forth to those where heathenism still prevails.—*Friend of Missions*.

WHILE great advances have been made in plans for mission-work, there is one department which our American societies seem almost to have overlooked. What church among us sends the trained nurse to supplement the labors of the busy physician, and to train native women in caring properly for the sick? It may be urged that this oversight is due to the fact that the supply of skilled nurses, at home, is entirely inadequate to the demand; but missionary candidates are not always practicing physicians when they offer themselves for service; they purposely qualify themselves for medical work before entering the field. Why, then, should not some of our candidates study before departure that most needed branch of benevolent work—skilful nursing of the sick?—*Friends' Miss. Advocate*.

From a Recent Lecture by Prof. G. F. Barker, of Philadelphia.

#### LIGHT BY MEANS OF ELECTRICITY.

To produce light by means of electricity is as easy as to procure it by combustion. It is only necessary to oppose or interrupt the passage of electricity to generate both light and heat. If the two terminals of an electric circuit are touched together and again separated a brilliant flash of light, varying in color with the material of which the electrodes consist, is produced. In 1801, Sir Humphrey Davy, in investigating this subject, found that when the terminals consisted of carbon the light approached more nearly to that of sunlight than any other. In investigating the mechanism of the production of the arc light it is evident, said the lecturer, that it is produced by the resistance introduced. Air is a very poor conductor of electricity, and when the electrodes are separated by a small interval the resistance to the passage of the current results in an actual detachment of particles of matter from the poles, and their being heated to intense incandescence. The lecturer projected an image of the terminals of an arc light upon the screen, demonstrating the intense incandescence of the particles of matter at the poles, and

the constant detachment of intensely heated particles from the poles. On analysis by means of a prism the light emitted from the arc is found to be richer in the blue rays than is sunlight at the surface of the earth. It is not, however, necessary to actually break the current to produce light, nor to interpose such a highly-resisting body as the atmosphere. If any poor conductor is interposed in the circuit of a current of sufficient quantity, it will become heated by the resistance which it offers to the passage of the current. If the resistance is sufficient the substance becomes heated to incandescence and emits light. Carbon is the only substance known which is capable of being heated to such a point without change, and, consequently, it is the substance utilized in all of what are so well known now as incandescent lamps. The transformation of energy is by no means so complete in the incandescent as in the arc light, but besides being less blue, the light is steady and the current may be subdivided to any desired extent, so that for household use it might be said that the incandescent light was the only one practicable.

#### INCANDESCENT LIGHTING.

The consideration of incandescent lighting divides itself into the generator, the conductors, the lamps and fixtures, and finally the safety devices. Concerning the first two subjects Professor Barker had but little to say, except that for three years over 12,000 lamps had been in constant use in the Edison system in New York, all of which were supplied with underground conductors. The lamp in the Edison system, which he took as the type of incandescent lighting, consists of a filament of charred bamboo fibre, enclosed in a glass globe exhausted of air. The meter of the same system was also explained, and the lecturer stated incidentally that the charge made by the Edison Company was one-and-a-quarter cents per lamp per hour.

The safety of any system of electricity, he continued, depends entirely upon the character of the current employed. Sir William Thompson had stated that any current of over 200 units of pressure was too dangerous to be introduced into a house. The arc lights in ordinary use require 2500 units, but the incandescent system never uses a greater pressure than 100 units. The lecturer illustrated the perfect safety of the system by grasping the terminals directly at the generator of a circuit, on which about 50 lights were running. The safety plug of the Edison system, consisting of a leaden wire, capable of carrying the necessary amount of current, but which melted under an increase of pressure, was shown, and its use illustrated. Finally the lecturer, to illustrate the perfect safety of the system, broke a lamp enclosed in his handkerchief, without the slightest effect except the extinguishment of the light. He stated that the manager of the Edison system in New York had decorated his Christmas tree with 120 incandescent lamps, with which his children played—a result, the lecturer stated, absolutely impossible with any other means of illumination.—*Philada. Public Ledger*.







## TRUSTWORTHY.

BY BELLE V. CHISHOLM.

"Here, Ellis," said Deacon Cary to a lad of fifteen, as he stepped from the morning train. "Here is a good round-trip ticket that will carry you to Springfield and back without costing you a cent. Take it, and run up and spend Sunday with your mother. It will save you a round two dollars, and that will buy you a new jacket, which, I dare say, you need."

The boy took the ticket from the outstretched hand, and looked it over with a glad smile lighting up his face.

"It is all right," continued the deacon, "and good until it is used, you see. I made my trip upon it, and the careless conductor failed to call for it either way. Keep it, and use it," he said, as the boy offered him the bit of pasteboard. "You are welcome to it, and your mother will be glad to see you, I am sure."

"But you have used this ticket already, Mr. Cary," urged Ellis.

"It's not my lookout if the conductor fails to attend to his duty. The ticket is my property yet, and I make a present of it to you," the deacon replied, a little impatiently.

Ellis Conway looked at the card in his hand, and thought of his poor, sick mother, and of all the delicacies the extra two dollars would buy for her comfort, and he was sorely tempted to take the next train to Springfield; but the next moment his better self had triumphed, and tearing the ticket into small bits, he deliberately cast them into the fire, saying as he did so: "The temptation is removed now. If I had used it, the railroad company would not have been much poorer, but I would, for I would have lost my self-respect, and I cannot afford to be on bad terms with myself."

Deacon Cary muttered something about over-righteousness, but a few months later, when in need of a trustworthy clerk, Ellis was the first one he invited to fill the vacancy. He explained to his partner: "A boy who scorns to cheat a railroad company will be perfectly trustworthy among piles of money."—*S. S. Times.*

## RURAL.

**CELERY GROWING.**—In her prize essay on Celery, in *Vick's Magazine*, Mrs. C. H. Root, of Ripon, Wis., recommends the following method of preparing for and cultivating the crop:

1st. Send where you will be sure to get good seed.

2d. Prepare a seed-bed out of doors in a sheltered situation. You will get your plants early enough by so doing, for they grow much faster and are stronger than when grown in a hot-bed.

3d. Sprinkle the bed often to keep it moist, and when the young plants are about three inches high transplant them into rows, putting them about three

inches apart, and the rows about one foot from each other.

4th. When the plants have become stocky, have a trench dug about one foot deep, put into it equal parts of wood-ashes and good rich dressing, and rich, black soil, and work all together with a hoe.

5th. Set the plants about five inches apart, and be sure to straighten out the roots and press the soil firmly about them.

6th. Sprinkle roots enough to keep them fresh until they are firm in their places, and then give them all the water you have a mind to, the more the better.

7th. When they have made growth enough to cause the branches to lie over, hill up enough to hold the stalks erect. Continue the hilling process at intervals of two weeks, all summer, being careful to do it when the weather is dry, and in the afternoon when the dew is off. Be sure, when hilling, to hold the stalks together, to prevent the soil from getting into the heart of the plants.

8th. Such portion as you wish for early celery, bank to the top by the first of September; for winter use, bank to the top from the first to the middle of October.

**FODDER-CORN.**—While the Agricultural Experiment Stations and a few wealthy men who can afford to make tests of new processes without regard to immediate profitable results are pursuing their investigations to determine the true value of ensilage, the mass of farmers need not hesitate to prepare for a crop of the old style of corn fodder. All know this to be good and profitable, whether fed green, or well-cured and preserved as winter fodder, for most kinds of farm stock. Our best and most extensive Western farmers now cut their corn at the root, as the Eastern small corn-growers have done from time immemorial. They carefully preserve it, and depend upon it in winter as much as upon timothy. Though not equal to good hay, it has great value in connection with it. A sad waste of food material it is to let stalks stand in the field untouched, or at best half consumed by stock; they are a trouble in after cultivation. But whether the stalks and leaves are to be utilized or not after husking the corn, there is no better paying acre on most farms than the one sown to corn for succulent fodder alone when grass fails in autumn.—*Prairie Farmer.*

**A LADY RAISIN-MAKER IN CALIFORNIA.**—A lady, Miss Austin, who five years ago was a school teacher in San Francisco, gave up that pursuit and bought a 100 acre lot near Fresno, which she turned into a "raisin farm," managing it entirely, with no other aid than that of a female friend and four Chinamen. A correspondent of the *London Lady's Pictorial* writes of Miss Austin's home and her farming operations:

"Miss Austin has planted peach, apricot, nectarine and a few almond trees, but the greatest part of her land is devoted to vines for raisin-making. These are of the sweetest Muscat variety. The process of raisin-making is very simple. The bunches of grapes are cut from the vines and laid







down in trays, in the open air, for about a fortnight, being duly turned at intervals. Then they are removed to the barn known as the sweating house, where they remain till all moisture is extracted. They are pressed and put into boxes, and sent off to the market or shipped to England. As I had already been given, in San Francisco, a box of Miss Austin's raisins as 'the best produced in the State,' my interest in seeing this clever lady, who had taken so new a departure in female industry, can be understood. Four years hence it is estimated that Miss Austin's property will be worth at least \$30,000."

WHAT MAKES the present price of wheat so low is the large crop in England. Last year they had a good harvest there, and forty bushels to the acre is looked upon as quite a small yield; which it is, considering that a good many farmers in good years produce as much as sixty-four bushels to the acre. Our average is about eleven bushels; parts of New York and Ohio and even of Michigan and Wisconsin run lower than this, and seven bushels in some counties is an average; twenty-five bushels is a rare yield, and thirty or forty is rarer, but the fact that some farmers reach up to it shows how consistently some others are reproaching wheat growing as a small business. It is easy to get out of this small business by enlarging it, by treating the land more liberally and trebling the yield. What man has done, man can do. Solomon said: "In times of prosperity rejoice; but in times of adversity consider." And "average" wheat growers may profitably do a good deal of considering just now, but not all to the disadvantage of the wheat.—*Triticum*.

## THE FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 6, 1885.

THE CONGRESS OF CHURCHES which recently met at Hartford was interesting and important, as the first of what may be a continued series of assemblages. It was not in a full sense representative, as the selection of the speakers and others in attendance was made by a few, without official appointment. Yet it was catholic (although not Roman), as members of most of the Protestant denominations, including Friends, were present. The participation of members of our Society involved a notable concession, not allowed in some previous analogous approaches towards Christian Union; namely, that the acceptance of the "ordinances" is not essential to undenominational church fellowship. One of the leading discourses in the Congress, by Howard Crosby, D. D., dwelt especially on the secondary position of all "externals" in endeavors after a closer association of Christian bodies.

Another notable contribution to the exchange of

thought in this Congress was that of Dr. James Freeman Clarke, on "The Historical Christ, as the Centre of Theology." While the question might naturally have been raised whether the position of this able and learned man, as a Unitarian, might not have been incompatible with fellowship in such an association, it is at all events satisfactory to learn that his share in its proceedings marked a close approach to the standpoint of orthodox denominations. To draw nearer together all who "love the Lord Jesus Christ in sincerity," whatever may be their diversity of views, is one of the main purposes of such a convention.

Looking back, with what feelings of wonder and gratitude may we contrast this "Congress of Churches" with many a council of the olden time; with that of Nicæa, met at the call of the Emperor Constantine; that of Constance, by which John Huss was condemned and treacherously burned; of Toulouse, which organized the first Inquisition; the Diet of Worms, before which Martin Luther stood on trial for his life, alone; or even the last Œcumenical Council, summoned by the Pope of Rome. In a sense other and higher than that in which Galileo hardly dared to use the words, "the world does move!"

OUR ENGLISH BIBLE has now been carefully and laboriously examined by companies of the most learned men on both sides of the Atlantic; working faithfully and harmoniously together during fourteen years. All who read our language have, in the just finished "Revised Version," an opportunity of knowing precisely what, there is full reason to believe, was really written by the inspired authors of all the books of the Holy Scriptures.

Our first thought concerning this completed work is, what a marvellous Book of books the Bible is; so ancient, so portentous in its utterances, and yet gaining by every scrutiny, friendly, hostile or neutral, brought to bear upon it! As the wonders of the heavens above us are, in resolving nebulae and innumerable stars, heightened by the telescope, and as the beauty of every flower, crystal, or drop, increases to our eyes under microscopic vision, so the more closely and accurately we are enabled to study the Scriptures, the more radiant becomes the Divine truth conveyed through them.

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Our Executive Committee has now been carefully and ably examined by Congress at the most favorable moment on both sides of the Atlantic; working happily and harmoniously together during four or five years. All who read our language have in the past noticed "forward vision," an opportunity of knowing precisely what there is full reason to believe we really wish by the inspired authors of all the books of the Holy Scriptures.

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Jerome, Wiclif's English and Luther's German translations, were respectively the work of individuals. King James' (the Authorized) translation was largely based on what had been done before, by Wiclif, Tyndale and others; and, in its preparation, forty-seven men, all belonging to the Church of England, spent seven years. Twice as long a time, with twice as many scholars, of several different denominations, has been needful to bring to an end the task of the Revisers now just concluded. It is interesting to know that in several countries of Europe a similar work has been lately going on. The German revision is said to have been even more conservative, in respect to changes in Luther's translation, than that of the English and American companies.

It will require more than a few hours or days of perusal for any one to become acquainted with the differences between the new and the "authorized" versions of the Old Testament. As to this latter title, it seems to us much to be regretted, that, in both portions of the Scriptures, the better translation of the Greek name was not followed: making their designations respectively (and significantly) the Old and New Covenants.

Our first impression of this last published revision is, that it presents us with much less modification, on the whole, than did that of the New Testament. This has been, without difficulty, explained. While numerous manuscripts and versions of the New Testament Scriptures, with a great number of variations, exist, there is, practically, but one accepted Hebrew text of the Old Testament; and this was also used by those who prepared the Authorized Version of King James in 1611. It is the Massoretic or traditional text, whose oldest manuscript dates A. D. 916. The Greek Septuagint (translation of the Seventy) was made about two hundred years B. C. But, notwithstanding its being quite frequently quoted in the New Testament, the Revisers do not appear to have made large or special use of it in their work.

Another obvious fact is, that the Revisers of the Old Testament have exercised (perhaps under admonitory criticism) a better judgment than those of the New, in avoiding unnecessary changes in the language of the Authorized Version. Thus the shock of feeling caused by missing the old familiar words and passages is less frequent; indeed, it scarcely occurs at all. We may read page after page (the chapter divisions being altered to paragraphs) almost without consciousness that it is anything other than what we have been accustomed

to all our lives. The greatest number of modifications has been found needful in the Book of Job; the least, to the great comfort of many, in the Psalms. We must defer to another time allusion to some of the most important changes that have been made.

THE ALUMNI MAGAZINE is the name of a neat, well-printed and intelligently conducted Quarterly, published by the Alumni Association of Lincoln University. It contains a great variety of intelligence concerning the interests of the colored citizens of our country, and several essays and discourses, creditable to the institution whose graduates it ably represents. We wish it encouragement and success. Office, 924 Lombard Street, Philadelphia.

THE EIGHTH ANNUAL REPORT of the Sanitarium Association of Philadelphia shows excellent work during last summer, in accommodating young children and their care-takers at Point Airy, Windmill Island, in the Delaware River. All who are acquainted with the subject know that the most effectual preventive of disease amongst infants in our large cities in hot weather is their removal to places where the air is cool, pure and refreshing. By means of the Sanitarium, the "Country Week" Association, and other similar agencies, the proportionate infantile mortality of Philadelphia has been evidently lowered during the last few years. As shown by a Table given in this Report, the percentage of mortality of children under five years of age to the whole mortality of the city in 1871 was 40.43; in 1884, 38.08.

The expenditure of such a benevolent institution is necessarily quite large. The Treasurer of the Sanitarium is Dr. Eugene Wiley, 330 Reed Street.

#### NOTICES.

CANADA YEARLY MEETING will be held at Pickering, Ont., commencing on the 26th of Sixth mo., at 1 P. M.

Representative Meeting at 10 A. M. same day. Meeting of Ministers and Elders the day preceding at 10 A. M. BENJAMIN CODY.

A PUBLIC ANNUAL MEETING of the Society for Home Culture will be held at 820 Cherry Street, Seventh-day, Sixth mo. 13th, at 3 P. M.

Programme.—1. Secretary's Report. 2. Essay by a Student in Department of Literature. 3. A Plea for Second Rank Students, by a Correspondent. 4. Importance of Making Good Choice of Books, Coleman L. Nicholson. 5. An Abstract by a Student in Department of Travels. 6. Address.

MARY P. ELKINTON, *Secretary*.







## MARRIED.

TAYLOR—BURTON.—At Friends' Meeting, on Twelfth street, Philadelphia, on Fourth-day, Fifth mo. 27th, George W. Taylor, now of this city, to Elizabeth Burton, of Plainfield, N. J.

WIGHAM—CODY.—On the 26th of Fifth month, 1885, at the residence of the bride's father, by permission of Yonge Street Monthly Meeting, Ontario, Cuthbert Wigham, of the City of Toronto, to Eliza Pearson Cody, daughter of Benjamin Cody.

## DIED.

RANDOLPH.—Third mo. 20th, 1885, at her residence in Philadelphia, Rebecca Cope Randolph, wife of George Randolph, in the 63d year of her age.

Of a gentle and quiet spirit, self-denying and faithful in the relations and duties of life, the end of mortal existence seemed to come to her like sweet repose at the end of the day. "He giveth His beloved sleep."

WILSON.—Mary, wife of Hiram Wilson, deceased, Eighth mo. 30th, 1884, in the 75th year of her age; a worthy member of Center Monthly Meeting, N. C.

She was for many years much confined by ill health, but maintained a calm and abiding trust in her Saviour, often expressing thanks for daily blessings. Near the close she expressed a clear prospect of soon entering into rest, asking her grandson to meet her in heaven.

## THE DANGER OF SPIRITUAL PRIDE.

Frederic Sessions, of Gloucester, a Gospel minister of the Society of Friends, recently conducted a series of midday Bible-readings, and gave addresses to Christian workers, on the Friends' Meeting-house premises, Carlton-hill, Leeds, which have been of an extremely interesting and instructive character. Speaking on "Send me," and touching on the necessity of all Christian workers being kept in constant dependence on the Source of strength, so that the work they are doing might not be thought to be their own, he concluded by quoting the following lines, by an unknown author:—

## THE PREACHER.

O send me forth, my Saviour,  
O send me for thy glory,  
Regarding not the praise of man,  
And trampling on the fear of man,  
And fighting for thy glory.

There is a man that often stands  
Between me and thy glory;  
His name is Self:  
My carnal self  
Stands 'twixt me and thy glory!

Oh, mortify him, mortify him!  
Put him down, my Saviour;  
Exalt Thyself alone! lift high  
The banner of the Cross,  
And in its folds  
Conceal the standard-bearer!

—The (London) Christian.

THE power with which we wrought for God to-day  
will not serve our need for the work of to-morrow.  
—Independent.

## THE INTERNATIONAL LESSON.

## SECOND QUARTER.

LESSON XI.

Sixth month 14th, 1885.

THE PRIESTHOOD OF CHRIST.

Heb. ix. 1—12.

GOLDEN TEXT.—Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. Heb. vii. 25.

We have seen that the Epistle to the Hebrews was addressed to Jewish converts who were tempted to apostatize from Christianity and return to Judaism. But the treatise, though first called forth to meet the needs of Hebrew converts, was not designed for their instruction only. The Spirit of God has chosen this occasion to enlighten the universal church concerning the design of the ancient covenant and the interpretation of the Jewish Scriptures.—*Con. and How.*

1. *Then verily the first covenant had ordinances of divine service, and a worldly sanctuary.* R. V. Now even—and its sanctuary, a sanctuary of this world. When God established the Hebrews as a nation He entered into a covenant with them (Ex. xix. 5) and commanded them to make a visible but temporary structure (Ex. xxv. 8) in which methodical service—worship—should be performed; promising to manifest Himself to them, and providing a way for them to approach Him.

2. *For there was a tabernacle made.* R. V. Prepared. Ex. xxvi. *The candlestick.* A lamp-stand holding seven lights. There were no windows in the tabernacle. The light furnished represented the light of God in which we must live. It pointed to Christ who said, "I am the light of the world." John viii. 12; xii. 46; and xii. 35, 36.

3. *The holiest of all.* R. V. The Holy of holies. Was a type of heaven, and seems intended to teach the Jews that there was a holiness far beyond what they could ordinarily see, something to be sought after and longed for.—*Peloubet.*

4. *The ark of the covenant.* Was the most precious treasure of the Hebrews. It is connected with the most remarkable events of their early history. It was probably taken captive or destroyed by Nebuchadnezzar.

5. *And over it the cherubims of glory.* R. V. And above it the cherubim. *Im* is the Hebrew plural termination. Nothing, except that they were winged, is said of their shape. As symbols of Divine attributes, e. g., omnipotence and omniscience, not as representations of actual beings, the cherubim should be regarded.—*Smith.* *The mercy seat.* The very centre of all. It was there that God manifested His presence and revealed His will. Ex. xxv. 22, and showed His favor. Ps. lxxx. 1.

6. *The priests went always into the first tabernacle accomplishing the service of God.* The priests became very numerous, and in the time of David were divided into four-and-twenty courses. I Chron. xxiv. 1—9; Luke i. 5. Their especial services were assigned by lot (Luke i. 9) and were morning and evening care of the lamps and offerings of incense, the weekly changes of shew bread, and the daily sacrifices. If Holy of holies typified heaven, and the high priest the office and work of







Christ, the outer room of the tabernacle with its many priests, may represent the church militant and the priesthood of believers. The idea that pervades the teaching of the Epistles is that of a universal priesthood. It was the thought of a succeeding age that reproduced the old forms in the bishops, priests, and deacons of the Christian church.—*Smith.*

7. *But into the second went the high priest alone once every year.* See Lev. xvi. 2, 34. *Not without blood.* The blood of a bullock for himself, Lev. xvi. 11, because even the high priest was not without sin; and of a goat, Lev. xvi. 15, *for the errors of the people.* All sins except those which involved intentional rebellion against God.

8. *The way was not yet made manifest.* R. V. Hath not yet. It was not known clearly how men could appear before God, or how they could come with the hope of pardon. That way has now been opened by the ascension of the Redeemer to heaven, and by the assurance that all who will may come in His name.—*Barnes.*

9. *Which was a figure.* R. V. Is a parable. The tabernacle, with its two related parts, and with its various services, was intended by God to be a parable or symbol by which to teach the worshippers there the great truths of religion.—*Peloubet.*

10. *Until the time of reformation.* When Christ should put the substance in place of the shadow.

11. *Of good things to come.* For many years the hopes of the Jews had centred in the promised Messianic kingdom. Christ having come, the types were fulfilled in the blessings of the Gospel dispensation.

12. *Having obtained eternal redemption.* Grievedly do they mistake the design of the death of Christ who suppose that it was simply intended to deliver us from the penalty of sin, and leave us free to continue in transgressions. The unclean were purified that they might enter the tabernacle and take part in the service of God; and the blood of Christ has been shed for us that we might have access to God. It does not render worship and obedience unnecessary; it is the means by which we are delivered from that which hindered both.—*Dale.*

#### PRACTICAL THOUGHTS.

Christ fulfills the types of the Old Testament.

Thorough study of the Old Testament will make clear the teaching of the New.

No system of moral righteousness alone will bring true peace, but Christ Jesus satisfies all the needs of the soul.

#### TEMPERANCE NOTES.

It is encouraging to know that the English coffee houses, started to offer a substitute for dram-drinking, have been successful even as business ventures. Of thirteen of these concerns, says the *Boston Journal*, one returned the past year twelve and one-eighth per cent., seven ten per cent., one seven and a half per cent., one six per cent., and

three five per cent. This is an average of eight and a half per cent., which is a large return in England. In another instance enough was earned to pay a dividend of quite fifteen per cent., but the directors preferred to set aside two-thirds toward paying for plant and depreciation. Thereupon the shareholders present voted 100 guineas to the directors for their self-denial, and mutual felicitations became the order of the day.

THE LAW AND ORDER movement in this country had its beginning in the city of Chicago, in the year 1878. It was noticed by a few persons there, that during the railroad riots of that year, the rioters were nearly all boys in their teens, and that their headquarters were in the liquor shops of Chicago. It was also ascertained that upon the statute books there was a law which had been there for eight years prohibiting the sale of intoxicating drink to minors, and prohibiting minors from loitering on the premises where liquor was sold. These persons began to make an attempt to enforce that law. One of the first steps taken was to station men in front of many of the principal saloons on a particular evening at six o'clock, and have them remain there until twelve o'clock, and count all who entered; and from the figures thus obtained it was estimated that thirty thousand minors were patronizing the saloons of that one city, in violation of the law of the State of Illinois.

Out of this grew the "Citizens' League for the suppression of the sale of intoxicating liquor to minors."

TWO CREATURES started together to cross the Delaware river at Philadelphia a few weeks ago. One was a Newfoundland dog, and he was sober and vigilant; the other was a drunken man, and he was as shaky of gait and uncertain of vision as it is the wont of drunken men to be. They came to an open space; the dog would have kept on the ice, like a sensible creature; the man, like a senseless creature, dragged them both into the river. The senseless creature could not save himself; the sensible creature helped to save them both. In its general outline, the incident is a familiar one. It is not the first time the lower creature in the scale has proved nobler than the higher; it is, unfortunately, not likely to be the last time. But how ashamed that man must be when that dog looks at him!—*S. S. Times.*

WHAT TO DO WITH THE CORN.—A temperance lecturer was asked: "What shall we do with the grain now required for distilling?" "Feed the drunkards' wives with it; they have gone hungry long enough," was the prompt reply. An old lady somewhat out of patience with the slow progress of prohibition, answers, "I would make it into starch to stiffen the backbone of the temperance people."—*Nat. W. C. T. U. Bulletin.*

THE ideal home is not, never was, a product of any form of paganism or of any false religious system. It is the sole product of revealed religion.—*Zion's Herald.*







## CORRESPONDENCE.

WEST BRANCH QUARTERLY MEETING, Indiana, was held on the 16th of Fifth mo. About 1000 new members have been received by this Quarterly Meeting within ten years. A correspondent who was present at the Quarterly Meeting writes: "We found an earnest maturing company of Christians. They have improved in religious steadfastness and worldly prosperity."

WOMEN'S FOREIGN MISSIONARY ASSOCIATION OF FRIENDS OF PHILADELPHIA.

From Brumana, Mt. Lebanon, we have letters from T. Waldmeier; after referring to the welfare of the Philadelphia School at Mansurieh, he continues:

THIRD MO. 6th, 1885.

I often think of our dear Philadelphia friends and feel thankful that our Heavenly Father has interested your hearts in Friends' Lebanon Mission. The degradation, ignorance and superstition are yet predominating, and our Mission work and schools are looking only like oases in the midst of a vast desert and wilderness. Further up to the North, and higher up Mt. Lebanon in the Maronite district, many priests are as yet selling square yards from the kingdom of Heaven for four dollars,\* and many of the timid, superstitious people are afraid to touch the Holy Bible, and hide themselves when meeting a Protestant on the road.

I remember an old woman at Brumana, who told me that priests are not born like other men, but came straightway down from heaven, and what they order must be done.

It was exceedingly hard to establish a mission here in the midst of horrible darkness, and harder still to fight the spiritual battle. It is a wonder and a great privilege in the same time that we can and are allowed to preach Christ publicly and privately; and a great regenerating power for the future we have in hand through the schools, especially through the girls' and boys' Institutions; on this account we can look forward with joy for the daybreak of the rising of the Sun of Righteousness with healing in his wings for old, good Lebanon. But as one bee is unable to make honey, so we must work together, you at home and we abroad, for the building of the spiritual temple of God in this dark land.

I have received the likeness of Stephen Grellet, and the book is in translation. I am sure that the Women's Foreign Missionary Association of Philadelphia are doing a fine and effective work for the welfare of Syria; go on in the name of our Divine Master and He Himself will be your great reward.

Under date of Second mo. 1st, 1885, he says:

This country is still in a deplorable condition as regards the low estate of the women. The Mohamedan influence, who think that women have no souls, has been very destructive; it needs much patience and long years of faithful work until the degraded females of the Orient are raised up to a higher standard. Girls' Schools and Mothers' Meetings are the best means to elevate these degraded women. My dear wife, Susan, agrees with me to ask you whether you would not help us in supporting a Bible woman at Beit Mary, a village half an hour south from Brumana. The Mothers' Meeting at Brumana is in a very good condition; it counts 50 women who learn to read the sacred volume, besides needle work and good Chris-

\*This imposition promises so much space in Heaven to the poor souls deluded by it.

tian principles, but we need a Bible woman at Beit Mary very badly; her expenses there by living simply would be £20 in one year. Please take this subject into prayerful consideration, and let me know your resolution.

At our last meeting it was felt that this appeal could not be set aside, and the necessary amount for one year for a Bible reader has been forwarded to T. Waldmeier.

Julia Ballinger writes us from Mexico:

"MATAMORAS, Third mo. 24th, 1885.

"There is a part of this city which is neither reached by this Mission nor that of the Presbyterians; in this part we have opened a 'highway and hedge' Sabbath-school. I have been for some time impressed that we ought to do something of this kind; when I mentioned it to Wm. A. Walls, (S. A. Purdie is yet in the interior), which was only a few weeks ago, he immediately consented, and promised to give us all the assistance he could. The way so far has opened beautifully; the room we have rented for our Sabbath-school is on the second floor, with six windows and a fireplace, which will be exceedingly pleasant in summer, and comfortable in winter. Now, will you indulge me a little and give me a great deal of encouragement by paying the rent of the said room, which is four dollars a month."

Concerning her work in the Girls' School, under Samuel Purdie's superintendence, she says, "I open the school each morning in my room, and after the opening exercises they pass into their proper rooms for the day.

"I visit these rooms each day and have an oversight of all; I have the advanced classes in my room; I am much pleased with their progress; my aim is to educate them for teachers, at least a part of them. A few days since one of my girls took charge of Lillie Neiger's room during her absence; I was much pleased with her system, so vastly different from that of the native teaching. \* \* \* We have now 126 pupils on our Mission School list, and 96 on this term's list; the school is constantly increasing.

"I for one am more than willing to spend and be spent in the Master's service, I do not ask for rest, but for strength to labor on."

"From Greenland's icy mountains,  
From India's coral strand,  
Where Afric's sunny fountains  
Roll down their golden sand,  
From many an ancient river,  
From many a palmy plain,  
They call us to deliver  
Their land from Error's chain.

Can we whose souls are lighted  
With wisdom from on high,—  
Can we to men benighted  
The lamp of life deny?  
Salvation! O salvation!  
The joyful sound proclaim  
Till each remotest nation  
Has learnt Messiah's Name."

Philadelphia, Fifth mo., 1885.

A MONTHLY MEETING was established by Yonge Street Quarterly Meeting in First month, 1885, and is now held in the City of Toronto on the third Fifth-day in each month, on Pembroke St., at 8 P. M.

Those having the Book of Meetings will do well to take note.

BENJ'N CODY,  
Clerk of Quarterly Meeting.







### THE COMMERCIAL FUTURE OF THE CONGO STATE.

Respecting the commercial future of the Free State Mr. Stanley speaks in glowing terms. In gauging the probabilities he reasons from the analogy of what has been done on the West Coast already. Taking the coast line from Gambia to St. Paul de Loando, he points out that every place which offered any promise of trade has been made the settlement of factories, which carry on a trade to the extent of £32,000,000 yearly. The interior must of necessity offer a far larger field. As we have said, the Congo affords 4000 miles of navigable waterway, and on either side stretches a country of the most exuberant fertility. Palm oil, rubber, gums, coffee, copper—already smelted by the natives—ivory, camwood and orchella weed (both valuable for dyeing purposes), palm fibre, and hides are amongst a few of the chief articles of native trade, and there are besides vast areas covered with the most valuable timber, such as ebony, mahogany, lignum vitæ, teak, and redwood. Immediately adjacent to one station alone—Lukolela—Mr. Stanley calculates that there are 30,000,000 cubic feet of timber which will command the highest prices in the European market when the railway is made, and means of transportation thus afforded. All kinds of European vegetables will grow luxuriantly, and both sugar and cotton are indigenous to many parts of the country. Large numbers of natives come down the confluent of the Congo in canoes carrying ivory, of which there have been collected at the Pool as many as 2000 tusks at a time, awaiting sale. The supply of ivory must naturally be a diminishing quantity, inasmuch as the elephants are killed faster than they are propagated, but Mr. Stanley does not think that this source of revenue will be exhausted for many years. The Zanzibaris, he observes, have been hunting assiduously for the past eighty years up as far as Lake Tanganyika, and yet the supply shows but little sign of falling off. The greater part of the Free State is new country, and should be the paradise of sportsmen, containing as it does enormous numbers of elephants, lions, buffaloes, hippopotami, crocodiles, antelopes, water bucks, lynxes, and many other species of animals. Of the vegetable wealth, only those who have been in the Tropics can form an adequate conception. Mr. Stanley has passed through one forest in which, for a distance of 80 miles, the trees were literally veiled with the valuable orchella weed, and, what is more important, wheat and rice have only to be planted to ensure their luxuriant growth.

#### REQUIREMENTS OF THE NATIVES.

The wants of the natives are still more varied than their own products, and there is scarcely any branch of European industry which may not expect to benefit by the opening of this vast market. Cotton goods, blankets, crockery, muskets, gunpowder, hardware of all kinds, and cheap finery of every description are but a few amongst the goods in constant demand amongst them. The Expedition alone barter away over three millions of yards

of calico every year; and at the Dutch factory at Benana the quantity of cotton cloth usually kept for a month's consumption only is over four millions of yards. And this trade, it must be remembered, goes on although nothing like a quarter of the estimated 30,000,000 of population are able to obtain access to the stations. As they come more into contact with civilization their requirements will naturally increase, so that Mr. Stanley's expectations seem very far from being too sanguine. Reverting to the subject of the railway, he pointed out that the project was not for building a line haphazard, or one which . . . will be of little or no use except as a means of communication between the two towns which it is to join. The West African line will run through a country every mile of which will contribute to its traffic. The engineering details present no difficulties. There is no tunnelling to be done, nor will land have to be bought, and labor will be got at the cheapest rates. Possibly it may be decided for the present to lay the line only with a three-foot gauge, but Mr. Stanley believes that the traffic would soon justify a permanent widening. When it is finished the railway will enable the whole of the Congo, with the exception of the Falls, to be utilized, and the work of the Association may then be carried on up to within one degree of the Indian Ocean. Finally, he explained that to obtain revenue for the purposes of administration it may be decided to levy small export duties, but otherwise the whole trade of the country will be free.—*London Standard*.

### THE PULLMAN EXPERIMENT.

Two recently published reports of State Bureaus of Labor and Statistics—those of New Jersey and of Illinois—have inserted as an appendix to the respective volumes a special report on the organization of labor created by the town and works of Pullman, in the vicinity of Chicago. This establishment, representing probably the most notable existing combination of labor and capital in the world, was made the subject of a special examination by the chiefs of thirteen State Bureaus in June, 1884, whose report is annexed to the volumes referred to. Shortly after the heavy expense had been incurred of building a large town on a plan of high architectural merit and "with all the modern improvements," the present business reaction set in. The Pullman Company had no monopoly privileges to give it an advantage in the race of competition with other car builders. It was compelled to meet falling prices and dull times in the same way as other manufacturers. It has had no adventitious aids of any kind. On the other hand, it has had a vastly larger capital to provide dividends upon than any competitor—a capital in bricks and mortar, in plumbing and paving, in decoration of all sorts, in churches and school-houses, in theatres and libraries, and other presumable waste, which no other establishment was encumbered with. If the hard times had pulled down the Pullman Company as a financial







enterprise, everybody would have said that its ruin was the natural and inevitable consequence of a chimerical attempt to better the condition of the working classes and to make a great show.

Nothing of the kind has happened. It has borne the strain with entire success, not without difficulty perhaps, but without disturbance and without strikes. It has been compelled to reduce wages, but these reductions have been made upon a presentation of all the facts relating to the state of the markets, the prices obtainable for cars, the cost of raw materials, etc. There has been no intervention of trades unions, no assistance from professional labor reformers and socialist spouters to enable the men to discover their rights. By drawing to his establishment a class of men capable of forming their own opinions as to the state of the markets, and able to understand that the rate of wages is not an arbitrary sum decreed in the counting-room, but the resultant of forces working outside, and beyond the control of either employers or employees, Mr. Pullman has secured himself the first and most important factor in the successful conduct of any business. It is said that the common opinion among the workmen now is, that Mr. Pullman is merely the agent employed by them to secure steady work at such wages as the car building trade will afford.

It has been no part of Mr. Pullman's plan to furnish anything for nothing. The workmen must pay for everything they have and enjoy as much as they would pay anywhere, and as much as the privileges are worth. No sense of obligation rests upon them; they are free to come and go at their pleasure. Only one restriction is imposed upon them—they cannot procure strong drink in the town, and no habitual drunkard is allowed to rent an apartment or to be employed in the place. In view of the great results accomplished, the Commissioners who made the examination last June say that it is a matter of secondary concern whether the experiment is pushed forward another stage, to the end of giving the laborers a share of the profits of the company. So much has been done for them that the future may be trusted to care for itself.—*The Nation*.

#### THE EVIDENCES OF CHRISTIANITY.

Coleridge, a poet whose philosophy always took a poetic form, was accused of undervaluing miracles and prophecy among the evidences of Christianity. Discussing with great deliberateness in his final years ("*Biographia Literaria*," chap. xxiv.) the relative value of the external and internal evidences, he says, in a passage which I might almost adopt as a key-note:

"I shall merely state what my belief is concerning the true evidences of Christianity. 1. Its consistency with right reason, I consider as the outer court of the temple—the common area within which it stands. 2. The miracles, with and through which that religion was first revealed and attested, I regard as the steps, the vestibule and the portal of

the temple. 3. The sense, the inward feeling in the soul of each believer of its exceeding desirableness, the experience that he needs something, joined with the strong foretelling that the redemption and the graces propounded to us in Christ are what he needs—this I hold to be the true foundation of the spiritual edifice. With the strong *a priori* probability that flows in from 1 and 3 on the correspondent historical evidence of 2, no man can refuse or neglect to make the experiment without guilt. But, 4. It is the experience derived from a practical conformity to the conditions of the Gospel; it is the opening eye, the dawning light, the terrors and the promises of spiritual growth, the blessedness of loving God as God, the nascent sense of sin hated as sin, and of the incapability of attaining to either without Christ; it is the sorrow that still rises up from beneath, and the consolation that meets it from above, the bosom treacheries of the principal in the warfare and the exceeding faithfulness, and long-suffering of the uninterested ally; in a word, it is the actual trial of the faith in Christ, with its accompaniments and results, that must form the arched roof, and the faith itself is the completing key-stone. In order to an efficient belief in Christianity, a man must have been a Christian, and this is the seeming *argumentum in circulo*, incident to all spiritual truths, to every subject not presentable under the forms of time and space, as long as we attempt to master by the reflex acts of the understanding what we can only know by the act of becoming. *Do the will of my Father, and ye shall know whether I am of God.* These four evidences I believe to have been and still to be, for the world, for the whole Church, all necessary, all equally necessary; but at present, and for the majority of Christians born in Christian countries, I believe the third and the fourth evidences to be the most operative, not as superseding, but as involving a glad, undoubting faith in the two former."

JOSEPH COOK.

#### ITEMS.

A COLONY OF INFIDELS was founded five years ago in Barton county, Mo. A correspondent of the *St. Louis Globe-Democrat*, who spent a day and a half in the new town, called Liberal, finds that dissensions and intolerance have sent the settlement into decay. He says that after a visitor remains in Liberal for a day and a half, mixes thoroughly with the people, and after a due consideration of everything heard and observed, he is compelled to say that the experiment is a failure; that the town, instead of keeping pace with other towns of the same age, has fallen far behind them, and instead of being the happy, prosperous community it promised to be, is shrivelled, contracted, torn in two by dissensions, and is in a condition where only prompt action in behalf of its friends toward a complete reorganization will save it from disintegration.

THE *National Baptist* states that the first newspaper ever published in any of the languages of the East was issued from the Baptist mission at Serampore, India, May 31, 1816. It was called *Semachar Durrari*, the *Mirror of News*, and gave place to *The Friend of India*.







"SCIENCE" has conferred a favor upon newspaper readers by publishing with its issue for May 1 a very large map of Central Asia based upon the British and Russian staff maps, showing every point mentioned in despatches and a hundred others which may soon become of interest. This map is about two feet square, but is limited to Afghanistan and adjacent territory. In the same issue of *Science* are articles upon "The Russian base of operations against India," "Roads from India to Central Asia," "The Races of Central Asia," "The Legal Language of India," and reviews of the latest German, French, and English books upon Central Asia. *Science* for May 8 reproduces full-face composite portraits of members of the National Academy of Science, combining in one face the features of thirty-one scientific men, mathematicians and naturalists; in a second face those of twelve mathematicians only, and in a third face those of sixteen naturalists only. The typical mathematician and naturalist will therefore have a good opportunity to reveal himself if he has any distinctive mark of feature. *Science* is published at 46 Bond Street, New York.

JUDGE STEWART, of Baltimore, in charging the grand jury in that city, referred to gambling at church fairs, and said: "The vice will probably continue until the people are educated up to the point that raffles at fairs will be considered an evil to be frowned upon, and chances in holiday presents as a thing to be avoided. The grosser forms of this vice are liable to punishment; and, when the business of gambling is carried on in violation of law, the duty to society requires that the offense should not be lightly passed over, but should be prosecuted." This is very wholesome talk, and all the better for coming from judicial lips.—*Exchange*.

### SHALL WE MEET?

BY H. L. HASTINGS.

Shall we meet beyond the river,  
Where the surges cease to roll?  
Where, in all the bright forever,  
Sorrow ne'er shall press the soul?  
Shall we meet with those departed,  
Who have bowed beneath death's wave?  
Shall we meet the holy myriads,  
Who are ransomed from the grave?  
  
Shall we meet in glory's morning,  
After time's dark, gloomy night?  
Shall we hail its radiant dawning,  
Scattering sorrow with its light?  
Shall we meet where all time's shadows  
To oblivion flee away?  
Shall we meet amid the brightness  
Of an everlasting day?  
  
Shall we meet in that blessed harbor,  
When our stormy voyage is o'er?  
Shall we meet and cast the anchor  
By the fair celestial shore?  
Shall we rest from all our labors  
Mid the swelling of the tide?  
Shall we meet and rest forever,  
By our blessed Saviour's side?  
  
Shall we meet with many a loved one  
That was torn from our embrace?  
Shall we listen to their voices,  
And behold them face to face?

All the cherished and the longed for,  
Those whose graves are moist with tears?  
Those whose absence made life weary  
Through the dark and tedious years?

Shall we meet those buds of promise  
Blighted by death's chilling hand?  
Shall we see their fadeless beauty  
Blooming in the goodly land?  
Shall our hearts no more lie bleeding  
'Neath the strokes of sorrow's rod?  
Shall love's bands no more be sundered,  
In the paradise of God?

Shall we meet with those invited  
To the marriage of the Lamb,  
Who shall then put on their glory,  
And forget their earthly shame?  
Shall we meet the shining myriads  
Who the songs of glory sing?  
Shall our voices join their praises  
To the Everlasting King? —*Selected.*

From The [London] Christian.

### IS THE DEVIL DEAD?

Men don't believe in the devil now  
As their fathers used to do;  
They've forced the door of the broadest creed  
To let his majesty through.

There isn't a print of his cloven foot,  
Or a fiery dart from his bow,  
To be found in earth or air to-day,  
For the world has voted so.

But who is it mixes the fatal draught  
That palsies heart and brain,  
And loads the bier of each passing year  
With ten hundred thousand slain?

Who blights the bloom of the land to-day  
With the fiery breath of hell?  
If the devil isn't and never was,  
Won't somebody rise and tell?

Who dogs the steps of the toiling saint?  
Who digs the pit for his feet?  
Who sows the tares in the fields of time  
Wherever God sows His wheat?

The devil is voted not to be,  
And of course the thing is true,  
But who is doing the kind of work  
The devil alone can do?

They say he does not go around  
Like a roaring lion now,  
But who shall we hold responsible  
For the everlasting row?

To be heard in home, and Church, and State,  
To the earth's remotest bound,  
If the devil by a unanimous vote  
Is nowhere to be found?

Won't somebody come to the front forthwith,  
And make his bow, and show  
How the frauds and crimes of a single day  
Spring up: we want to know.

The devil is voted not to be,  
So of course the devil's gone:  
But simple people would like to know  
Who carries his business on,







## THROUGH DEATH TO LIFE.

Have you heard the tale of the aloe plant  
 Away in the sunny clime?  
 By humble growth of a hundred years  
 It reaches its blooming time;  
 And then a wondrous bud at its crown  
 Bursts into a thousand flowers;  
 This floral gem in its beauty seen  
 Is the pride of tropical bowers;  
 But the plant to the flower is a sacrifice,  
 For it blooms but once, and in blooming dies.

Have you further heard of the aloe plant  
 That grows in the sunny clime,  
 How every one of its thousand flowers,  
 As they fall in the blooming time,  
 Is an infant tree that fastens its roots  
 In the place where they fall to the ground,  
 And fast as they drop from the dying stem  
 Grow lively and lovely around?  
 By dying it liveth a thousand fold  
 In the young that spring from the death of the old.

—Selected.

## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 2d inst.

**GREAT BRITAIN.**—The London *Daily News* asserted on the 30th ult. that the Russian reply to England's counter proposals had been received, and that it involved the acceptance of the proposals and practically settled in a satisfactory manner the whole question of the Afghan boundary. Maruchak and Zulhicar are ceded to Afghanistan. The main features of the work of delimitation, it said, have been fixed, and the Boundary Commission will settle the details. The negotiations have been conducted in a most friendly spirit on both sides. Earl Granville's Secretary subsequently wrote to the *News* that it had not been correctly informed, and that the negotiations were still proceeding; but the editor declared that although the negotiations were unfinished it would be found, when the Government was ready to make an official statement, that the account was substantially correct.

The Russian Special Commissioner, M. Lessar, will start directly from London to join Col. Ridgway in Afghanistan for the purpose of carrying out the details of marking the Afghan frontier.

The great strike of the Yorkshire miners is ended, the miners finally accepting the reduction in wages which was proposed in the first place at the conference between the workmen and employers.

At a meeting of the Gordon Memorial Committee held on the 30th ult. in London, they decided to abandon the project of building and endowing a Gordon memorial hospital at Port Said, Egypt, free to the sick and injured of all nations, and to adopt some other and more satisfactory form for the memorial. Each member of the committee was requested to send to the next meeting, in writing, his views as to the best and most enduring monument possible to erect; statues of any kind being excluded by the unanimous vote of the metropolitan meeting at which the Committee was appointed.

Agricultural prospects had been thought somewhat discouraging, on account of the backward state of the crops generally, and the discoloration of wheat; but a favorable change in the weather, following copious rains, inspired greater cheerfulness, and it was found that no lasting injury had been done.

**FRANCE.**—An official decree was published on the 27th, secularizing the Pantheon, which has recently been a Roman Catholic place of worship, restoring it

to its original use as a receptacle for the remains of great men, and ordering that the body of Victor Hugo should be buried there. The Senate on the 30th rejected by a vote of 189 to 67 a motion censuring the Government for this proceeding. The funeral of Victor Hugo took place on the 1st inst. During the previous day, the body lay in state under the Arc de Triomphe, and was viewed by great numbers. The funeral procession was very large, and the streets through which it passed as well as the intersecting ones, were densely packed with spectators. Fears had been entertained that disturbances might occur, as the Communists had proposed to carry red flags, and the Government had formally prohibited such action. The Communists, however, simply carried red banners, and no flags. The ceremonies were completed without the occurrence of any intentional disorder, though many accidents, arising from the crowded condition of the streets, were unavoidable, and some were serious.

**SPAIN.**—Sixty cases of cholera have occurred in the province of Valencia, and several in the city of Valencia. A commission of four doctors has been appointed to investigate the system of inoculation with cholera microbes, to examine persons who have been inoculated, and to report whether the system entails any danger.

**ITALY.**—The draft of a commercial treaty with Zanzibar has been agreed upon by the two Governments.

**EGYPT.**—The emissaries of El Mahdi now daily enter Suakim. The number of sick soldiers at that place is increasing. The rebel forces are beginning to renew their attacks upon Suakim, and tribes hitherto friendly to the English are wavering in their fealty.

**INDIA.**—A terrible earthquake was experienced on the 31st ult. in the valley of Cashmere. The shocks were violent, and occurred at intervals of ten minutes. Serinagur, the capital, was almost destroyed. Fifty persons are known to have been killed and hundreds of the wounded have been taken out, but the total loss of life or number of injured is not yet known, as many are still buried in the ruins. The inhabitants fled to boats or the open country. Much damage was done throughout the valley, the loss in cattle alone being very great. The Indian authorities were sending relief as rapidly as possible. The shocks still continued on the 2d inst., and this much retarded the work of rescuing those imprisoned in the debris.

**DOMESTIC.**—The public debt statement of the 1st inst. showed a decrease during the past month of \$3,359,833.

The total coinage of the U. S. Mints during Fifth month, including \$2,401,837 standard dollars, amounted in value to \$4,055,437.

The reports received by the Relief Committee of Plymouth, Pa., from the ward committees, on the 1st inst. showed a total of 732 persons sick, of whom 471 were seriously ill. During the previous week, 17 deaths occurred. There are 293 destitute families receiving aid. A hospital has been established, which now has 54 patients. The Borough Council propose to make an effort to improve the condition of the town, which is reported to be very dirty.

A strike of workmen in the iron mills of the Pittsburgh district, Pa., commenced on the 1st inst., the refusal of most of the mill owners to agree to the scale of wages proposed by the associated workmen being the cause. Ten out of thirty-eight mills in the district adopted the scale and continued at work. "A careful estimate," it is said, "shows in the district 13,000 men idle and 4,300 working." In the mills west of the Alleghenies, nearly 65,000 men, averaging in wages \$2 per day each, have been thrown out of work by the strike."







**Bible School Conference of North Carolina**  
Yearly Meeting, Sixth mo. 26th and 27th,  
1885, Springfield, North Carolina.

**PROGRAMME.**

Opening Exercises, at 10 A. M. Address of Welcome, Retta English. Address by Chairman. Present Status of Bible School Work in North Carolina Y. M., Sallie K. Henley. Discussion.

Influence of the Bible School upon the Community, Jas. R. Jones. Discussion.

Question Box, Mary J. Bundy. 12 M., Basket Dinner. 1.30 P. M., Infant Class, Sue V. Tomlinson. Discussion.

2 P. M., Temperance in the Bible School, Allan Tomlinson. Discussion.

Method in Bible Study, Jesse H. Moore. Discussion. 3.30 Closing.

7 P. M., Evening Session. Relation of Bible Schools to the Church, Joseph Moore.

**Second day, 27th.**—10 A. M., Opening Exercises. Relation of History and Geography to Bible Study, John W. Woody. Discussion.

The Teachers' Meeting, Mary E. Mendenhall. Discussion.

History of the English Bible, Nereus Mendenhall. Discussion.

12 M., Basket Dinner. 1.30 P. M., Model Class of Young People, Zeno Dixon. Discussion.

History of Bible Schools in North Carolina Y. M., F. Tomlinson. Discussion.

The Bible School of the Future, Mary A. Dixon. Discussion, Edith H. Copeland.

The Teacher's Reward, Laura A. Winston. Discussion. 3.30 Closing.

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**NEW ENGLAND YEARLY MEETING OF FRIENDS** will be held at Portland, Maine, commencing on Sixth-day, Sixth mo. 12th, at 9 A. M., in City Hall.

Meeting on Ministry and Oversight on Fifth-day preceding at 9 A. M.

Representative Meeting, Sixth mo. 11th, at 8 P. M.

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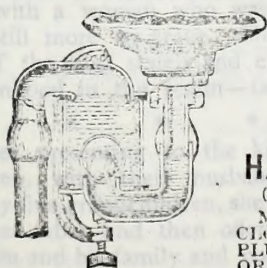
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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

PHILADELPHIA, SIXTH MONTH 13, 1885.

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## A BEAUTIFUL WOMAN.

During a visit to London I went out with my friend, Rev. Newman Hall, to spend a day at the delightful mansion of Henry Barclay, Esq., whose wife is one of the celebrated family of the Gurneys. At the dinner table I met the son of the famous Baron Bunsen and his wife, who was also a Gurney. After dinner our hostess drove us to "Upton Lane," the residence of her aunt, Elizabeth Fry, and we were intensely interested in inspecting an old English home that had been the resort of Wilberforce and Clarkson and many of the foremost philanthropists of England. The plainly furnished dining-room had entertained royalty. In January, 1842, the King of Prussia, after going with Mrs. Fry through Newgate prison, rode out to Upton to dine with a woman who was a queen by nature and still more by grace. She was, at that time, one of the most stately and elegant specimens of womanhood in the realm—tall, fair and graceful.

\* \* \* \* \*

After presenting to the king her nine or ten children, with their husbands and wives, and twenty-five grandchildren, she entertained her royal guest at table, and then offered a beautiful prayer for him and his family and country. If the guest was a sovereign, his hostess was "the King's daughter, all glorious within." She had been ac-

customed to intercourse with royalty, for during her religious tours on the Continent, she had held long conversations with King Louis Philippe, of France, the King and Queen of Holland, and other wearers of a crown, and had told them some very plain truths in her plain language.

From Mrs. Fry's home Mrs. Barclay drove us to the little Friends' meeting house, and there I stood on the same pulpit floor from which this wonderful woman delivered some of her rich and devout gospel discourses.

The beautiful Quakeress was about thirty-three years of age and the mother of several children, when the idea first arose in her loving heart to go and "preach to the spirits in prison." It was a hazardous undertaking. The governor of the prison told her to leave her watch behind her, and everything else that could be stolen. Taking her friend, Anna Buxton, with her, she entered the loathsome room—clothed on with purity. Holding up her Bible, she told them that she had come to read it to them, and to do them good. Her saintly countenance charmed them instantly, and they flocked around her and listened as quietly as lambs. She dropped her handkerchief and some other articles, but they were picked up by the prisoners at once and handed to her. That day's work wrought the victory, and pioneered a movement of Gospel love which soon spread into other jails and peniten-







tiaries, and which has altered the whole character of female prisons to this day. \* \*

John Randolph, of Roanoke, said that "the greatest wonder to him in London, beyond even the Tower and Westminster Abbey, was to hear Elizabeth Fry preach to the depraved women in Newgate prison. Oh, it was a sight worthy the attention of angels!" Would that there were a thousand like her to day.—*Theodore L. Cuyler.*

#### OUR LONDON LETTER.

Amongst ministering Friends from a distance who are in attendance at our Yearly Meeting this time are: Charles Wakefield, with a certificate from Lurgan Monthly Meeting in the North of Ireland, liberating him for religious service amongst us; Allen Jay, of Richmond, Indiana, who is well-known to many Friends on both sides of the Atlantic; and Edward Sayce, with minute from Melbourne Meeting. John A. Horsfall, also of Melbourne, is now with us, having come to England on a social visit.

An interesting subject brought out by the reports from subordinate meetings to the Meeting on Ministry and Oversight was the evidence of a spirit of inquiry and an openness to receive the principles of Friends evinced in parts of Scotland and Cornwall. For some years past a good meeting, of working men and others, has been gathered at Kilmarnock, and a meeting-house is now about to be erected. This meeting arose quite independently of Friends, consisting of some who were drawn to the views that we profess, without even knowing of the existence of our Society, and of others who were convinced of our principles by meeting with Barclay's *Apology*.

The subject of our epistolary relations with the different American and Canadian Yearly Meetings came forward at an early sitting of the Yearly Meeting. It was concluded to refer the whole question to a conference of representatives from the Quarterly Meetings with the Meeting for Sufferings, which is to be held in the autumn.

Epistles were read, as usual, from various Yearly Meetings. Referring to North Carolina, Allen Jay gave interesting reminiscences of his nine years' residence there, and particularly described the excellent work done by the boarding school at New Garden during the trying period of the civil war and subsequently. Some most interesting particulars were given by himself and by Isaac Sharp respecting the Indians and colored people who have joined with Friends in different parts of the States.

At a later sitting a voluminous report was presented by the deputation appointed last year to visit Friends in Canada. It began with an appropriate reference to the loss sustained in the removal of Thomas Harvey, who died shortly after his return to England. The deputation took especial care to visit both the parties of Friends, by whom they were courteously received, sitting with them in their Yearly Meetings, and arranging that all the meetings for worship in Canada should be visited

by one or more of their number. They found that the unhappy divisions among Friends were due to a variety of causes, owing to the different circumstances of the several meetings. On the whole the impression was conveyed from their report that the divergence of view and of practice had gone too far by this time to admit of bringing the two parties together again—at least for the present. The deputation had counselled mutual forbearance and love, and had sought earnestly, though without success, to induce the Friends to abandon the further prosecution of their lawsuit. Upon their return to England they issued on their own responsibility an address to "all Friends" in Canada, of which a sufficient quantity was sent out to allow of one being given to every adult member of each party.

After a long discussion the Yearly Meeting concluded to prepare a minute to be sent to each party, recording our thankfulness for the courtesy extended towards the deputation. Besides this (as decided in a previous sitting), an Epistle will be again sent this year to the body with which we have corresponded since the division. Some Friends would rather have had further correspondence deferred for a twelvemonth, until the report from the autumn Conference had been received.

Some features in relation to the gift of Eldership were alluded to in the Meeting on Ministry and Oversight. One Friend specially referred to the service of Barnabas on behalf of Paul,—first in introducing him to the disciples at Jerusalem at a time when they were afraid of him and doubted the sincerity of his conversion, and afterwards in going to Tarsus to find Paul and bring him to Antioch, where for "a whole year they assembled themselves with the church and taught much people." We want more Barnabases in our little church—in the smaller meetings where there is little or no local ministry exercised, as well as in the larger ones,—men of loving spirit and sanctified judgment, not only to encourage and counsel young and inexperienced ministers, but also to discern capacities for service that may be yet latent and undeveloped from the want (it may be) of attention to the Divine call. One of our Friends from a distant land told us the history of his first appearance in the ministry many years ago. He never thought that he should be called to this service; but one day while sitting in meeting an Elder, who had seldom, if ever, opened his mouth in meeting before, rose and said solemnly that if any one present had a message given him (or words to this effect) he hoped that he would not "quench the Spirit." At once the young Friend bowed the knee in prayer, and he acknowledged the hand of the good Lord in thus calling him to this blessed service.

London, Fifth mo. 26th, 1885.

SELF DENIAL is an excellent guard of virtue, and it is safer and wiser to abate somewhat of our lawful enjoyments, than to gratify our desires to the utmost extent of what is permitted, lest the bent of nature towards pleasures hurry us further.—*Townson.*







Address Before the Pennsylvania Legislature,  
on Constitutional Prohibition.

BY JOSHUA L. BAILY.

(Continued from page 697.)

## SWALLOWING THE CHURCHES.

Philadelphia is a city of churches. There are over six hundred, the total valuation of which is set down at sixteen million three hundred thousand dollars. Compare that with the drink bill of twenty-four million dollars. Do you see that every eight months of the year our people swallow in strong drink the value of all our churches, pulpits, pews, turrets, towers, and steeples, with the cemeteries of the dead included?

But I will not confine myself to Philadelphia; I will speak of some things which concern the people of the whole State.

## TWO SCHOOL SYSTEMS.

Pennsylvania has two great systems of public education. One of them, known as the "common-school system," is annually reported upon by your Superintendent of Education. In his report for the year ending June, 1884, and which I hold in my hand, the Superintendent (Professor Higbee) says: "No worthier object can engage the attention of a State than the proper education of the children thereof." The whole number of schools of this system is reported to be nineteen thousand nine hundred and nineteen, and the whole number of teachers employed twenty-two thousand four hundred and sixty-four.

The other system of public education I shall call the saloon system. It is represented by an equal if not greater number of schools, in which at least double, if not thrice, the number of teachers are employed. I regret that there is no State Superintendent of the schools of the latter class, that we might have, as in the first case, an annual report giving us figures and results which would enable us to speak of the system more accurately than is possible where we are so largely dependent upon estimates. The schools of the first class are intended to teach our children the principles of morality, to teach them science and literature, to fit them for business, and to make them good and useful citizens. But the other class of schools are schools of vice and crime and of moral and political corruption. While the schools of the first class are open six hours on each of five days of the week, the saloon schools are open all day long and far into the night, and most of them open on Sabbath as well as on week days, all the year round.

In the schools of the first class I see by this report there are nine hundred and sixty six thousand and thirty-nine scholars. In the schools of the other class (the saloon schools), how many scholars there are we know not; as I said before, they do not give us any report. If we could only know how many have entered these schools in the past year, and how many have graduated, it would be a fearful record that would make the stoutest heart

quiver. How many young lives blighted! How many bright prospects blasted! How many homes made wretched! How many souls ruined!

## RELATIVE EXPENDITURES.

Upon the schools of the first class there was expended last year, as I read in this report, nine million four hundred and sixty-three thousand two hundred and twenty-one dollars and eighty-one cents, this money being raised by taxation. No money could be raised for a better object, but I am sorry to say that there are people in this State who *do not pay* their school tax very *willingly*. For the support of the other schools—the saloon schools—the people pay over sixty million dollars, and this vast sum is paid *voluntarily*. *Six dollars* spent on schools of vice and immorality and degradation to every *one dollar* expended for moral and intellectual elevation! And yet both these school systems are the creatures of law. Both are established and carry out their respective curriculums under the authority of the State.

How can it be expected that the State can prosper in the best sense? How can the best qualities be developed and cultured under two such antagonistic systems of education—one pulling down faster than the other can build up? To recur again to the words of Superintendent Higbee: "No worthier subject can engage the attention of the State than the *proper* (I emphasize the word) *the proper* education of the children thereof."

Senators and Representatives, permit me in very earnestness and yet with becoming deference, to press upon you a due consideration of the responsibility involved in your relation *as lawmakers* to the two school systems of which I have spoken.

## THE LIQUOR SYSTEM THE CREATURE OF LAW.

The protection of the people in the enjoyment of "life, liberty, and the pursuit of happiness" is the chief function of government, and I submit to you that there is no system known among us which is so subversive of all these rights as the liquor system. Yet, strange anomaly! this degrading, pauperizing, vice-breeding system—this system so utterly at war with all that is just and pure and noble and of good report—is wholly the creature of the civil law. True, to restrain and regulate the traffic has always been recognized by the lawmakers of this State as essential to the peace and welfare of the community. And there are now on the statute books of Pennsylvania more enactments in relation to this one subject than there are in relation to any other subject of legislation. At the same time this very attempt to regulate the system is what gives it legal standing.

"Natural law," says Blackstone, "requires that we should live honestly, hurt nobody, and render to every man his due." "Common law," says the same learned authority, "declares that no man has a right to use his property to the injury of another." Moral law requires that we love our neighbor as ourselves. All these laws are in harmony with Divine law. But no law can establish or give sanction to such a vicious system as the drink







system without contravening all other laws, whether natural, common, moral, or Divine.

#### HIGH LICENSE.

A great deal has been said recently in reference to high license, and one or more bills, I believe, have been before this Legislature proposing its enactment, as a means for restricting the drink traffic and of promoting temperance. I have no doubt whatever that these measures are advocated by gentlemen who are honestly and earnestly desirous of promoting the public good. Far be it from me to antagonize any measure which would, in the least degree, abate the gigantic evil which confronts us. But after the most candid and careful consideration that I have been able to give the subject, I feel very well satisfied that there is no relief for the present nor security for the future to be found in high license. Those whom I represent are opposed, on principle, to *all* license; and they are opposed to this form of license for the additional reason that there is no evidence satisfactory to them that it has ever been tried with successful results. License high, license low, license under every form, has been tried in England for more than four hundred years, and during that period the brewing interest, the liquor traffic, and the drinking customs of society have grown, until England has become the most drunken nation in Christendom. We have tried the system in this country for more than two centuries, and statistics show that we are fast approaching the drunken level of the mother country.

#### INCREASED CONSUMPTION.

The statistics establish the fact that the increase of the liquor traffic and the consequent greater consumption of intoxicants has been greatly in excess of the increase of population. A comparison of the average consumption of liquors during the past five years with that of the previous five years shows an increase of twelve and a half per cent. in vinous liquors, twenty-seven and a half per cent. in spirituous liquors, and fifty-one and a half per cent. in malt liquors, while, in the meantime, our population has increased less than fifteen per cent. For the same period we find that the inmates of our penal, charitable, and correctional institutions have increased in number in a ratio much greater than that of the increase of population. I cannot speak confidently on this point with regard to States other than our own, because I have not fully examined the subject as to them; but I can assert that the showing is entirely a true one with regard to Pennsylvania. In other words, and it is a startling fact, the population inside the correctional and charitable institutions of Pennsylvania is increasing much faster than the population outside of them. If the ratio continues to increase in like proportion, it follows that it must be only a question of time when the majority of our people will be inside of those institutions.

(To be continued.)

CUNNING is nothing else but the fool's substitute for wisdom.—*Skelton*.

#### BISHOP TAYLOR IN AFRICA.

Amanda Smith, the evangelist, writes to Dr. Reid from Monrovia, Liberia, April 1, acknowledging first the receipt of money sent through Dr. Reid, and then says:

"Our God-sent Bishop Taylor reached Monrovia February 22, and came on shore just in time to go to church to our regular Thursday eve preaching. Some of those who did not know him as well as I did were surprised at his coming direct from the steamer and preaching the same evening, and going right on the same way for ten days.

"We had a time of refreshing from the presence of the Lord. Many sinners were convicted and converted, backsliders reclaimed and believers sanctified. The work has gone on grandly ever since and there are constant additions to the church. I have also heard that the work was wonderful at Cape Palmas, where the bishop only remained four days, and fifty were converted and some forty seekers were left when he went away to meet the party of missionaries that had come out to join him.

"The Conference was to have been held at Sinae, but after the bishop came it was thought best to change to Monrovia, and I believe it was all of the Lord's ordering, for we have never seen it on this manner. On the Sabbath it was wonderful.

"A week after the bishop left, his son, with the rest of the missionaries, called at Monrovia. They went into the room occupied by the bishop and knelt down and prayed and went on their way rejoicing, leaving all in the house rejoicing behind them.

"I pray God to make this the grandest and mightiest expedition that has ever gone out since the time when the Pilgrims crossed the ocean and landed at Plymouth Rock.

"I thought some of going with them, but the bishop said I would not be able to do much without the knowledge of the language, and they would have to master that first, so just now I could do more good among the people where I am, and this looks like the Lord's word to me.

"I have never had a doubt that the Lord sent me to Africa. Here in this little republic there is much to be done, and I am ready to work on for Africa."

Bishop Taylor writes to the *Christian Advocate* from Congo, West Coast of Africa, March 13, and says:

"I preached between fifty-five and sixty sermons in the month I was in Liberia—from Muhlenburg, the Rev. Mr. Day's mission, twenty-nine miles up St. Paul's River, to Cape Palmas.

"Liberia is the garden spot of West Africa; splendid soil, well-watered, good spring water for use, salubrious climate, and more exempt from flies and mosquitoes than any tropical country in which I have labored.

"I am very sorry that the Liberian Government has, by bad management, got into debt. I hope







our Government will feel maternal interest enough in it to help it out of its embarrassment. If the problem of African self-government works out adversely in Liberia, I think it will be a great pity, and it will be an incubus on future efforts in that direction. If our Government wont help the Liberians our colored people should give them one dollar each—about a million of them—for the sake of their race. There is a grand future yet for Liberia if they will learn by what they have seen and suffered in the past fifty years.

"I and my party are all well and happy, within three days of our destined post. Glory to God! I sent two of our men on, a month ago, to Loanda to prepare our way—Dr. Summers and Eli Chatain. I received a letter from Dr. Summers this morning. He had presented my letters to the Governor of Angola, who extends to us a welcome to all parts of the province that we may wish to occupy for our missionary purposes, and to afford us every facility in his power. I left Brothers Willis, Northam and Steckelmann, and Sister Willis and little son at Mayumba, two degrees south of the equator, to plant a mission there. This field is immeasurable, and open doors in every direction invite us to come in."—*Gospel In All Lands*.

From The (London) Christian.

#### Birthday of the Earl of Shaftesbury.

Wednesday, April 28, being the eighty-sixth birthday of the venerable Earl of Shaftesbury, an interview took place between him and a committee of ladies who have been collecting a "Shaftesbury Birthday Memorial Fund," to be placed in his hands as President of the Society for the Relief of Persecuted Jews (Syrian Colonization Fund), and to be devoted as he may think best for the employment of Jews in Cyprus and in the Holy Land.

His lordship's recent severe illness has left but too evident traces, and the delicate condition of his health obliges him to defer for some weeks the public presentation to him of this fund. This testimonial of good-will, however, gave him the liveliest satisfaction, and he expressed, in emphatic terms, the great pleasure he felt in the fact that his birthday had been marked by this memorial, which would enable him to carry forward a work so dear to his heart as the relief of the Jews, whom persecution has driven back to their own land. With visible emotion he then said that among the many letters, &c., which he had received that morning, there was one gift in the little parcel he held in his hand which had given him greater pleasure than almost anything. The parcel contained a subscription in farthings and halfpence from nearly 200 children of the "One Tun Ragged School," given by them for the poor Jews.

The Birthday Memorial Fund has now reached the amount of £730, and Lord Shaftesbury has acceded to the request of the committee to establish therewith a permanent fund for the aid of Jews who settle in the Land of Promise, and who may find shelter in homes thereby provided as a "Shaftesbury Memorial."

#### AN INTERNATIONAL CONGRESS.

Our national Congress need only to pass a bill now before it and the power and responsibility of further action will devolve upon the President of the United States. He can then invite such governments as he pleases to a convocation at Washington. Statesmen, publicists, and philanthropists have met at their own cost from time to time and discussed questions of international rights and laws.

It remains to take the next step, viz.: that governments, themselves, acting in accordance with the enlightened public sentiment of Christendom, meet by accredited agents and representatives and unofficially fix upon some practical basis of action whereby a perpetual High Court of Arbitration may be constituted, to which will be referred those disputes which have hitherto plunged nations into war. In this we believe. Towards this we look and labor. For this grand object we are privileged to see many things working together. The recent triumph of peace in Great Britain is a most hopeful indication. The union of Scotland and England; the sincere attempts at the pacification of Ireland; the harmonizing of Germany and Italy, for centuries discordant, belligerent and bloody; the increasing influence of the common people, who have little interest to make war; the augmented power of public opinion; the circulation of ideas in a common literature; the freer intercourse of governments; the increase of travel made possible by steam and electricity; the approaching abolition of slavery and the slave trade, even in Central Africa; the advancing domination of Christendom over heathendom; the progress of Christian missions; these and other signs seem to us to indicate that the day of promise and prophecy is at hand, when the kingdoms of this world shall become the kingdoms of Christ.—*Report of American Peace Society*.

#### RELIGIOUS INTELLIGENCE.

FRIENDS' MISSION WORK IN FRANCE.—By their eighth report it appears that the following work is being carried on by Friends in France. Three Mothers' Meetings and a Children's Meeting are held weekly in different parts of Paris, and in connection with each there are a Lending Library, Savings Bank, and a Clothing Club. At St. Etienne there are four Mothers' Meetings, and two Children's Meetings, held weekly in different parts of the town, the former being regularly attended by about 200 women. At Marseilles there are two Mothers' Meetings weekly, and one each at Rochefort, Sommières, Congenies, Clermont, Ferrand, Annonay, Valence, and Bordeaux. Connected with most of these is a Lending Library, of which one lady writes: "I can hardly say how much good the library does. The books are lent and lent again, reaching many even among the Roman Catholics, who much appreciate them." In consequence of the cholera last summer, the meetings at Marseilles were stopped for two months. During this time Lea Trial visited many of the poor women







at their own homes, and taught them how to treat the disease. She also went daily to the railway station to distribute tracts among the hundreds who fled from the pestilence, and frequently had Bible readings at their own request with the railway officials.—*Friend of Missions*.

MADAGASCAR.—The mail of April 9th brings word that Dr. Fox is very much better, and hoping to resume his work after a long holiday. Dr. John D. Allen and his wife sailed from Dartmouth on Friday, April 17th, in the steamship *Norham Castle*, via the Cape. They will probably reach Mauritius in a month, and then they will have to wait an opportunity of getting over to Madagascar, probably in a trading vessel. We hope he may arrive at the capital in seven or eight weeks from sailing. He is a gentleman of considerable tropical experience, and of some ability, and will doubtless help Dr. Fox very much. He is about thirty-three years of age. He has been in Morocco, and was surgeon to an exploring expedition in West Africa from Cape Coast Castle.—*Friend of Missions*.

ALASKA.—In response to Dr. Sheldon Jackson's earnest appeal on account of the scattered Eskimoes of Alaska, in Northwest America, the Moravians have decided to establish a mission there, probably just below the great Yukon River, at Mumtrekhlagamut. The name of this place is not likely to be found in any common atlas, though it is a station of the Alaska Commercial Company; but it is on the Kuskokwim River, and not very far from Redoubt Kolmakoff, which is marked in several maps of Alaska. A Presbyterian Mission has been at work in Southeast Alaska since 1877. The Greek Church has had missions both on the Mainland and in the Aleutian Islands, the latter being now self-supporting. Neither of these missions, however, reaches the Kuskokwim River, the banks of which are thickly peopled with Eskimoes, whose language somewhat resembles that of Labrador, though the people themselves are a finer race.—*Friend of Missions*.

WE OFTEN hear statements as to the virtues of Buddhism, which has the largest following of any of the religions of the East, and it is in so many words asserted that there is no call for the preaching of Christ among the disciples of Buddha. Mr. Archibald Ross Colquhoun has spent some years in Asia, and has studied its religious systems. In his book "*Among the Shans*" (*Field and Tuer*), he thus sums up Buddhism:

"It is, in fact, a religion of unthankfulness and of utter selfishness. It is a system of fear and hope, but without the divine attribute of religion—love."

This is serious enough respecting two or three hundred millions of the fallen children of Adam.—*The Christian*.

METHODISM has more than twice as many adherents as Romanism in the United States; and since 1870 the Methodist population has increased 4,638,361, while the Roman Catholic population gained 2,023,176.

STEAMBOAT FRANK, now known as Frank Modoc,

has been received as a pupil at Oak Grove School, Maine. His coming greatly fosters the missionary spirit in that institution, and he says: "I very much thank and praise God, for He let me come where so many good, praying children."

UNDER an old law which has not been enforced, Dr. A. J. Gordon, of the Clarendon St. Baptist Church, Boston, and several other persons, including a Hallelujah lass of the Salvation Army, were fined ten dollars each for preaching on Boston Common on Sunday, the 17th, without a special permit to do so. The Judge said the ordinance was primarily not for the restraint of cases of this sort, but the law must apply to all. It was passed to prevent violent and evil harangues. If any one desires peaceably to hold such meetings, he can obtain permission to do so from the proper committee of the city council. The accused purpose to contest the matter, as they consider that the city ordinance interferes with religious rights and is unconstitutional.—*Exchange*.

## RURAL.

REMEDIES FOR INSECTS.—The multitudes of insects which have attacked the various crops of the farm, garden, and orchard of late years have led to the use or adoption of numerous remedies; but cultivators are often puzzled to discriminate among so many, especially when they are strongly recommended by some persons, and rejected as worthless by others. In such cases there is nothing so satisfactory as actual trial; and to aid in these experiments, we mention, in condensed form, some of the leading remedies which have been used by various cultivators.

There are some, the efficacy of which has been fully established by long and extensive use. Among these Paris green for the potato beetle stands pre-eminent, and its preservation of the crop throughout the country, East and West, has been worth many million dollars. The mode of applying is well understood, and various efficient contrivances have been employed for using it dry, mixed with plaster or flour, or with water in sprinkling or showering. It is perfectly safe, so far as it can affect the tubers; but harm has sometimes occurred by careless handling, or by allowing animals to break in and eat the poisoned plants. Another remedy, less deadly poisonous, said to have succeeded well, may be tried. It is made by dissolving a pound of copperas in four gallons of water, and adding a pound of slaked lime.

*Currant Worm*—The old and well-proved remedy is white hellebore. It is most safely applied by dissolving in hot water at the rate of a tablespoonful to a pint of water, and applying with a sprinkler. To prepare it, pour hot water slowly over it, while continually stirring it. Another remedy, of less certain efficacy, is a solution of alum, one pound dissolved in three gallons of water. This solution is applied with a watering-







pot; but to be efficacious successive applications must be made. It is worth trying.

*The Cabbage Worm.*—A great number of remedies have been proposed or used for this formidable insect, commonly known as the "green worm." Some of them have obtained credit by using where the worms were few in numbers. Professor Lazenby says he has tried lime water, tar water, copperas solution, whale oil soap, brine, powdered tansy, tobacco water, and pyrethrum, the last being the most effective, both as powder and in solution. In powder, it should be mixed with twenty parts of flour, buckwheat being best, and in solution a tablespoonful in twelve quarts of water. Dr. Sturtevant, Professor Cook, and others, have successfully used the kerosene emulsion, made of one ounce of hard soap, one pint of kerosene, and six quarts of water, well churned together and constantly stirred during application. It will destroy the worms if they are thoroughly wet, and should be used when they first make their appearance. It should be thrown with some force, using a fountain pump. Milk, sweet or sour, may be used in place of the soap. On a small scale, an egg-beater may be used for mixing the ingredients. More recently, bran and flour, and especially buckwheat flour, have been recommended, and appear to be effectual, if used when the worms are quite young; when mature, they do not care a cent for it. A small handful will be enough for a cabbage head. It should be used when the dew is on. Two or three applications may be necessary. Hot water, at a temperature of about 150°, will destroy the young worms; but some skill is required to adapt the heat to its intended purpose, without injuring the plants. Boiling water may be used if instantaneously applied, the water partly cooling in the air as it passes from the rose to the cabbages.

Apple tree borers may be excluded in a great measure by coating the bark with soft soap. If carbolic acid is mixed with the soap it will remain longer, and if two applications are made early in June and in July, it is usually effectual. Take a quart of soft soap, and add two quarts of water, and heat till it boils; remove from the fire and at once stir in a pint of crude carbolic acid. Apply with a brush. When the borers get possession, the only remedy is to punch them in their holes with a flexible wire.

Rose insects are to be treated with whale-oil soap, a pound to a gallon of water, briskly syringed on both sides. The milk and kerosene mixture, after being well churned together, will also answer well, a spoonful being stirred in a gallon of water and syringed. Try its strength on some worthless plants. In a few hours wash it off with clear water from the syringe. Paris green, driven briskly with a force pump, has saved grape vines from rose bugs.—*Country Gentleman.*

**SORGHUM FOR SUGAR.**—Dr. Peter Collier's researches into sorghum culture threaten to revolutionize the sugar industry. It is claimed, with apparent reason, that sugar can be made more

cheaply from sorghum than from any other source. The results of Dr. Collier's experiments are absolutely startling. Sorghum has long been cultivated for the seed alone—especially in China and Japan—but no sugar was ever made from it except in occasional instances, until he took the subject in hand. Last year, 62,000,000 pounds were made in Japan. Dr. Collier has himself one sorghum mill near Cape May, N. J., and another in Kansas, from which a large production was had last year. The sugar is not distinguishable from cane sugar, and it can be made at an actual cost not exceeding one cent a pound, for the reason that every part of the Sorghum plant is valuable. The seed is equal to maize, and the refuse stalk, after the juice has been expressed, called *bagasse*, is good either for fodder, or as pulp for paper. A manufacturer valued it, for this use, at four and a half cents a pound. Fine writing paper can be made from it.

There are many varieties of sorghum, ripening in ninety days up to 180 days. The late ripeners, when grown in climate adapted to bring them to maturity, yield thirty bushels of seed and twenty-five tons of stalk per acre. The stalk, with imperfect methods now used, has yielded, in the poorest experiment, over thirty-one pounds of sugar and eight of molasses per ton, at a cost of \$1.10 for manufacturing. As a ton of stalks when ripe contains over 140 pounds of cane sugar, by actual analysis, Dr. Collier says he will not be satisfied till 120 pounds are utilized. Even with a yield of thirty, the business pays, while the cultivation of cane in Louisiana is already being abandoned as unprofitable; and one planter has this season abandoned the cane, and sown, as an experiment, ten acres with sorghum. It is yet to be determined whether it will thrive in that climate. The climate which has thus far yielded best results is that of the belt of North Carolina, Tennessee, Missouri and Kansas. It is impossible to compute the economic value of these discoveries.—*Independent.*

#### BOARDING OUT CHILDREN.

The important principle of dealing with pauper children on what is now known as the "Boarding-out" system seems almost to have amounted to a discovery, and the happy knowledge of its benefits arose out of the terrible Prussian-Austrian war in the year 1866. It appears that a number of wounded were sent to Leipzig; and one day, when in the evening several more trains with wounded were expected to arrive, the *bürgermeister* and town council made an appeal to the inhabitants, stating that, as all the hospitals were full of wounded, they would like to make use of the large Orphanage, if families would come forward at once, and take charge of the orphans for a few weeks, till the wounded were well enough to be sent to their homes; all expenses would be paid to the families on the return of the children. During one day *all* the orphans were taken charge of by







various families, and the Orphanage turned into a hospital for wounded soldiers. In a few months the wounded were discharged, and the bürgermeister made another proclamation to summon the families to appear with the orphans on such and such a day at the Orphanage, and bring their claims for reimbursement of expenses incurred for the children. The families appeared, but declared that they would *not* part again with the children, having got fond of them, and only in a very few cases of very poor people, payment was accepted. The bürgermeister then appointed a trustworthy man as an "Orphan-Father," who keeps a register of all the orphans boarded out and adopted, visits them at their homes, attends now and then at the schools they go to, to see how they improve—has toys and sweets to give them, so as to make friends with the children—have their full confidence, and can hear any complaints.—*The Philanthropist*.

## THE FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 13, 1885.

If, as seems now almost certain, war is averted between England and Russia, it will be an occasion for rejoicing, with thankfulness, over the whole Christian world. Instead of an evidence of weakness on the part of the British government, it will prove one of the noblest triumphs of Gladstone and his cabinet, over almost overwhelming difficulties, on behalf of the true honor of nations. Moreover, it illustrates the fact that when great Powers wish and endeavor to agree, they can agree. Arbitration was, some time since, proposed, as the only way out of an entanglement; but, when it became clear that neither Russia nor England wished to go to war, arbitration became almost unnecessary, as the points of difference were easily arranged. Perhaps, however, it is yet too soon to be sure of this last happy result being reached; but it has been clearly shown to be attainable.

**OLD TESTAMENT REVISION.**—Some of the most important changes in the new version may be here briefly remarked upon.

In the earlier Books, these are especially noticeable: "Sheol," the original Hebrew word for the place of the dead, is several times used instead of "hell." Exodus iii. 22 has in the Revised Version "ask" instead of "borrow;" agreeing with a not uncommon Eastern custom of asking gifts, not to be returned. More interesting still is the right rendering in several passages of the words translated in the Authorized Version, "tabernacle of the con-

gregation." This is, as revised, "tent of meeting." Exodus xxix. 42 shows the reason for this: "The tent of meeting where I will meet you." It was a place, not for the assemblage of the people, for which the tabernacle was quite too small, but where God would meet the individual soul in communion. Along with this we may remember that the Greek verb which, in John i. 14, ("And the Word became flesh, and dwelt among us,") is rendered "dwelt," is in the margin, "tabernacled;" being (*eskenosen*) derived from *skene*, a tent. God was in Christ, meeting with men, as before He met with them in the tabernacle in the wilderness.

"Meat offering" is now correctly translated "meal offering." "Sojourner" is discriminated from "stranger;" they being confounded in the older Version. The two words have different meanings; a sojourner is one who remains for a considerable time at a place, not a merely transient visitor. In the Decalogue, instead of "Thou shalt not kill," we have now, "Thou shalt do no murder."

Numbers, xxiv. 17, reads thus in the new Version:

I see him, but not now;  
I behold him, but not nigh;  
There shall come forth a star out of Jacob,  
And a sceptre shall rise out of Israel,  
And shall smite through the corners of Moab,  
And break down all the sons of tumult.

A change occurs in the words of the prophetic blessing of Jacob: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come."

Of a number of corrected translations in the Book of Job, the one of the most consequence is in chap. xix. 25—27. Here the R. V. reads thus:

But I know that my redeemer liveth,  
And that he shall stand up at the last upon the earth;  
And after my skin hath been thus destroyed,  
Yet from my flesh shall I see God,  
Whom I shall see for myself,  
And mine eyes shall behold, and not another;  
My reins are consumed within me.

The American Company of Revisers preferred, in verses 26 and 27, this rendering:

And after my skin, even this *body* is destroyed,  
Then without my flesh shall I see God:  
Whom I, even I, shall see on my side,  
And mine eyes shall behold, and not as a stranger;  
My reins are consumed within me.

The judgment of the American scholars on this passage is confirmed by the German Revisers of Luther's Bible; who also say "without" (instead of *from*) "my flesh I shall see God:" "werde ich ohne mein fleisch Gott sehen."







Lesser changes in Job are these : ch. xxxi. 35 :

Oh, that I had one to hear me !  
(Lo, here is my signature, let the Almighty answer me ;)  
And that I had the indictment which my adversary hath written !

Chapter xxxix. 19 :

Hast thou given the horse his might ?  
Hast thou clothed his neck with the quivering mane ?

In the Psalms there are not many very important changes. It is well, however, to note some of them.  
Ps. viii. 5, now reads :

For thou hast made him little lower than God,

Ps. xvi. 2, 3 :

I have said unto the Lord, Thou art my Lord :  
I have no good beyond thee.  
As for the saints that are in the earth,  
They are the excellent in whom is all my delight.

Ps. xix. 3 :

There is no speech nor language ;  
Their voice cannot be heard.

Ps. xxxii. 8 :

I will instruct thee and teach thee in the way which thou shalt go ;  
I will counsel thee with mine eye upon thee.

Ps. xlv. 13 :

The king's daughter within the *palace* is all glorious :  
Her clothing is inwrought with gold.

Ps. lxxxvi. 2 :

Preserve my soul, for I am godly.

In the A. V., this is, "for I am holy." A marginal reading in that version is, "one whom thou favorest." The context would suggest the true meaning to be, "one who is *dedicated to God*," rather than holy, godlike, or godly.

The Messianic prophecies, in the Psalms and Books of the Prophets, are mostly left without essential change. Adverse critics have hitherto disputed the text, Ps. ii. 12, "Kiss the Son, lest he be angry." But the Revisers leave it unaltered, except by the removal of the capital letter S ; for which change there can be no sufficient reason.

A valuable correction is made in Isaiah viii. 22 ; ix. 1—6 ; by which the obscurity of the passage is greatly removed. Ch. ix. 1 now reads : "But there shall be no gloom to her that was in anguish. In the former time he brought into contempt the land of Zebulun and the land of Naphtali, but in the latter time hath he made it glorious, by the way of the sea, beyond Jordan, Galilee of the nations." Still more remarkable is the improvement in verse 5 of the same chapter : "For all the armour of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire."

Many will have to regret, however, the loss from the corrected translation of two often quoted passages : Daniel ix. 26, and Haggai ii. 7. The former must read, instead of "shall Messiah be cut off, but not for himself," thus : "shall the anointed one be cut off, and shall have nothing." Haggai ii. 7, reads properly thus : "And I will shake all nations, and " (not "the desire of all nations," but) "the desirable things of all nations shall come, and I will fill this house with glory, saith the Lord of hosts."

We believe it to be a justifiable opinion that the adoption of many of the alterations or retentions preferred by the American Company, but not accepted by a two-thirds majority of the British Revisers, would have constituted a great improvement upon the Old Testament Version as we now have it. All these not accepted American proposals are given in an Appendix.

On the whole, the Old Testament Revised Version will much more readily find its way into general use than that of the New. We believe that it might be, with much advantage, so adopted at once. But, as time goes on, there will almost certainly, within a generation, be wanted another New Testament Revision ; using the experience gathered from farther study and general criticism of the work of the Revisers as first published. Then the best results of the work of the American Company upon the whole Bible may be incorporated ; and those who are living at that time will have, it may be hoped, a perfect translation into the English tongue of the Book of books. We, however, of to-day, may be most heartily thankful for it, as we have it now : "able to make wise unto salvation, through faith which is in Christ Jesus."

VICTOR HUGO was one of the men of superior intellectual power, who, like Goethe, Carlyle and Emerson, recognized the proofs of the existence of God, but did not accept the evidences of revealed religion. Like Carlyle and Emerson, he urged strongly the ideas and motives of justice and humanity. A recent writer has said of V. Hugo, that "in turning his back upon the church, he tried to turn his face towards God." Alas for the nation of whose church this possibility could be suggested, even at a distance !

V. Hugo showed, in his poem of "Le Pape," his appreciation of the Christian virtues of humility, reverence, self-denial and charity. He was an ardent admirer of Peace. Among his words were these : "Bloodshed is bloodshed. Homicide is







homicide. The character of a murderer is not changed, because, instead of a hangman's cap, men place upon his head the crown of an Emperor." Great as was his literary genius (just now praised beyond what the verdict of time may finally allow), probably it was less this than his sympathy with *the people* that won for him the adoration of France while living, and the most illustrious funeral of modern history. If any exception to this last statement be named, according to the measure of the valuation of millions of men, it must be, not those of the kings of any country, nor the re-interment of the first Napoleon, nor the pompous obsequies of the Duke of Wellington; but rather the burial of Abraham Lincoln, in our own country.

We may, and must, lament that no higher and better protestation of faith came from the dying patriot-poet of France, than "*Dei voluntas*," the will of God. But it is still something to congratulate that country for, that, if it will idolize human genius and power, it is, to day, not "*le dieu du soldat*," the god of the soldier, as Napoleon I. was called; but a man whose heart was warm in well-wishing towards all mankind; a hater of oppression and war; and a lover of little children.

FRIENDS' FREEDMEN'S ASSOCIATION OF PHILADELPHIA.—As has been shown elsewhere in our columns, the Executive Board of this body are endeavoring to carry out the instruction of the last annual meeting, in Yearly Meeting week, to look towards extension and invigoration, rather than contraction, of the work.

In order for this to be possible, in the direction especially of promoting facilities for the training and equipment of colored teachers for the South, there will be required liberal contributions of money, as well as of sympathy and encouragement, from all interested in the cause. *Early* contributions are especially desirable this year; as the Executive Board will need very shortly to decide what it is practicable for it to do, in regard to several openings for usefulness, beyond the aid and support given to the schools within its range of action last year.

THE COUNSEL given, as reported by our London Correspondent, in London Yearly Meeting of Ministry and Oversight, to maintain the spirit of love and forbearance in regard to new and unsettling doctrinal speculations and utterances, is certainly good. "In all things, charity" is to be warmly cherished and sustained. Yet that ought not to prevent speaking and defending the *truth* in love.

Paul would not accept, even from an angel, "another gospel."

WILLIAM WOOD AND COMPANY, of New York, have reprinted in the form of a small, neat pamphlet, the valuable papers contributed to our pages by Thomas Kimber, some time since, under the title, "The Truth as it is in Jesus." They are well worthy of perusal, or re-perusal.

#### NEW YORK YEARLY MEETING.

The Meeting of Ministers and Elders assembled in Glens Falls, as by adjournment last year, on Fifth-day, 28th of Fifth mo., 1885.

The first hour was spent in waiting on the Lord in prayer, both expressed and unuttered, and an inquiry by Seth Rees, of Ohio, "What does the church most need to make her a power for God and His cause in extending the kingdom of Christ?" Some may respond, a better trained theology, a better intellectual preparation of its ministers, but my reply is, a more entire consecration to God and His service, more agonizing prayer for the baptism of power; more of the unction of the Holy Spirit, more preaching to the hearts and less to the heads of the hearers. I may not be able to define what this unction is, but you and I know and can distinguish between a ministry with or without it. Moses' gift was his rod. God inquired, "What is that in thine hand?" He replied, "a rod." "Cast it on the ground," and from that time it became the instrument in his hand by which God's wonders were performed, as exhibitions of His power. What we need is, not excusing ourselves from any service, because of the inefficiency of our gifts, but to cast them on the ground at the feet of the Master, a full, a complete consecration to God, however small they may be; and with even a worm God can thrash a mountain, lead out His people, or prepare the way of the people, and lead them out of bondage to victory.

John T. Dorland fully endorsed the speaker, but would not have us forget that the better fitted and qualified, even intellectually, the more efficient may we be, for doing valiantly for God. Moses was well versed in the law of God's people, and in that of their enemies, well versed in Egyptian lore, which when accompanied with the rod, sanctified for the work to which he was called, greatly increased the effectiveness of his service as a leader of the chosen people. All the gifts of God have their embodiment in the "*unspeakable gift*" of His dear Son, and as they are exercised are emanations from Him for His service. The gifts are not all for the ministry of the word. There are gifts of government, gifts of administration, gifts of healing and gifts of teaching. Let us study to fit ourselves for the most effective exercise of His gifts, to His greatest glory. Paul was better fitted than Peter, because of his superior advantages and educational privileges. But all must needs be held in abeyance and accompanied by the unction of God's Holy Spirit. All must be cast at His feet for His blessing and sanctification, as intimated by the command, "Now take it in thy hand."

Four ministers and three elders have died during the past year. Several touching tributes to the memory of some of them were made by those present. Three ministers have been acknowledged in the course of the year.

*Afternoon.*—Meeting of Ministers and Elders at 3 P. M. The Representatives reported the reappointment







of D. H. Lane for Clerk and M. S. Kimber for Assistant Clerk, which was fully approved by the meeting.

The Friends in attendance from other Yearly Meetings were introduced by reading their names their minutes being reserved to be read in the Yearly Meeting proper. Evi Sharpless, of Iowa, a missionary from Jamaica, responded to the salutation of love by which they as visitors were greeted by many Friends; that he came for the first time among us as a child among fathers and mothers, and asked the prayers and counsel of Friends while in our midst. If I do or say anything among you that you do not approve, I hope you will have grace enough to maintain entire silence or come to me with it. As fellow-laborers let us work in harmony, let us not hurt each other nor the cause we represent, by backbiting and weakening the influence of each other. Let us have confidence in God as our Leader and Guide, and in each other as fellow-laborers in the cause of Christ.

James R. Jones exhorted to a faithful and consistent co-operation in preaching the truth as it is in Jesus and the spirituality of the gospel. To maintain the harmony of labor, let us teach privately as well as publicly, as representatives of the gospel, and of the church which is ours by persuasion and adoption. Disaster and discord must follow a public profession in conflict with a private teaching and influence until a following is obtained, endangering the harmony and unity of the church. Let us be consistent and steadfast in so presenting the gospel of life and salvation as a sure and strong defense against all the innovations of ritualisms and ordinances that have been done away in Christ. Caution was also extended by many friends against all unsoundness, and doctrines in conflict with Scriptural authority, however specious and plausible. The voice of warning was especially raised against the idea of "annihilation of the wicked," of "restoration" and of an inward principle, which if obeyed would save us, all of which is directly in conflict with the clear teaching of our Lord Himself and the inspired men of God.

The first session of the Representative Meeting was held the evening following; also a public meeting of worship called by Caroline E. Talbott on behalf of herself and other ministers present. At the latter, the gospel was preached with power by Huldah Rees, Evi Sharpless and Caroline E. Talbott, mingled with prayer and praise and thanksgiving.

Caroline E. Talbott illustrated the power and the love of Christ when brought to bear upon the hardest, most obdurate hearts, by a scene in a bar-room of blasphemous drinking men whom she addressed as brothers, who jeeringly replied, "we are not your brothers." She assured them they were, for of one blood God has created us all, and we are all His children by creation, and He wants us all to become His children by adoption. "No," they replied, "we are not your kind." "Yes, but Christ died to redeem and save you, and you are His by the purchase of His blood." Thus she addressed them, they standing and listening for an hour, some of them melted to tears, and seven of them gave their hearts to God and united with the church. "I tell you, dear friends, the pure gospel is the power of God unto salvation."

The Yearly Meeting opened for business Fifth mo. 29th at 10 A. M.

The first hour was spent in devotional exercises. Prayer, both uttered and unexpressed, mingled with thanksgiving, prevailed. M. Binford remarked that if the Apostle Paul thanked God and took courage when he was met by brethren in the faith, surely it is our privilege when meeting as we do, in the fellowship of the gospel, our brethren as visitors and visited, to

thank God for the communion of saints, for the inspiration we receive as we meet in the service of the Master, especially when characterized by His own presence and power, and to take courage in His name as we bid each other God speed in His service.

J. T. Dorland said the Lord "loveth the gates of Zion more than the tents of Jacob." His version of the text was, that however goodly the tents of Israel, and the tabernacles of Jacob, yet God was better pleased with the gates of Zion, the city of the saint's solemnity, our approach to the throne of grace in His worship and praise, which he hoped would never be divorced from the business of the church, but that even in this service devotion should accompany and form a part of this line of church service, all being done as unto the Lord, to His glory and praise.

Minutes were read of Friends in attendance from other Yearly Meetings. From Ohio Yearly Meeting, Caroline E. Talbott, Seth and Huldah Rees, William Allen and companion Fred. Ryan, Phebe Hoag and companion Ann Hopton, and George Willis; from North Carolina Yearly Meeting, Jehu and Sarah Newlin, Levi and Jeremiah Cox and James R. Jones; from Indiana Yearly Meeting, Susan Ratcliff; from Iowa Yearly Meeting, Evi Sharpless, Rufus Garret.

A cordial greeting was extended to these dear Friends, and they were encouraged in their service for the Master while among us.

A committee was appointed to aid them, and to have an oversight of all meetings for gospel work, and prepare returning minutes as way opens.

It was recommended that no meetings be held that will divert the attention of our members from the interests of the Yearly Meeting.

Epistles were read from London, Dublin and Canada Yearly Meetings.

3.30 P. M.—The Representatives proposed that Augustus Taber be appointed Clerk, and Thos. H. Bedell Assistant Clerk. They were approved by the meeting.

Epistles were then read from the remaining Yearly Meetings, and a committee was appointed to produce essays and replies to a future sitting.

The proposition that all our meetings be held jointly, referred on our minutes last year to this, having been considered by the women's meeting, they informed our meeting that while they thanked us for the courtesy extended to them, they declined to accept the proposition, but proposed to continue the present practice of holding separate sessions, except during the consideration of such subjects as are of equal interest to both meetings; proposing that the opening session of each Yearly Meeting be held jointly. This proposition was accepted by the meeting.

In the evening a large and interesting meeting was held in the interest of Bible-schools.

Seventh day, 10 A. M.—Met in joint session. Vocal prayer was offered by Caroline E. Talbott.

Epistles were read from Friends in Tasmania and Melbourne, Australia, bearing evidence that however remotely situated, One is our Master, even Christ, and all we are brethren. Some were surprised to notice that a meeting had been established there for fifty years.

A proposition was sent up from one of the Quarters that to the Query on Temperance be added a clause on the use of tobacco and opium. The subject was referred to a committee.

Examination into the State of Society was entered into by reading and answering the Queries. Thomas Kimber thought the significance of all these Queries comprised and described a life hid with Christ in God; having reference to our duties to God and man. Mary H. Thomas and Mary K. Murray hoped and believed the time would come when all these or similar







Queries would not be required to be answered except mentally. We would not then be looking to see if they were answered correctly and criticising each other's defects, but prompting a self-examination as before God.

E. L. Comstock, referring to the importance of a family altar and vocal prayer, instanced the case of a young man with whom she met in prison, whom his father, who accompanied her, addressed with great sadness, saying, "My son, how often I have prayed for thee. If thou had only heeded my counsel and warnings;" to which the son replied, with sobs and tears, "O my father, if I had only known that you were praying for me, I might not have been here."

Levi Cox pitied that family in which there is no family altar. I owe my all, under the blessing of God, to praying parents. Sad, indeed, must be the reflections of those parents of whom their children can say, I never heard my parents pray.

S. Newlin referred to her own early experience, when the cross of praying before her family seemed too great, and she shrank from it, and she only found peace and a sense of acceptance with God, when she yielded to the duty and privilege as she now felt it to be, to bring her loved ones to God in faith and prayer. Friends, if you have no family altar, you can't afford to wait. Life is too uncertain, its responsibilities too great to live without it.

Evi Sharpless inquired, do your children find in you a sympathizing friend, to whom they can go in confidence in all their trials, their doubts and fears? No child should find away from home a more comforting and confidential friend than at home in their father and mother. I thank God that for what I am I am indebted to my mother's prayers.

George Willis and several others gave similar testimonies to their parents' prayers.

C. E. Talbott referred to the Query on love and unity. Those who are wanting in these cannot claim the name of Friends, for ye are my *friends* if ye do what I command you, and His command is, "That ye love one another." "If I had any ill will or want of love in my heart towards any, I would ask right here and now that all join me in asking pardon and restoring love, for I cannot love God whom I have not seen, if I do not love all those whom I have seen."

Much pertinent counsel and many living testimonies and loving encouragement characterized this session.

*Afternoon, 3.30.*—Invitations were read from New York and Glens Falls Quarterly Meetings that the Yearly Meeting be held at each of those places next year. The subject was referred to a committee.

Report of the Bible-school and Missionary Board was then read, showing a continued prosperity in the several interests under their care.

There are 69 Bible-schools and 4000 scholars attending them in our Yearly Meeting, and 21 schools among the freedmen in the South, with 921 scholars, and 13 Bible-schools in prosperous working order. Two Monthly Meetings are established among and composed of 710 Indians. Several of the Modocs are recognized ministers, elders and overseers.

In the evening a meeting was held in the interest of Missionary work, addressed by Evi Sharpless, who presented the needs of the degraded people of Jamaica, wishing to enlist the interest of the Yearly Meeting in their behalf. He, feeling that the Lord calls him to other fields of labor, is hoping and praying that the Lord will call, and some one will respond and go and labor in that benighted land.

This meeting was also addressed by Micajah Bin-

ford on behalf of the open door for missionary labor in Mexico.

Alfred Smiley presented the claims of the Indians upon Christian effort on their behalf. 26,000 Indians, with 40,000 children, are now needing the help of the Government and of all Christians in elevating them to the rights and privileges of civilization and citizenship; and he believed that at the present rate of increase of interest on their behalf, in twenty-five years they would reach such a destination.

*First-day, Fifth mo. 31st.*—Invitations were received from pastors of the evangelical churches of the village and vicinity that Friends should occupy their desks to-day; which was responded to. Fourteen meetings were held, and so far as we learn, the gospel was preached with power, and presented faithfully from a Friends' standpoint.

(To be continued.)

## THE INTERNATIONAL LESSON.

### SECOND QUARTER.

LESSON XII.

Sixth month 21st, 1885.

CHRISTIAN PROGRESS.

II Pet. i. 1—11.

GOLDEN TEXT.—But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. II Pet. iii. 8.

The Second Epistle of Peter was probably written at Rome before the destruction of Jerusalem. It was addressed to the Christian churches generally, and was written originally in Greek. The purpose of the Epistle is set forth in the last two verses of it. Lesson XII. is a fervent enforcing of the exhortation which is the burden of the Epistle, watch, grow.

1. *Simon Peter.* Simon was the name given to the apostle by his parents. Peter or Cephas, signifying a stone or rock, was given him by Jesus. (John i. 42.) It is not probable that the apostle was wholly uneducated; the passage, "unlearned and ignorant men," Acts iv. 13, being equivalent to "laymen," *i. e.* men of ordinary education as contrasted with those who were educated in the schools of the Rabbis.—*Smith.* That he was not a common laborer, living in a hovel by the sea, we know from the fact that he was associated in business with James and John, who had hired servants (Luke v. 10; Mark i. 20) and that he lived in Bethsaida and afterward at Capernaum (John i. 44; Matt. viii. 5, 14—16) where he entertained Jesus and his disciples. *Servant.* One submitting in entire obedience. *Apostle.* The especial designation of those chosen by Jesus Christ and trained by Him to bear witness of His divinity. *Of God and our Saviour.* R. V. Of our God and Saviour.

2. *Grace—(R. V. to you) and peace—through (R. V. in) the knowledge of God and of Jesus our Lord.* Combining two beautiful salutations of the Greeks and Hebrews. The apostle desires that these good gifts may increase rapidly and abundantly. In the Gospel we have all that we need, light and life. By a full ripe knowledge of Jesus we know God's character and love. John xiv. 7.

3. R. V. Seeing that his divine power hath granted unto us all things that pertain to life and godliness, through the knowledge of Him that called us by His own glory and virtue.







4. *Whereby are given the things of verse 3, promises.* The term "promise" means at times, not the verbal promise itself, but its fulfilment. Com. Luke lxxiv. 49; Heb. ix. 15.—*Schaff.* What is meant, therefore, is that this grant of "all things serviceable for life and godliness," which Christ's divine power has secured for us, becomes actually ours only as we know the God whom Christ has declared.—*Ibid.*

5. *And beside this.* R. V. Yea, and for this very cause adding: That is, besides those precious promises on God's part, bringing on your part all diligence; and (R. V.) in your faith supply virtue, knowledge, temperance, patience, godliness, brotherly kindness, love.

8. *For if these things be in you.* R. V. Are yours. If the above-mentioned graces are a part of your character, they make you fruitful—tend to produce fruit.

9. *But he that lacketh these things is blind.* As the possession of fruits proves knowledge, the lack of them proves dimness of sight, not seeing things as he ought to see them, seeing things in false magnitudes, having an eye for things present at hand, but none for the distant realities of the eternal world. Having forgotten the cleansing from his old sins. R. V.

10. *Give diligence to make your calling and election sure.* Those acts of God's grace which called them through the preaching of His Son's gospel, and took them out of the world of heathenism, were to be made "sure," or *secure*, by following them up by diligent attention to all the virtues into which they had ushered the readers.—*Schaff.*

11. For thus shall be richly supplied unto you the entrance into the eternal kingdom of our Lord and Saviour Jesus Christ. If these graces abound in you, you shall have your entrance into heaven not merely "scarcely," as if escaping from shipwreck, or from fire, but in a sort of triumph you may enter in with an unshaking step, and take delight in things past, present, and to come.—*Schaff.*

#### PRACTICAL THOUGHTS.

All progress and all abounding in the graces of the Christian life, must in the nature of the case, come through knowing God and His Son.—*Cowles.*

Note two ways of seeking to be like God: (1) Satan's way, as in Gen. iii. 5, which is continually being tried, and is a failure now as it was then, (2) God's way, as is taught in these verses. It is the only true way.—*Peloubet.*

Those who are most like Christ in their lives have the fullest knowledge of Him.—*Ellicott.*

A good life can never be a failure.

THE MAN who begins the day with prayer, may well end it with praise; while the man who, in his haste and rush, forgets to pray, has special reason to be thankful if the evening hour does not bring with it sadness and regret for duties neglected or sins committed.—*The (Boston) Christian.*

## CORRESPONDENCE.

WELLINGTON, ONTARIO, Fifth mo. 28th, 1885.

Our Society here seems to be alive and growing, and earnest in the converting of souls. In order to be better prepared for the work, we concluded to build a new meeting-house in the village, and began it last fall. It is now nearing completion, having its first coat of plaster on; but we are sadly in need of funds, lacking about seven hundred dollars, which to a small membership, composed largely of farmers, seems like a large debt, especially harassed as we are by the law expenses of the tedious law suit. If there are any of your Philadelphia Friends or others who would like to help us, even from five dollars upwards, it would be thankfully received. I would like to state here that Baltimore sent us three hundred dollars.

BART. WISTAR.

GRAND RIVER, INDIAN TERRITORY, Sixth mo. 1st, 1885.

We had a blessed meeting among the Senecas and Wyandottes yesterday. There were more Indians out to attend the meeting than on any previous occasion. There were two Indians admitted as members at our Monthly Meeting.

J. HUBBARD.

#### WORK AMONG THE FREEDMEN.

It may be regretted that many more than were present could not hear the addresses delivered at the meeting on behalf of the educational interests of the colored people, at Twelfth street meeting-house, Philadelphia, on the evening of Fifth mo. 29th. Three representative speakers, on that occasion, set before us the *present* importance of doing all that is possible towards improving the existing state of things in the South.

General S. C. Armstrong first spoke, mentioning the dark shadow, in some places even growing darker, pervading the social state of the colored population of the Gulf States. There they are, in some respects, worse off than before emancipation. While slavery lasted, there were many noble Christian women, of slaveholding families, who felt their responsibility towards the blacks, and did much towards elevating their religious and moral condition. Also, at that time, the churches of the master race extended a sheltering and improving influence over them. Both of these helpful agencies are, since the war, withdrawn. One of the saddest facts is that the most persistent hindrance in the way of the education of the freedmen is that of the colored preachers. These are often ignorant and immoral; and they try to maintain their power by keeping their people in ignorance.

Amongst the whites, General Armstrong's experience and observation have been to the effect that opposition to improvement among the freedmen has, in the border States at least, as Virginia, North Carolina and Tennessee, very much disappeared. He and those associated with him have, during a number of years, had no grievances. Millions of dollars annually, and much intelligent effort, are engaged in providing common school education in the Southern States. At Danville and elsewhere, Gen. Armstrong has recently seen evidences of the great gain accomplished, towards which, in times past, the labors and contributions of Friends in the North have been of service.

Now the great need is the supply of well qualified colored teachers, to meet the demand for them all through the South. Those sent from Hampton are







all, as a rule, doing well. The majority of them are employed as successful teachers; and others also are becoming independent, acquiring property, and holding respectable positions in the community. Thus the elevation of the race must go on; education, not only literary, but also practical, being given; then the possession of homesteads sustains the family and social life, and all is for the better. Most difficult and discouraging, however, is the prospect in the far Southern region, where climatic as well as other causes make it seem almost impossible to raise the masses of the colored people above the condition of heathendom. To bring them, however, to a state fit for the citizenship with which they are legally endowed, is a necessity, not of benevolence only, but of self-protection for the whole country.

President James E. Rhoads next introduced Captain C. S. Schaeffer, of Christiansburg, Virginia; as one who, through the blessing bestowed upon his devoted efforts, since the war, has been the means of improving greatly the condition of a large extent of country in Southwestern Virginia; where there are now more than a hundred prosperous congregations under his supervision, besides a valuable educational work. His establishment of a school, with other labors, at Christiansburg, has been made familiar already to our readers.

Captain Schaeffer referred, with much feeling, to his first consecration of himself to a life-work for the freedmen, while lying on the ground as a wounded soldier, at Antietam, and afterwards at Gettysburg. He would never, indeed, have entered the army, but for the purpose of setting free those who were in slavery. Since that time, acquaintance with the convictions and writings of Friends has led to a change of his views in regard to war. But his whole time and energy are now given to the work of promoting the religious and educational development of the colored people. The school at Christiansburg has an average of 250 pupils, of both sexes, in the year; at a total expenditure (besides their board) of but \$900 per year. Hardly anywhere else can so much be done in giving instruction at so little cost. The new building now under construction will not only afford better accommodation for teaching, but will also make room for a number of boarding scholars, now very imperfectly provided for. The power of such an institution is great for good, through a wide and constantly extending region. The young men and women who go out thence and make for themselves homes, as teachers, and, in various ways, useful citizens, exercise a powerful civilizing influence.

Fanny M. Jackson Coppin, Principal of the Institute for Colored Youth, Philadelphia, addressed us. In her we saw and heard the embodiment of intelligent enthusiasm for those who are inheritors of the fruits of long oppression. Interest in the freedmen's cause, she said, so ardent at the close of the war, appears now to be waning. Twenty years seem to have almost worn out the patience of their friends. Yet not for twenty, but for two hundred years, even through the war itself, the patience of this suffering race was tried, and not in vain.

Principal Coppin spoke of the need of opportunities for training teachers to go all through the South as light-bearers, even to the land of the darkest shadow, in the Gulf States. Some pupils have come thence to the Institute for Colored Youth; going back to their homes prepared to do more for their race than any strangers could do. She dwelt emphatically on the urgent demand for industrial education of colored people in the North. In the Southern States, during the days of slavery, the degradation attaching to all kinds of work

led to colored people becoming artisans, and having, indeed, most of the skilled manual labor in handicrafts left to them. But it is not so in the North. Here, it is impossible for colored young men to become apprentices to learn blacksmithing, carpenter work, or that of any similar vocation. Hence, when they grow up, however well taught in the learning of the schools, those not adapted to teaching are in danger of enforced idleness. And no one can guarantee the future of any who are so circumstanced. Better, almost, she said, to have lived on in the Egypt of slavery, than now to perish in the desert of idleness.

Altogether, the impression made by these modest but eloquent expressions of trained minds and consecrated lives in a noble work, was, that they must not be left alone, nor without sufficient encouragement and support, in their arduous labors. Those to whom are entrusted means which they need, should add promptly and liberally to their resources; remembering, as we were so impressively told at this meeting, that it is not the cause of the freedmen alone that is involved, but our own safety, the security, present and future, of the whole country, against the perpetuation, and even the increase, of ignorance and demoralization, amongst those who share with us a common citizenship.

#### THE CICADAS.

Nearly seventeen years ago, that is to say, about Midsummer, 1868, the Cicada family, of Germantown, Philadelphia, went *en retraite*. They were fatherless and motherless; they were but a few days old; they were several millions in number. They tumbled off the trees, and burrowed in Germantown soil for a season of withdrawal from the world half a human generation in length.

#### DR. M'COOK ON THE LOCUSTS.

"The seventeen-year cicada is as much like the locust proper," said Dr. Henry C. McCook, "as a horse is like a cow," and quoting from his popular elucidation of the principles of entomology, "Tenants of an Old Farm," the naturalist went on: "There are few American entomologists who have not often been compelled to explain the wide and fundamental difference between the so-called 'locusts' of the United States and the 'true locusts' of the Holy Scripture and our far West. The latter really do often 'eat every tree which groweth for you out of the field,' as they did in the days of the plagues of Egypt; while the former having no jaws to eat with, and only a beak to suck sap, are physically incapable of eating anything at all."

The true locust, who devastates the crops and whose coming is heralded from the West by as much Associated Press space as might be accorded to a presidential progress, masquerades under the name of the apparently harmless, foolish, cheerful idiot, the "grasshopper," who is one and the same individual as he who bothered the head bugologist of the Pharaohs some thousands of years ago, and was by him dignified into a "plague."

#### THE GERMANTOWN RECORD.

The reappearance of the Germantown Cicadas has been remarkable for its regularity. On May







25, 1817, the then generation was first noticed; on May 25, 1834, their successors appeared; again on that date in 1851 came their grandchildren, and their great grandchildren on May 25, 1868. It was in 1715 that these insects were first noticed in Eastern Pennsylvania. The record did not keep for the two succeeding generations, but the third appeared according to expectation in 1766. In 1783 and 1800 the genealogy of those Cicadas who will appear next week was kept unbroken, thus linking it to the Germantown records. The Western Pennsylvania Cicadas are recorded as appearing in 1832 and again in 1883. The period between these dates is a multiple of seventeen. Maryland, South Carolina, Georgia and Fall River, Mass., will also be visited this spring by these curious and comparatively harmless creatures, whose history has been strangely confused with the Biblical plagues of Egypt.—*Philadelphia Press*.

WHATEVER be the ultimate issue of the negotiations between Great Britain and Russia, the Governments of the two empires have done a deed for which posterity will thank them. It is no small thing to find great nations, with immense armaments at their disposal, reverting to the humane and Christian plan of arbitration, instead of rushing in hot haste to the bloody and fearful fray. Surely such a step, whether or not it may have a satisfactory ending in this particular case, will tend more than ever to make wars between civilized countries impossible in the future. When will rulers come to see that red and ruinous war cannot settle any quarrel in accordance with the claims of justice; that might may be anything but right; and that God is by no means always on the side of the strongest battalions?—*The Christian*.

#### GRANDMOTHER'S LESSON.

The quilting party was over,  
The folks had all gone home,  
And grandmother was sitting  
By the fireside alone.  
When the children came in softly,  
And clustering round her chair,  
Waited a talk with grandma  
Ere they said their evening prayer.

"We are each of us making patchwork—  
All of us, old and young,  
And the pieces are all provided,  
And sent to us one by one;  
And when they come to us folded,  
And we don't know how to turn,  
We must just give up our puzzling,  
And look to heaven and learn.

"Sometimes our work seems useless,  
And with sighs of discontent,  
We wish that something greater  
For our life-work had been sent.  
But there's one who watches our labor  
With earnest, tender care,  
And when we are trying to please Him,  
He makes it wondrous fair.

"He will examine our stitches  
When the hour of trial shall come,  
And He will look to the motive,  
And help us to take each one;

And He judges us very kindly,  
And allows for the falling tear,  
That kept us at times from seeing  
How to thread our needles clear.

"You will see that all your pieces  
Were cut and prepared for you,  
The light and the dark together,  
With judgment unerring and true,  
And the work that looked the darkest,  
Now seems the brightest and best;  
So your eyes are no more weary,  
But have entered the heavenly rest.

"And then upon seeing the Master,  
And gazing into His face,  
You'll forget all about your own work,  
In His glorious work of grace;  
And with praises to Him for ever,  
Your heart will overflow,  
Till earth's sorrows are all forgotten,  
And its trials left below."

—*Monthly Record*.

N. Y. M.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 9th inst.

GREAT BRITAIN.—The *Pull Mall Gazette* of the 6th stated, "on the highest authority," that the long-standing question of difference between England and Russia concerning the northwest Afghan frontier has been fully and satisfactorily settled. A definite agreement has been attained on all questions of principle. The Commissioners, who are now on the spot, will forthwith begin to mark precisely the delimitation of the boundary. "The Penjdeh incident," (the conflict on the Kushk river), will be referred to the King of Denmark, who has informally consented to act as arbitrator. The arbitration will be rigidly confined to the interpretation of the covenant of Third month 16th.

The House of Commons reassembled on the 4th. W. E. Gladstone, in reply to an inquiry, said that it was not the intention of the Government to establish regular diplomatic relations with the Vatican. The next day he announced as the order of Government business the second reading of the Budget on the 8th; the consideration of the Scotch Crofters' bill and the bill for the renewal of the Irish Crimes act, remodelled, on the 11th; and the introduction and consideration of an Irish Land Purchase bill as soon as possible.

It was believed that a decided difference of opinion existed in the Cabinet respecting the Irish Crimes act; the Radical members, Dilke and Chamberlain, being opposed to the renewal of the act, while Earl Spencer, Lord Lieutenant of Ireland, urged it strongly, and was sustained by the majority of the Ministers. Gladstone, wishing to avoid a disruption in face of an approaching general election, asked the opponents of the bill to accede to Earl Spencer's wishes for one year, and they submitted.

The Chancellor of the Exchequer announced on the 5th in the House of Commons that the extra duty on spirits had been fixed at a shilling a gallon. This, he said, was a reduction which would involve a loss to the revenue of \$1,500,000 per annum. The additional duty on beer would be retained until Fifth mo. 31st, 1886, and no other changes in the budget would be made. He thought about \$10,000,000 of the recent grant of \$55,000,000 would be saved.

The Minister of War, in answer to inquiries, said that the Government hoped it would be unnecessary to detain the guards at Alexandria much longer, but







it was impossible at present to fix a date for their departure.

On the 8th, the Ministry was defeated in the House of Commons on the second reading of the budget, which was rejected by a vote of 264 to 252. The announcement of this result caused great excitement, and the House was immediately adjourned. This defeat was owing to the absence of some of the usual supporters of the Ministry, and to the voting of the Parnellites with the opposition, on account of the proposition to renew the Irish Crimes act. The Cabinet council which was immediately held decided that the Ministry should resign, and their resignations were forwarded to the Queen at Balmoral, Scotland. On the 9th, Gladstone announced the fact to the House of Commons, and said that a few days must elapse before the result could be known, and that meanwhile the business of the House would be suspended, as usual. Both Houses then adjourned to the 11th.

U. S. Minister Phelps met with a very cordial reception at a banquet given by the Lord Mayor of London to the judges, where also a kind tribute was paid to Ex-Minister J. R. Lowell. The latter expected to embark for America on the 10th. Previous to his leaving London, a deputation of the Workmen's Peace Association presented to him an address expressing their admiration of the manner in which he had fulfilled his functions, and the appreciation by British workmen of his constant support of the great principles of peace and good will to men. In answer, he expressed his pleasure in receiving this latest token of English good will, and his respect for the workmen of England as a class. War between England and America, he said, would be nothing less than civil war; but such he thought impossible, as the relations of the two countries are most friendly.

FRANCE.—A motion in the Chamber of Deputies to impeach the Ferry Ministry was rejected by a vote of 322 to 53.

The Senate, on the 5th, adopted the treaty between France and Anam.

The Suez Canal Company at a meeting on the 4th, unanimously approved the proposition to empower the directors to borrow \$20,000,000 for the purpose of enlarging the canal.

GERMANY.—Prussia has presented a scheme in the Bundesrath for a canal from the North Sea to the Baltic, to cost 156,000,000 marks, (\$37,128,000); Prussia to pay 50,000,000 and Germany 106,000,000.

AUSTRIA-HUNGARY.—An Austrian expedition to the Congo is to sail from Hamburg on the 30th inst. The Austrian Geographical Society pays the expenses.

ITALY.—The International Sanitary Conference in Rome has decided that the Caspian Sea shall be subjected to the same quarantine rules as the Mediterranean; that overland passengers from the East must submit to rigorous disinfection; and that passengers shall change trains when passing from an infected to an uninfected district.

EGYPT.—The followers of El Mahdi have recaptured Ambukul, the next town to Korti on the Nile, and have killed the Sheik and many prominent natives friendly to the British. The whole British force has reached Dongola, having evacuated all stations south of that place.

The Mahdi has issued a proclamation declaring his purpose to invade both Egypt and Arabia.

INDIA.—An official dispatch gives the number of killed in Serinagur by the earthquakes of 31st ult. and 1st inst. at 87, and the wounded 100. Official reports from other parts of Cashmere have not been received. The shocks were reported as still continuing on the 7th, at intervals of a few hours. The earth has opened

in some places, engulfing a number of houses, hot water and sulphurous dust being ejected. Much grain in storage has been swallowed up, and famine is feared.

## CARTRAFF (HOME) COTTAGE, NEWPORT, R. I.

This cottage of eleven rooms, situated directly on the Bay, with bath-house, pier and boats, is for rent.

Apply to MURRAY SHIPLEY,  
41-tf Cincinnati, Ohio.

## VENTNOR COTTAGES, SEA GIRT, N. J.

Will re open for the season of 1885, on the first of Sixth month. Application can be made to

R. K. LETCHWORTH,  
39-3mos. Sea Girt, Monmouth Co., N. J.

## SUMMER BOARDING. FOREST LAKE HOUSE, EAST PARSONSFIELD, - - MAINE.

Healthful location, fine scenery, good influences, reasonable prices. For circulars and other information, address

33-15t C. C. VARNEY.

COTTAGE TO RENT at Beach Haven, N. J.  
Ten rooms, beside outside kitchen. Rent, \$275.  
Inquire of A. R. PHARO, Tuckerton, Burlington County, N. J. 45-tf

## FRIENDS GIVE ATTENTION.

Myself, in company with another Friend, having purchased a large tract of land, on the Great Eastern Ditch, we have made arrangement with the Ditch Company for the sale of about 10 Sections of their lands, and they will be held a limited time for the settlement of Friends.

These lands are situated in the valley of the great Arkansas River on the line of the A. T. & S. F. R. R., from 40 feet to 60 feet above the bed of the river, and are unsurpassable in beauty, richness and fertility; with the main ditches passing across them. The most of these lands will be sold at \$6.50 per acre; six years time with 7 per cent. interest. A rare chance for Friends that wish to get homes where they are sure of a crop whether it rains or not. An abundance of Government land to be had adjoining the irrigable lands, subject to homestead and pre-emption.

Any person desiring information about this country will be furnished with maps showing the Ditches and printed matter giving full description of the country, &c., by addressing

JACOB V. CARTER,  
44-4t Garden City, Finney Co. Kas.

## PATENTS

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## ASPECTS OF HUMANITY.

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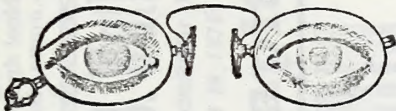
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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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## Correspondence of The Christian Union. A UNIQUE COMMENCEMENT.

The exercises held at Hampton Institute, yesterday, were markedly different from those of the ordinary college commencement. The most striking of these distinguishing marks was the emphasis laid upon the work already done by each pupil. Hampton says to her students, not merely, "What are your aims, your ideals? what do you mean to do with your life?" but also, "What have you done already? what fruit have the past years borne? what use have you made of your opportunities?" To enable her students to answer these questions the morning was devoted to the regular work of the school, which we were all invited to see. Here, without previous "cramming," the classes were called upon for the ordinary recitations, preceded in one or two cases by a short review, that we might have a general idea of the year's work. Among the recitations of the Senior class, perhaps the most interesting was the time devoted to Literature. Evidently the work of the year has been confined to American literature, and the aim has been to "educate the faculty and cultivate a taste for good reading, rather than to accomplish a set course." In connection with Bryant's poetry his translation of the Iliad had been read with care and with enthusiasm, as was evident when the

teacher called for the individual favorites among the characters of this poem. As we followed the recitations, the first impression of the practical nature of the instruction given and the good record of the students, was deepened. We saw the Senior and middle classes in practice teaching, where they acquitted themselves well and proved to us that they were to go out with a firm foundation laid for good teachers. The Indian department, too, answered Hampton's questions bravely; an opportunity was given to see the steady development of these boys and girls from the first lessons in English, almost confined to object lessons, in which they were learning to speak, read, and write such sentences as, "I put tea and coffee in my cup," and "I eat with my fork," up to advanced lessons in history and geography. Besides the work with their minds, each student has some work with his hands to answer for. The students in the Indian department work one half of each day, and study the other half; the Normal students study four days of each week, working the other two; and the "night students" work all day, studying for two hours each evening. In order that this part of their education might be inspected, the industrial departments were open for a part of the morning, and an exhibit was made in one of the buildings of the results of the year's work. Here were gathered farm products, tin-ware, wood-carving, shoes







from the shoe-factory, carts and wagons from the "repair shops," and mittens from the knitting-room, arranged in an artistic monogram. To each exhibit was attached a card giving a statement of the number of students employed and the amount of work accomplished. What one of our Northern schools could bear such a test as this in all its departments?

At noon the work ceased, and there was the customary march to dinner, which was a very pretty sight, for the girls, dressed in the light calicoes to which they are limited on commencement day, were escorted by two military companies of boys in their dark-blue school uniform. While the students were at dinner, a lunch was served to the guests of the school, and immediately afterward we proceeded to the gymnasium, where the commencement exercises were held. The very appearance of this building was stimulating. Before us sat the students, almost six hundred in number, earnest men and women, most of them. The audience crowded the building, and it was a noticeable fact that a number of those present were friends of the students—families of colored people. Here the spirit of the school was not lost sight of. Out of the nine addresses given four were by graduates of the school. One of them had been teaching six years, and was called back to account for his time; one, who spoke to us on "Our People in South-western Virginia," graduated in 1877, and has since been teaching while studying the needs of his race. I wish the readers of *The Christian Union* might have heard that address—fair, intelligent, stirring. What student of Yale or Harvard could answer creditably, as did the graduate of '84, to the call: "You have had one year of work—what have you done to elevate men? what help have you given your people?" One of these graduates told us that when he began his teaching, his schoolhouse was not large enough or sufficiently comfortable for his pupils. Thanks to his Hampton training, he obtained materials and enlarged it himself! The result of the study another had been making is that he urges the need of education. His people, he says, are taking advantage of the opportunities offered them. Religiously they are advancing, they are leaving the darkness of superstition and looking for light; politically "they will be the dupes of political tricksters, who will use them for their own selfish ends, so long as they remain in ignorance; they must have education and be besought to keep out of politics until they are intelligent."

The appeal for "Citizenship for the Indian" made by a member of the graduating class, was a proof of what can be done for the Indian, and what the United States owes him. I quote from his address, delivered with a manly straightforwardness which betokened calm thought in its preparation and the earnestness of the speaker: "This question of citizenship has been in the minds of many friends of the Indian, and it has even been before the House of Congress. This is a pretty good proof that the day is coming, when he is better

prepared, that the Indian will have given to him the right which will make him feel as a man ought to feel. I think that then the trouble with the Indian will cease; that instead of holding in his bosom a hatred for his white brethren, he will love them and be ready to support the laws and the flag of the Union." This was supplemented by the words of an Indian girl in her essay on the Indian woman: "How do you think we like the treatment we have had?" she said. "If a boy whips a cat with one hand and feeds it with the other, does the cat stay and enjoy the food? The United States comes to us with rations in one hand and soldiers in the other. Are we to blame if we don't like the policy?"

When the forty members of the graduating class stepped on to the platform to take their diplomas from the hand of the Vice-President of the Board of Trustees, the Rev. M. E. Strieby, D.D., of New York, many of those in the audience must have felt with the gentleman who answered, when some one asked him whether he had enjoyed the exercises, "Don't ask me to talk about it! Twenty years have made such changes here as we never dreamed of, and such proof as this of the magnificence of General Armstrong's work cannot be quietly discussed."

H. V.

Hampton, Va., May 22d, 1885.

#### A SAVIOUR, OR I DIE.

Sin is a greater gulf between God and man than ignorance; and sacrifice bridges this gulf, as revelation that. The high priest must offer sacrifice for his own sins, and for those of his people, before he could enter the Holiest of all. The minister must suffer for his own sins, and for those of his people, before he can either come nigh to God or bring them nigh to him. He must sow his seed with tears if he would bring any sheaves with rejoicing. I cannot enter here into any philosophy of sacrifice; I do not, indeed, care to; I have none to expound. But nothing is a religion which has not written into it vicarious sacrifice—suffering for the sake of others. It is in vain to tell me that God is good and will forgive me; he has so constituted me that I cannot forgive myself. Something must be done by me or for me before I can be at peace. And no religion ever yet gave peace to the soul burdened by remorse, unless it either imposed a penance for self-infliction, or pointed to penalty endured by suffering love to take its place. The only religion which has ever evoked the strains of peace from sin-burdened hearts is the Christian religion. For it is the only religion which has satisfied the yearning of the soul for some penance or penalty borne by or for the sinful one. The figure of blood cleansing away a stain is one of singular contradiction, rhetorically. It is one dreadful to contemplate if it is translated into a cold and literal philosophy. But it gives peace to the soul sin-burdened. The cry from every pagan temple is a cry of pain; the song from every Christian church is a song of triumph and of peace. "By His







blood," by the glad self-sacrifice of His life, Christ has taken away the sin separation, as by the glory of His character He has taken away the ignorance separation, leaving to us, as a glorious inheritance, the right to share in his sufferings, to be made conformable to his death, to take up our cross and follow Him, to fill up what is lacking in His sufferings, to continue and complete His sacrifice and His divine manifestation—complete it by perpetually typifying it and pointing back to it, as the ancient sacrifice typified and pointed forward to it. All rituals interpret these two great facts—priesthood and sacrifice; all true preaching has them for its theme; all true living reflects and reiterates them; and nothing is religion which does not embody them.—*Lyman Abbott.*

#### ACTIVE AND PASSIVE FAITH.

Salvation and sanctification are descriptive of character; the first a character begun, the second a character completed. Character can never be furnished ready made. Virtue is never, and never can be vicariously achieved for another. Vicarious suffering is the law of the universe; but vicarious righteousness?—never! The mother suffers for her child; and by her suffering she saves him. But no courage of mother can serve for courage in a cowardly boy, no purity of mother for purity in a sensual boy. Righteousness can never be put on from without. It must grow from within.

The do nothing theory of salvation and sanctification has no real warrant in Scripture. The direction to do nothing was never given by Christ, nor by Paul. When Peter, amazed at the draught of fishes, fell at Christ's feet and cried, Depart from me, for I am a sinful man, O Lord! the Lord did not reply, do nothing, only believe; he replied, Follow me, and I will make you fishers of men. When, later, the recreant disciple had denied his Lord, the Lord did not say to him, You can do nothing toward conforming your life to the standard set before my redeemed ones. He said, Lovest thou me? then feed my sheep. When the woman taken in adultery lifted her shrinking eyes to the Saviour, as he rose from his writing on the ground after the last accuser had left, he did not say to her, "Trust in me to do all that you need;" he said, "Neither do I condemn thee; go, and sin no more." Do nothing? To what a battle, with all the influence of evil associates dragging her down, and all Pharisaic purity pushing her down, did these words invite her! When Saul cries out, "Lord, what wilt thou have me to do?" the Lord did not rebuke the question, but bade the questioner go into Damascus, and there it should be told him what he should do. Ask Isaiah the conditions of salvation and sanctification: "Cease to do evil; learn to do well." Ask Paul: "Put to death, therefore, your members which are upon the earth." Ask Peter: "Give diligence to make your calling and election sure." Ask John: "He that overcometh shall not be hurt of the second

death." These are not the advocates of a do-nothing faith-cure, of a passive righteousness.—*Christian Union.*

#### Semi-Annual Report of the Work of Friends' Foreign Mission Association of Indiana Yearly Meeting in Mexico.

*To Friends:*—Distinctly marked providential circumstances are the miracles of to-day to make known God's dealings with the children of men. In our last annual report we said: "What is possible, is to establish a boarding school (for girls at Matamoras) with a suitable complement of teachers." We needed for this, \$2,500; the committee decided it was necessary; guidance had been asked; prayer followed decision, and the Lord put it in the heart of our dear friend, C. G. Hussey, of Pittsburg, Pa., to send us the entire amount. We gratefully accept it, and our faith recognizes the hand which guided and blessed. The lot has been purchased and preparation for building commenced.

#### THE WORK.

The following is from the Semi-Annual Report of Samuel A. Purdie, our resident missionary at Matamoras, Mexico:

##### MATAMORAS.

*"Meeting for Worship.*—The attendance at our meeting for worship has been considerably increased, owing to the increased interest in the Bible-school and day-school re-acting upon the church.

*"A New Bible-school* has been opened on 'Plaza de la Capilla,' adjoining a Catholic Chapel. Besides those for whose special benefit the school was begun, from twenty to thirty-five of our regular Bible-school scholars came, and it became necessary to tell them that we would prefer that they did not come, as we had not seats enough for all, and wished to have those present who had no other religious instruction. This is only another evidence of how we are pressed for room in every branch.

*"The Week Night Bible Class* has been well attended; not one session missed even in the time of mud and Northerns.

*"The Sabbath-School.*—There are two new classes. The lowest attendance has been 85, the highest 95. The greater part of those who attend the Bible-school, also attend the meeting for worship.

*"The Boys' School.*—This school has not increased in numbers, because the present school-room would not admit any more. We have refused twelve applicants this month. As far as numbers are concerned the school might be increased indefinitely. There was a slight falling off in the average attendance during the cold weather, but as there was no way of warming the room, and the excellent ventilation which it enjoyed allowed free entrance to the Northerns, the children could hardly be blamed for not coming, for if we opened the door we admitted the cold; if we closed it, we shut out the light, and whether we opened it or not, we were pretty sure to get wet; there being so many leaks in the roof we found it difficult to get a dry place for the books."

We commend the subject of a building for a Boys' School to the thoughtful consideration of those who are interested in the work in Mexico. The present building is entirely inadequate to the demand upon us, and now that we are assured of proper accommodations for the girls, we earnestly desire that before another winter we may be able to furnish a school-room in which there may be light, warmth, and proper







protection from the rain. Who will give us \$2,500 for the Boys' School at Matamoros?

"The Girls' School has been divided into three grades, as follows: Advanced Classes—Julia A. Ballinger. Intermediate Classes—Luisa Flores. Primary Classes—Lillie Neiger. Drawing Classes—Ora Osborne.

"The school has gained us access to very many families of the middle class of property holders, nominally Catholic, whose girls are receiving all the advantages of a guarded evangelical education. Total enrollment during the past two sessions is 136; present session, 106. A catechism exercise of most of the girls forms part of the work of the Dorcas Society, which continues its labors, both religious and philanthropic."

#### VISIT TO OUT-STATIONS.

This visit occupied Samuel A. Purdie about two months, and embraced about one thousand miles of travel in our carriage. [An account of this journey has already appeared in *Friends' Review*.]

"While the broken health of my wife, and a scarcity of funds have been severe trials to us, which the rapid increase of new stations has augmented, yet we believe that these are but trials which are to precede abundant blessings. God is raising up new laborers in this land, and, we trust, drawing others towards this country, and we are willing to leave the work in the Lord's hands, desiring that He may fully guide, sustain and direct to His own glory. On behalf of the Mission, SAMUEL A. PURDIE."

During the past few months we have had our balance with the Treasurer drawn very close, but at the time of need our necessities have been met.

We shall shortly be placed in a similar situation, and ask those interested in Foreign Mission work to aid us. Contributions can be sent to Benj. Webb, Jr., Treas. Indiana Yearly Meeting, Richmond, Ind., or to Murray Shipley, Corresponding Secretary, Cincinnati, O.

MORRIS S. SHIPLEY,  
Recording Secretary.

Cincinnati, Fifth mo. 25th, 1885.

#### RELIGIOUS INTELLIGENCE.

THREE GREAT ENGLISH NON-CONFORMISTS.—If a poll were to be made to learn who, in the judgment of the Non-Conformists of England, are their most distinguished leaders, there can be but little doubt that the following would be chosen, with substantial unanimity: Robert W. Dale, of Birmingham, and Joseph Parker and Henry Allon, of London. If the inquiry concerned the man whom all regard with the most pride and affection, the great Birmingham pastor would be accorded the first place. And this is a trio of wonderful men. Each one differs from the other, each is a master in his own department, and each occupies a unique position.

Joseph Parker is a poet and an orator. What other men discover by labored processes, he sees by intuition. He is easily the first preacher of Non-Conformity in Great Britain; and this I say, not forgetting Charles H. Spurgeon, who is vastly his superior as an organizer, and whose work, both as pastor and preacher, has probably never been surpassed. Dr. Parker lives in a region of imagination and pictorial thought. His sermons are no more like Dr. Dale's or Dr. Allon's than his personal

appearance. They read their sermons; he preaches without notes. Dr. Allon is scholarly and Dr. Dale is philosophical; but Dr. Parker is natural, pictorial and epigrammatic. They are careful and seldom make mistakes, and consequently never rise to such lofty flights of eloquence as he, who is more extravagant and impulsive, and often does and says indiscreet things. But it is the penalty of genius to have lack of balance, and probably the genius of the pastor of the City Temple is no exception. Dr. Dale may be called the theologian, the statesman, and the honored and proudly loved popular leader of the English Congregational pulpit; Dr. Allon, the pastor, not only of his own church, but in a certain real sense, the representative pastor of all the churches; a ripe scholar, a trusted counselor, and a Christian man who has impressed himself indelibly on the Christian life of his day and generation; while Dr. Parker is the most distinguished preacher, a man of somewhat peculiar manner, but of unmistakable genius, and a wonderful power of presenting truth so that it pleases the intellect, and grows and bears fruit in the lives of those who hear or read his words.—*Dr. A. H. Bradford, in Independent.*

It is sad to hear that the prospects of the Gospel in Spain are not brightening. The number of newly built convents is legion. Priests, monks, and nuns appear everywhere in increasing swarms. With the revival of superstition there has come a revival of those habits under which barbarism flourishes. Immorality prevails to an alarming extent, and bull-fights are becoming more than ever the fashionable amusement. When the provinces of Alicante and Murcia were visited by a great dearth of water, a bull-fight was got up at Madrid to help the people, and important discussions in the Cortes have been adjourned that the deputies might enjoy these fearful spectacles.—*The Free Church Monthly.*

By a recent law Chili has abolished Roman Catholicism as the religion of the State, and has announced perfect liberty to all forms of the Christian faith.

THERE are at the present time 300 ministers of the Gospel who are Israelites by birth.

A DOZEN years ago a shopkeeper from a mountain village west of Ningpo was in that city on business. A missionary gave him a tract which on his return home he gave to a druggist's clerk of his acquaintance. This man had in vain sought for peace in Buddhistic rites and Confucian rules. The words of the tract entered his heart, and without waiting for further light he began at once to serve the God it spoke as of well as he knew how. For seven years without meeting any other Christian he kept the Sabbath and tried to live a Christian life. He then came in contact with a Chinese preacher of the Church Missionary Society, and is now one of their best helpers.

LAST year the American Presbyterian Missionary Board sent a young medical missionary, Dr. H. N. Allen, to Corea. He proceeded with fear and trembling, scarcely knowing whether he would even







be admitted; but he found himself welcomed by all classes. Upon the occasion of a violent political outbreak he was placed in charge of some scores of wounded men, mainly of high rank, and representing both the contending parties. He has been, apparently, the means of saving the life of Min Yong Ik, the nephew of the king; and as an expression of gratitude for his services the Korean Government now propose to provide him with a hospital for his work.

MWANGA, the new king of Uganda, Africa, is a mere lad. Before his accession he had once or twice joined the missionaries in prayer, and he has since asked for more white teachers. The princess promoted to the high office of "king's sister" is a baptized Christian. There has been none of the bloodshed so common in that country on the death of a king.

WOMEN IN EGYPT.—Many women have no idea of a future state. "Yes, we go somewhere," they will say, "perhaps to the All-Powerful," whom they know actually nothing about. Others shrug their shoulders, and say, "Who knows?" Yet many of these are not of the vicious, depraved, neglected classes at all. I have to vary the teaching and reading each day according to the sets. Some only come once or twice, others for weeks, some have taken away Bibles, and some, who could not read, have carried off a tolerable knowledge of the most essential Scripture facts.

A homely illustration from common life leads us to one of our Lord's parables, or a miracle of healing attracts one who has brought a sick child, &c.; and Egyptians are peculiarly pleased with illustrations. One that had great success last week was that of a mirror. I showed them that when we are not aware of being sinners we are like some person who possesses no mirror, and does not see that he has blacks on his face, or that he is turned yellow from disease; some one gives him the mirror,—and then the group laughed with delight, and quite saw the meaning, that God's Spirit showing us what we really are, is like a mirror, and then the man goes to wash at the fountain, and the sick one runs to the Physician. "Certainly that is true! I never saw that before!" said one or two voices.

One aged woman lately touched me by the docility with which she tried to learn the short prayer, "God be merciful to me a sinner." I explained it, and told her how "God is love," which she had never heard before, reminding her that He knew she was old, and poor, and had bad eyes, and wished her to be saved, and go to heaven by and by. The poor old thing looked at me with tears in her eyes, and, taking my hand, kissed it silently, as if to say, "Thank you for this news."—*Miss M. L. Whately, in the Female Missionary Intelligencer.*

ANOTHER important chieftain of central Africa is dead—Mirambo, who has for some time been paramount in Unyamwezi and the surrounding districts, and has often shown kindness to the missionaries of the London Missionary and Church Missionary Societies, the former of whom had a station at his capital.

Editorial in The Independent.

#### THE AMERICAN COLLEGE.

For so proud and independent a people, we Americans are often singularly unappreciative of our own; and this needs to be said of our attitude towards our colleges, and growing university system.

We have been told so often that we are young in matters like these, and have heard so much of the hoary years of Oxford and the university methods of Germany, that it has wholly escaped many of us to inquire whether it takes so many centuries to set a-going a good school, and whether there is so much mystery in the art of teaching as to be wholly beyond the good sense and capacity of the American people.

One thing is certain, a great deal has been thought and done about it in this country, in dead earnest, with much prayer to God on the subject, much consultation on the part of teachers with each other, and a great deal of self-sacrifice and hard work to get the funds together to build up the colleges we have, and keep them to the very best work their managers know anything about.

This is very much the way in which good work has always been done the world over; and when we manage to shake off the nightmare about Oxford and Germany and the tremendous university phantasmagoria that gives some of our college presidents such a load on the chest, it is not so difficult as some of these perturbed and perturbing gentlemen would have us believe, to discover traces of an American system already pretty well advanced in this country, and altogether too promising in its relation to the general school system, and in its capabilities both for good work as it stands and for further development, to be broken up.

The liberal educational course has been developed in this country into the three grades of preparatory schools, college and professional schools. There is need of much to be done in the perfecting, adjustment, funding and development of the educational system in each of these grades. But the grades themselves are essential parts of the course education has taken in this country. They have grown out of its requirements. They have answered its needs fairly well, as well as anything else of the institutional kind in the country has. They are capable of indefinite development and adjustment to any and all phases of the educational problem.

They have turned out lawyers, physicians, ministers, who did their work well in their day. As science has grown and come to make a larger demand for recognition, the system has shown its adjustability to the new demand. Enough, at least, has been done at our great centres of learning, in the way of building up schools for the study of science in all its branches, to indicate the method to be pursued, and to make it plain on what line and on what general method the American system can most naturally develop to meet new educational wants as they arise.

At the present time a new want exists, and is making itself felt more and more in the demand for







better facilities for advanced study. This is what the University proper is to do for the students who resort to it. It is not a true university until it is able to furnish any and every student in any line of human learning with competent instruction.

What our colleges require to fit them to do this work is further endowment and development in the line of post graduate schools and not to have their academic courses turned topsy turvy. The trouble does not lie in what they are doing now, but in their inability to go far enough with their work.

The evil cannot be met by putting Greek out and something else in, nor by treating the boys as if they were advanced some two or three years further than they are. The thing to do is to build up alongside of the professional schools, parallel with them, and on much the same basis, post graduate schools or courses. What they are called is of no consequence, provided they do the work. The controversy over optionals in the curriculum, and compulsory Greek, or compulsory anything else, will settle itself; just as now, when a man goes to a law school to study law, to the seminary to study theology, or to the medical school to be trained as a physician, he has already had his option in the choice he has made. What he cares for is no longer the question of optionals, but the best instruction he can get.

The peculiarity of the American system is that the college course falls on a period of student life which is not advanced beyond the need of academic direction and restraint. The thing to be done is not to go into the colleges, and attempt to make everything over, and adjust them to a state of things which works well enough in Germany, but for which the preparatory schools are wanting here, and the young men in the college are not ready. The thing to do is to carry the college system on, and to give it a new development by founding more post-graduate courses, and providing, in connection with every well-equipped institution, men competent to teach in all branches of learning. This will be the American university.

#### BOOK NOTICES.

**AMONG THE TURKS.** By Cyrus Hamlin. New York, Robert Carter & Brothers.

Some time since, mention was made in this paper of the recent report of Dr. W. Hayes Ward, in his correspondence in the *Independent*, concerning the predominant part recently taken by Americans in the civilization and Christianization of Turkey. Acquaintance with the book above-named makes it easy to understand how that predominance has been brought about.

Cyrus Hamlin is evidently a typical, but very superior, example of an American. His wide awake "all round" intelligence, adaptiveness and versatility, with thorough consecration to the work of a missionary, have enabled him, during thirty-five years, to do an immense amount of good. His usefulness has been of the kind which is not only direct, but also *germinat*; that is, establishing agen-

cies which continue to grow, bear fruit and multiply, through long periods.

His service in Turkey began in 1837, with an appointment by the "American Board" of Missions to take charge of a high school in Constantinople. The state of things in Turkey was then unfavorable to any progress in Christian education; but, with much tact and perseverance, one difficulty after another was overcome.

Dr. Hamlin narrates with much interest occurrences of the time of the Crimean war; also, the results of an earthquake; has much to say about the cholera, and something about the plague; but, most important of all in his work as an evangelical civilizer, we are informed of the manner of the origination of Robert College.

In his chapter on Education in Turkey, Dr. Hamlin ably discusses the problem of the best scheme for mission-work in a heathen or Moslem land. Three plans have advocates, and have been tried in various places: preaching only, without education, unless for converts, education, but only in the native language of those amongst whom the work is carried on; and preaching with education, including instruction in the language of the missionaries; that is, of course, in his experience, the English language. Stress is laid, also, on the importance of encouraging industrial pursuits for native converts, whether they become ministers of the Gospel or not. He says: "Ability to engage in some secular pursuit, the conscious power to live by one's own exertions, is a necessary safeguard to the purity of the native ministry. He who enters the ministry because there is nothing else for him to do, will hardly be a very spiritually-minded worker." "Education, and the common industries of civilized life, must accompany, but not precede the Gospel, in order to have a church with the three grand characteristics, — 'self-governing,' 'self-supporting,' 'self-developing.'"

Cyrus Hamlin's style is lively and agreeable. Except, perhaps, the first two chapters, on Turkish history, and the last two, on the present state and prospects of Turkey (which, however, afford a great deal of valuable information), his book is thoroughly entertaining, as well as instructive.

**FIFTY YEARS AMONG SMALL FRUITS: TELLING WHAT AND HOW TO PLANT.** By William Parry. Parry, N. J. Price, 15 cents.

This is a pamphlet of 64 pages, largely and handsomely illustrated, conveying a great deal of practical information in regard to strawberries, raspberries, blackberries, gooseberries, currants, grapes and pears. For example, 33 varieties of strawberries are described and compared; 23 varieties of raspberries; 9 of blackberries; and 13 of grapes. One does not often meet with so much knowledge, mainly the result of personal experience, set forth in so small a space, and at so little cost to the purchaser and reader.

**AMERICAN FRUIT CULTURIST.**—A new edition of this valuable work, by the veteran horticulturist, John J. Thomas, has just been issued by William







Wood & Co., 56 and 58 Lafayette Place, New York. Notwithstanding a large amount of new matter has been added, and the volume contains about six hundred pages, the price is kept down to two dollars. The first edition of this work appeared a year before Downing's first edition of *The Fruit and Fruit Trees of America*, and it has always held a prominent place in the estimation of fruit growers. The arrangement of the work is very excellent, and its descriptions inspire the highest confidence of horticulturists. In the present (nineteenth) edition of the *American Fruit Culturist*, a general revision of the work is made throughout, and among the added portions are descriptions of the newer strawberries, raspberries, peaches and grapes; lists of those fruits once famous, but now passing out of cultivation; directions for pruning orchards; construction of fruit houses and the best modes for storing fruits; new illustrations of budding and grafting; management of orange groves in Florida; and a thorough revision of the descriptive list and index by the addition of all noted new sorts to the former list. We recommend it without reserve for the use of all fruit growers.—*Vick's Monthly*.

#### RURAL.

**SCALE INSECTS.**—Of the various substances with which experiments have been tried up to this time, two have proved to be eminently efficient and practical. These are solutions of soap and lye. My experiments with the first named substance have been more extended than with the last. I have found that a solution of soap made in the proportion of three-fourths of a pound of soap to a gallon of water will destroy every scale insect it reaches, and has no injurious effect on the tree to which it is applied. I used whale oil soap; but I believe that ordinary soap would do as well.

The fruit growers of San José, California, have conducted the most extensive series of experiments in the destruction of scale insects that have yet been undertaken. And they have demonstrated that by the use of lye they can easily clear their trees from scale insects. They use the ordinary commercial concentrated lye. This they dissolve in water in the proportion of from one-half pound to one pound of lye in a gallon of water. The trees are wet with this at the season of the year when they are dormant. Only deciduous trees were experimented upon. The lye is found to have no injurious effects on the trees, and to be perfectly efficient as a means of destroying scale insects.

Kerosene has been used to a considerable extent for this purpose. But it is very liable to injure the trees; and, as the substances named meet all the requirements of the case, there is no occasion to incur the risks of the use of kerosene.

A word in conclusion as to the methods of applying the insecticides. Certain species of scale insects confine their attacks to the bark of the trunk and larger limbs of the trees which they infest. These are very easily reached. The best method is

to apply the substance used with a stiff brush, by the means of which many insects may be destroyed mechanically, and the remedy brought in contact with others which are under the bark of the tree and would thus be liable to escape if the remedy were applied otherwise.

But the greater number of species of this family of insects infest the bark of the smaller branches and the foliage. To reach these is a different matter. It can be done best by means of water and some form of force pump; the remedial agent being diluted with water and the mixture then sprayed upon the infested plant.

In case of small plants and nursery trees, the sponging of them will be a simple matter. But in case of large trees, the best way is to place a barrel or cask containing the liquid on a platform-wagon which can be drawn through the orchard by horses. The fluid may be thrown on to the trees by any one of the force pumps sold for the purpose. The one which appears to be used most extensively in California is known as the Merigot force pump. Attached to the end of the hose, there should be something for making a fine spray. My California correspondents state that the "Merigot spray-tip nozzle" is the best thing of that kind yet used in that State.—*J. H. Comstock, Proc. of Soc. for Promotion of Agr. Science.*

**PLANTING POTATOES.**—When a whole potato is planted, usually but two or three eyes develop into shoots, the other eyes remaining dormant. Each eye rules over its own territory and through the intervention of the central stem influences to some extent the nutrition of other eyes. The results of the writer's experiments pointed to the fact that the depth to which the eye penetrated in the cutting seemed to be the principal factor which influenced the earliness and the quantity of the crop. A single eye cut so as to include the whole depth of the central axis of the potato tuber used as seed invariably gave a better result than did any other method of planting, not excepting even the whole potato used as seed. Seed cut regularly without regard to the nature of the eye, cannot produce results which are so uniform as those which are obtained when the seed is cut with reference to the structure of the eye.

The results of all the experiments show that if potato seed is cut with reference to the structure of the root, a large saving of seed and increase of crops would result; seed cut irregularly without regard to the eye cannot be expected to be productive, and the uniform results obtained by some farmers are solely attributable to the care and skill shown in the preparation of the seed.—*E. L. Sturtevant, in Agricultural Report.*

**OXIDE OF IRON** is a characteristic element of good soils, and it is observed everywhere that any poor or exhausted soil, which is high-colored with oxide of iron, is susceptible of profitable enrichment and cultivation.—*C. H. Cook.*

**TRAPPING ANTS.**—The easiest and most successful way I know of destroying ants which have found







a harbor amongst plants, is to place inverted flower pots where they are seen to be working, stop the holes and allow them to remain several weeks without disturbance, and when you remove them you will find them full of earth and eggs. It is, however, necessary that a copious watering be given around the pots now and then, as it is the dryness and comfort which the pots afford which attracts the ants. In the open ground, in showery weather, they soon fill up the pot, and if these are removed three or four times during the summer, taking care that eggs and insects are destroyed, there will be an end to them in the course of two seasons; generally speaking, there are few left by the autumn. The best time to lift the pots away is in the evening, watering around them in the afternoon, as that drives the ants in. I have trapped millions of ants in this way and have never known the plan to fail. A year or two ago I had some frames badly infested; I could not use hot water, as they were working amongst the roots of the plants. I put down three or four two and a half-inch pots, and by the end of summer I caught them all. Very often ants get into box edging, and they cannot well be dislodged, but the above method will draw them all out in time.—*J. C. B., in The Garden.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 20, 1885.

ISAAC ROBSON, who died at his home, Huddersfield, England, last month, in the 85th year of his age, will be affectionately remembered by many Friends in this country, as a faithful and impressive minister of the Gospel, wise in counsel and fervent in exhortation. His visits and religious service on this side of the ocean were amongst those for which we had much reason to be thankful.

ENCOURAGEMENT, of no light character, is afforded by the adoption, at the late session of New York Yearly Meeting, of a decided testimony in regard to the incompatibility of acceptance of the "ordinances" with the position of an acknowledged minister in the Society of Friends. So important is this precedent at the present time, that we wish to give it emphasis in this place, although already reported in our account of the proceedings of the Yearly Meeting.

The Minute adopted concludes as follows:

"For the purpose of protecting our membership from such influences, which are not in accordance with the clear testimony of our Religious Society on the spiritual nature of Christ's kingdom, that all these outward ceremonies have been fulfilled and

ended, this Meeting records its judgment for the guidance of its subordinate meetings, that those holding or teaching a contrary doctrine, cannot be received as acceptable ministers of the Society of Friends within the limits of New York Yearly Meeting."

Indiana Yearly Meeting, ten years ago, recorded a similar judgment, in reference especially to ministers within its own membership; but fully applicable, in principle, to those proposing religious service as visitors from elsewhere. It is most earnestly to be desired that *all* our Yearly Meetings may now unite in a re-assertion of this, which has always been understood as one of the fundamental and essential principles of the primitive Christianity maintained by the Society of Friends. Without this, indeed, we have no sufficient reason for continued existence as a church.

WITHOUT our practical as well as doctrinal maintenance, it might be better to say, of the non-sacramental spirituality of the Gospel, and of the principle of constant dependence, in worship and ministry, upon the direct preparation and guidance of the Holy Spirit, without prearrangement of services in public meetings for worship, our Society would have no sufficient ground of difference from other religious denominations.

A correspondent, this week, by a suggestion which he makes in regard to Discipline, indicates one of the perils to which our body is now in some quarters exposed; in the subordination of the authority and influence of elders, and the overgrowth of personal power on the part of ministers.

When the change was made in several Yearly Meetings within a few years, of renewing the appointment of elders from time to time, instead of their continuance in that position for life, there seemed to be much in favor of, as well as some considerations against, that alteration. Few, if any, then foresaw the possibility spoken of by our correspondent. It is true, the standing of a minister, amongst Friends, differs from that of an elder, in that the latter is "appointed" by the meeting, while the gift of the former is only acknowledged by the body. Yet this difference may be easily overstated. No one is, or ought to be, named as elder, who is not believed to have gifts of discernment and judgment, with maturity of religious experience, such as qualify him to be a helper (not a mere censor) of the ministry. And the acknowledgment of gifts in a minister, by public record, involves a responsibility on the part of a meeting,







which does not cease with that act of acknowledgment. No infallibility or "impeccability" is thus conferred and perpetuated. It would be a serious change, of the fitness of which we are at present far from sure, to render ministers as well as elders liable to be either reappointed or dropped at the end of stated periods. This, however, is clear: the growth of a clerical order, of ministers holding all, or nearly all, the power in the church in their own hands, is altogether foreign to the true and right constitution, not only of the religious Society of Friends, but of any reasonably ordered Christian church.

DUBLIN YEARLY MEETING concluded to address, this year, an epistle "to all Friends in Canada;" a copy of which is to be sent to each of the Yearly Meetings in the Dominion. Although London Yearly Meeting sends an epistle, this year, only to the body with which it, as well as our other Yearly Meetings, has hitherto corresponded, the whole subject of correspondence has been referred to a Conference of Quarterly Meeting representatives, to meet next autumn.

Grave complication has thus been introduced by the difficulties in Canada Yearly Meeting. It would be untimely now to express our opinion as to where the main burden lies of responsibility for this trouble; and it would also be premature, while litigation is pending, to dwell at length upon present possibilities and duties. But this much may be said: in that, as in all other controversies, those are most sure to be right, who, while faithful to the truth, endeavor strenuously to conform to the precept, "As much as lieth in you, be at peace with all men."

THE BIBLE AS A TEXT-BOOK.—With surprise, we learned, from a circular received a year ago, that in many of the "Sunday-schools" of this country, outside of Friends, leaflets and other lesson-helps had to a considerable extent taken the place of the Scriptures for direct study. Now, a communication comes from the same workers who then agitated the subject, showing that the needed reform has been well begun in many schools. A circular just received, begins as follows:

"A year ago our Children's Bible Union issued a circular letter (as enclosed) relating to the use of the Bible as the *text book* in the Sabbath school by teachers and scholars, and by the aid of your paper and the press generally, the Christian public has been aroused to action in regard to the subject, and finds that unconsciously we were leaving the Bible

as the *text book* and using only lesson leaves, which supplied its place, and that we were raising a generation to whom the Book itself was almost unknown; at least the children did not use or read it in their Sabbath schools or at their homes.

"The letter has had the desired effect. All the denominational Assemblies and Sabbath-school Conventions passed resolutions favoring the same, and to-day many superintendents are making an earnest endeavor to replace the Bible in their schools.

"There is at this time an unprecedented demand for the Book in all parts of the country, and there are many schools where not a lesson leaf or teacher's help can be seen. They are furnished as in former times, but only to be used in study at home.

"Now it is no uncommon thing to see the teachers and the scholars on their way to Sabbath-school with the Bible in their hands.

"And it is also gratifying to know that the children in great numbers purchase their own Bibles. Some have to be helped a little in making up the amount, but when the superintendent and the teacher are in earnest there is no difficulty that cannot be overcome."

On another page will be found particulars in regard to the organization of the "Children's Bible Union."

GUIDANCE of young children in Bible study, especially in the Old Testament, is undoubtedly of value. Some time since, we received the prospectus of a publication in which a rendering of the Bible into child language, under a process of selection and arrangement, is to be made, by professors in a "Divinity School" of Philadelphia. The learning and character of those who propose this work are such as to give confidence that it will be ably done. But the fact of their being professional denominational theologians is, for such a task, to our mind, an objection. Already, the want thus referred to has been admirably met, in Charles Foster's "Story of the Bible," "First Steps," and "Story of the Gospel." These books have been the result of years of careful, judicious and conscientious labor; and the experience of many thousands of readers has shown them to be well adapted to their purpose. C. Foster's publishing office is at 118 South Seventh street, Philadelphia.

HAVERFORD COLLEGE.—Friends of education, and especially those of our communion, must rejoice in the wise and liberal provision, lately announced, as made in the will of Jacob P. Jones of Philadelphia, for Haverford. Although not now passing to the College, it makes an assured dependence for its future, such as has for a long time been







felt to be greatly wanted. The amount of the residual legacy is uncertain; but it is reasonably estimated at about half a million of dollars.

No liberally conducted College is ever likely to be self-supporting, without an endowment. The possible and desirable improvements in various directions are always numerous, and are only attainable with the aid of large expenditures. This is the case, moreover, without any deviation or distortion from the legitimate purposes or operations of the College. Such a distortion we earnestly wish and hope will never occur at Haverford. To equip a University, worthy of the name, would require several millions of dollars, and scores of well-selected and thoroughly-trained professors and other instructors. Without such resources, a College cannot be made into a University merely by adopting a large amount of electivism and specialism in its teaching. So important does this subject appear, that we have inserted this week an editorial from the *Independent*, which gives forcible expression to some views already touched upon in these columns. For institutions as well as for men, it is of the greatest consequence to find their proper places, and fill them well, without endeavoring to go beyond them.

AN OMISSION occurred in our reference, last week, to the needs of the Friends' Freedmen's Association, in not mentioning the name and address of its Treasurer: Edward M. Wistar, 409 Chestnut street, Philadelphia. The Board has decided to make as large advances towards completing C. S. Schaefer's school building as its receipts will warrant; besides some aid to a Summer Normal at Greensboro', N. C., and the support of the work in schools as last year.

**EARLHAM COLLEGE ORATIONS AND DECLAMATIONS.**—A public exhibition of exercises by students of the Junior Class of Earlham was held Sixth mo. 5th, at Richmond, Indiana; and was largely attended by the residents of that city. Although prizes were not intended in the first arrangement of the exhibition, a friend of the College presented a prize for the best oration, the "American Cyclopaedia;" and one for the best declamation or recitation, "Webster's Dictionary."

Charles T. Kramer, of Richmond, Ind., obtained the prize for oratory; his subject being Capital Punishment. Cordelia Bogue, of Spiceland, Ind., also spoke, on "Masterpieces;" and Alvin E. Wildman, upon "William Penn." All of these discourses were good, both in matter and in delivery.

Elsie M. Hadley, of Indianapolis, received the prize for recitation of a piece, not original. A recitation was also very creditably delivered by Mary Isabella Nordyke, of New Vienna, Ohio.

#### NOTICE.

**CHILDREN'S BIBLE UNION.**—*Daily Bible Reading for 1885.*—This Union is now widely known by our Christian friends of all denominations. It was organized by a committee in London, England, in the year 1879, with a view of promoting among the young the systematic daily reading of the Scriptures.

It has been greatly prospered, and has been extending its work year by year in all parts of the world.

Daily Bible Readings and Certificates of Membership are published on the first of December and June each year. The Readings from July to January 1st are now ready for distribution.

These Readings are selected from the Old and New Testament, with reference to the children, and we desire the co-operation of Sunday-schools, Parents, and Christian Workers of all denominations to aid us in our efforts to have the children familiar with the Bible and encouraging them in the daily reading of the Word of God. If the Bible is to be valued by them, they must know the book, be familiar with all its parts, know why it was given and how they can use it.

The Bible Readings and Certificates of Membership can be obtained at 50 cents per hundred, and blank applications for membership in a Union, 20 cents per hundred, postage free, at the American Tract Society, 153 Wabash Avenue, and of all dealers in S. S. supplies.

GENL. S. L. BROWN, President,  
153 Wabash Avenue, Chicago.

#### DIED.

**HILL.**—Lucretia Hill, widow of the late Henry B. Hill, deceased Fifth mo. 28th, 1885, aged 77 years, a member of Carthage Monthly Meeting, Indiana.

During a long life she maintained a character remarkable for industry, integrity, gentleness and kindness. She was a regular attender of meetings for worship; naturally diffident, and averse to self exaltation, she did not make herself prominent in public profession, but her life was a standing epistle of Christian character.

**KNOWLES.**—At her residence, in East Farnham, Quebec, on the 21st of Fifth month, Annie B. Knowles, widow of the late Levi Knowles, aged 75 years.

During many years of peculiar trial, from the nature of her disease, her patience and sweetness of disposition were remarkable, rendering her beloved by all who knew her. She died as she had lived, trusting in Christ Jesus, gently and peacefully breathing her last as one falling asleep.

**WOODY.**—At his residence, near Thorntown, Ind., on the 2d of Twelfth month, 1884, James Woody, a member of Sugar Plain Monthly Meeting, aged about 83 years.

This aged Friend will be remembered by those of his acquaintance in the State of North Carolina, where he resided until his 50th year, and by the Friends with whom he was surrounded during the later years of his life, as one prompt and faithful in the discharge of duties entrusted to him by the church, or more privately by his neighbors, and as a true friend to the oppressed, the widow and the orphan.

A spirit of patient resignation, repeated expressions of readiness for the change, and an affectionate leave-taking of the family with appropriate advice, gave a peaceful sunset glow to his close, most precious to those who witnessed it.

"Precious in the sight of the Lord is the death of His saints."







felt to be greatly wanted. The amount of the residual legacy is uncertain; but it is reasonably estimated at about half a million of dollars.

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It has been greatly prospered, and has been extending its work year by year in all parts of the world.

Daily Bible Readings and Certificates of Membership are published on the first of December and June each year. The Readings from July to January 1st are now ready for distribution.

These Readings are selected from the Old and New Testament, with reference to the children, and we desire the co-operation of Sunday-schools, Parents, and Christian Workers of all denominations to aid us in our efforts to have the children familiar with the Bible and encouraging them in the daily reading of the Word of God. If the Bible is to be valued by them, they must know the book, be familiar with all its parts, know why it was given and how they can use it.

The Bible Readings and Certificates of Membership can be obtained at 50 cents per hundred, and blank applications for membership in a Union, 20 cents per hundred, postage free, at the American Tract Society, 153 Wabash Avenue, and of all dealers in S. S. supplies.

GENL. S. L. BROWN, President,  
153 Wabash Avenue, Chicago.

#### DIED.

**HILL.**—Lucretia Hill, widow of the late Henry B. Hill, deceased Fifth mo. 28th, 1885, aged 77 years, a member of Carthage Monthly Meeting, Indiana.

During a long life she maintained a character remarkable for industry, integrity, gentleness and kindness. She was a regular attender of meetings for worship; naturally diffident, and averse to self exaltation, she did not make herself prominent in public profession, but her life was a standing epistle of Christian character.

**KNOWLES.**—At her residence, in East Farnham, Quebec, on the 21st of Fifth month, Annie B. Knowles, widow of the late Levi Knowles, aged 75 years.

During many years of peculiar trial, from the nature of her disease, her patience and sweetness of disposition were remarkable, rendering her beloved by all who knew her. She died as she had lived, trusting in Christ Jesus, gently and peacefully breathing her last as one falling asleep.

**WOODY.**—At his residence, near Thorntown, Ind., on the 2d of Twelfth month, 1884, James Woody, a member of Sugar Plain Monthly Meeting, aged about 83 years.

This aged Friend will be remembered by those of his acquaintance in the State of North Carolina, where he resided until his 50th year, and by the Friends with whom he was surrounded during the later years of his life, as one prompt and faithful in the discharge of duties entrusted to him by the church, or more privately by his neighbors, and as a true friend to the oppressed, the widow and the orphan.

A spirit of patient resignation, repeated expressions of readiness for the change, and an affectionate leave-taking of the family with appropriate advice, gave a peaceful sunset glow to his close, most precious to those who witnessed it.

"Precious in the sight of the Lord is the death of His saints."







## NEW YORK YEARLY MEETING.

(Concluded from page 716.)

*Second-day Morning, Sixth mo. 1st.*—The Meeting of Ministers and Elders gathered at 8 A. M. After a season of silent waiting before the Lord an impressive prayer was offered by C. E. Talbott.

The Query on searching the Holy Scriptures was considered. Thomas Kimber called attention to this very important subject. We should study the Bible as a whole, both old and new, and beware of one-sided presentations of Gospel truth, of hobbies formed by detached texts of Scripture. Explain Scripture by Scripture, accepting and teaching the truth as a whole, well rounded Gospel, every phase supporting and confirming the whole. Those who know the most of the truth say the least of themselves.

Luke Woodard said the accepted truth that the Bible should be in every one's hands is a great step in the right direction. It was also a step in the same direction when our early Friends declared the Bible to be the test by which all doctrines and practices were to be tried, that the conscience should be left free, no attempts should be made to coerce it. But while this is true, we should not regard it as any abridgment of this liberty of conscience for a church to unite in a formulated declaration of faith. True liberty of conscience does not confer upon us as members of such a *body the right of independent action*. We have the right to investigate and arrive at conclusions by the aid of the Holy Spirit, yet if we arrive at such as are contrary to what we know the church of which we are members holds, we have no legitimate right to use our position to propagate such views and doctrines. In our hearts toward God, we are bound by our conscience toward Him. In our actions and teachings, as representatives of the church of which we are members, we are bound by the discipline or rules of the body, for the church has a conscience as well as the individual. In these times of extremes, both the individual and the church should be patient toward each other, and not act precipitantly; even errors can be avoided and corrected by patience and forbearance. Let us as individuals not be impatient of restraint. Let the church also, while careful to conserve the truth, be patient, even towards the erring, and not lay the hand of repression so heavily as to crush the life out of the soul. It is well to ask ourselves, before taking important steps, either as churches or individuals, how will this look in the light of future history?

John T. Dorland said an aged minister of another denomination recently said to him that the distinctive doctrines of the Society of Friends had been held by the most spiritually-minded of the Christian church from the first century down to the present time. That the Society of Friends might change its position and adopt other doctrines, but these doctrines which you hold now *will be held by somebody, for there is as much need of them now as ever*.

He advised J. T. Dorland (as if his grandfather) to prize his membership in the body which had put him in the position of a minister of the Gospel; that he had noticed that as a rule those ministers who left the church where they first began their ministry, greatly lessened their usefulness rather than increased it, and J. T. D. accepted it as good advice.

J. De Voll referred to an address which he of late heard from a bishop to a class of candidates for the ministry, which he considered equally appropriate to a meeting of ministers and elders. See that your call is of the Lord, and that you have the inspiration of the Holy Spirit. Don't presume to preach without this inspiration. Present a whole Gospel, not a fractional

and one-sided one. Beware of making hobbies of even the most important phases of Gospel truth. An undue continuance of emphasis upon any one idea however true, is at the expense of other truths, and if persisted in repels and tires, instead of attracting to the cause and church of Christ. As you would reach the hearts of your hearers, see that you preach from the heart. Intellectual efforts only reach men's heads and fail to reach their hearts. Keep yourselves out of sight, and use the pronoun "I" as little as possible. Let Christ and His cross always cover you from yourselves and others.

At 10 A. M., the business of the Yearly Meeting was resumed, by reading the proceedings of the Representative Meeting for the past year.

A report of the Evangelistic Committee was read. Fifty-one series of meetings had been held, and as the result of their work 496 had professed conversion, and 177 had been received by request into membership. Two new meeting houses had been built the past year, and several new meetings commenced. Many encouraging remarks were made recognizing the work as of the Lord, and a committee was appointed to nominate Friends to continue the work the coming year.

3.30 P. M., the committee on the adjournment of the Yearly Meeting reported, recommending that the next Yearly Meeting be held at New York City. The meeting accepted the report, though by the expression of many, it was evident that it was with much reluctance, on the part of some.

The report of the Trustees of the Murray Fund was read; which, as it always does, stirred many hearts with thankful admiration of the benevolence and far-seeing philanthropy of the devoted man of God, who doubtless saw but faintly, the great good to be done, the many hearts made glad by his liberal bequest. He, though dead nearly sixty years ago, yet speaks, and we admiringly listen.

The Committee on Temperance also reported continued interest and effort in their work. Many stirring appeals were made by C. E. Talbott, Fannie Barnes, and M. P. Underhill, our sisters evidently taking the lead in this branch of Christian work.

A committee was appointed to continue the work.

Authority was given to the committee to appoint two of their number to attend the Convention of Women's Christian Temperance Union, to be held in Philadelphia next Tenth mo.

*Third-day, Evening.*—The Educational Meeting was addressed by President Thomas Chase, on the revision of the Bible. He said: "There is no new Bible. The original Bible is still the same. However many revisions and translations, it is the same unchanged and unchangeable Bible. The original autograph books of the Bible, having been written on papyrus, must have perished about one century after they were written; but correct copies had been taken. No line has ever perished. Not one revelation of the Holy Spirit has ever been suffered to be lost. Slight variations have occurred from the original. Nothing has ever been discovered by revisers, early or late, to materially change the original. Even in the most inaccurate copies and translations or revisions, there is embodied the whole Christian doctrine of the Gospel. I cannot but accept this as evidence of the Divine revelation, and as the most convincing and unanswerable argument in favor of our Bible. Absolute perfection may never be reached in human language. In spite of inbred or skeptic ingenuity and sophistry, there is no necessity or authority for changing the old, the one Bible, either in history or doctrine. There is a false idea prevalent that the revisers have left out the doctrine that there is a hell, a punishment for the







wicked. This is a mistake. It is only a change of terms. The place of punishment still remains. The manner of revision was this: We met twice a month; first studied at home the original and all the works connected therewith, comparing the different languages. When we arrived at our decision, the American Committee sent our version to the English Committee. Compared our differences. Some of ours were adopted by them, and some of theirs by us. All the work of the revisers was without remuneration, except what was contributed by a liberal public. Not a note of sectarian controversy was heard among us. Seven different denominations were represented. The new only preserves, confirms and substantiates. Nothing is destroyed, no Christian doctrine weakened. It is not an innovation; although, as we have been so long accustomed to the old, the new may seem like such. If the case should be changed, we would be likely to cling to the new, as we now do to the old."

*Fourth-day, Morning.*—Meeting of Ministers and Elders. "We love the habitation of thine house and the place where thine honor dwelleth," were the first sounds that broke the silence of the meeting, followed by prayers, with thanksgiving. This was the closing session. The Assistant Clerk read a synopsis of the exercises of the past sessions, including the decision of the meeting on various doctrinal views and practices bearing upon certain unsound doctrines which it was feared were being entertained by some of our members, especially restorationism, unitarianism and annihilationism. The well known views of the Friends' church on the subject of the ordinances were also reaffirmed, with the conclusion that ministers could not receive the usual recognition and endorsement of this Yearly Meeting while holding or practicing that which is contrary to its declared and well known faith and discipline.

To emphasize this more fully, the following minute was directed to be recorded and sent to our subordinate meetings for their guidance and preservation:

"This meeting has learned with deep regret that several of those holding the position of ministers of the gospel in one of the Yearly Meetings with which we correspond have submitted themselves to the rite of water baptism, and have partaken of the bread and wine in the so-called communion of the Lord's supper, and that some of them are now commending and administering these outward rites to others. For the purpose of protecting our membership from such influences, which are not in accordance with the clear testimony of our Religious Society on the spiritual nature of Christ's kingdom, that all these outward ceremonies have been fulfilled and ended, this meeting records its judgment for the guidance of its subordinate meetings that those holding or teaching a contrary doctrine cannot be received as acceptable ministers of the Society of Friends within the limits of New York Yearly Meeting."

At 10.30 a public meeting for worship was held. After a season of silence, the hymn, "Come, thou fount of every blessing," was sung, followed by vocal prayer by several, short sermons by S. Rutcliffe, Sarah Newlin and E. L. Comstock, and a sermon by M. M. Binford from the text, "Who hath washed us and redeemed us by His own precious blood." The awful nature of sin, and the perfect deity of our Lord, "who came into this world to save sinners." No other ever came into this world; we are all brought into this world; salvation through His atoning blood and sanctification of the Holy Spirit, were presented with much earnestness and tenderness.

*Afternoon Session.*—The minutes of the meeting of

Ministers and Elders were read and approved by the Yearly Meeting.

Report of Finance Committee, recommending that \$3,300 be raised for the use of the Yearly Meeting.

Committee on Gospel service reported that all the meetings had been repeated seasons of Divine favor, and offered returning minutes, which were approved by the meeting, and given to all whose minutes had been read in the meeting.

Essays of Epistles were read and approved, and addressed to the Yearly Meetings on this continent, London, Dublin, and to the meeting in Australia; then adjourned to meet again in New York City next year, if the Lord permit.

J. DE VOLL.

## CORRESPONDENCE.

WHITE'S INSTITUTE, WABASH, IND., Sixth mo. 2d, 1885.

We are all well. The children are in good spirits. They have worked famously this spring. The daily time for rest and for play are each well enjoyed; also the work time. We have not had a hired hand on the place. We have plowed, prepared and planted 150 acres this spring, of which the boys have plowed every acre,—and we planted 10 acres in oats, 115 in corn, 25 in potatoes, beans, sorghum, melons, pumpkins, onions and garden vegetables. We have good growing weather now and all seems to be doing well. Apples are mostly killed. The prospect for berries is excellent. Our wheat looks better than that of most of our neighbors; it may yield us an average crop. We have broken five colts to work this spring, all without any tricks, and they are safe for boys to drive. We get 36 pans of milk daily. Chores are finished and all teams in the field at work by 6.30 in the morning, and quit at 11; have dinner at 11.30.

Everything goes with the precision and regularity of clock work. All our forces are well in hand. The dairy, laundry, kitchen and industrial matters are well brought up in the house. Many of the girls are efficient.

On the 14th inst. (children's day) we all go by invitation to spend the Sabbath in Wabash.

BENJ. S. COPPOCK.

TO THE EDITOR OF FRIENDS' REVIEW:—From a report in *Friends' Review*, No. 43, from one of our meetings in Indiana Yearly Meeting, I am again reminded of the necessity of a change in our Discipline in reference to *Ministers and Elders*. As it is now, Monthly Meetings are "directed to appoint a committee once in three years, whose duty it shall be carefully to consider this subject and propose to the Monthly Meetings such individuals (Elders) as they may think suitable to be appointed to or retained in that station." Then the Monthly Meeting in joint session considers the report, &c.

Now, at the risk of incurring the displeasure of our ministers as a class, and some of them more especially, I want to call the attention of all our members to the practical operation of this discipline as applied in many, if not all our meetings. If a minister has been advised by an elder contrary to the minister's wish, how easy it is for the minister to seize the opportunity when the time comes to appoint elders to have the right kind of a committee appointed to propose names for elders.

The more prominent part of the select meeting (the minister) is not put on trial, but the less conspicuous member (the elder) is.

The experience is, the minister has a great deal to







do with getting such into office, to judge of his ministry, and to "advise" with him officially, as are least in his way. Then no matter how far astray a minister may go, he is able to keep at peace with the elders, rather than the elders incur the displeasure of the minister, and run the risk of losing their places at the next review or appointment.

I would change the discipline so as to review both *minister* and *elder* in their official position, and retain or appoint such as are willingly and conscientiously supporters of, and believers in the doctrines of the Society which they represent. I have no faith in a minister who has to suppress his views to keep from violating the discipline.

Our meetings would soon be more like what they are intended to be and *were* formerly—in the hands and hearts of the members individually. An individual responsibility and worship is more needed, and *less* of the *pre-arranged* Bible-reading, whether the comments and sermon that supplement the reading are relevant or not. We have practically many of the ways of other denominations, whether they coincide with our profession or not.

I would ask the question direct: Why review the appointment of elders and not the minister? No one can doubt for a moment but that the minister is as likely to become burthensome to the meeting (putting it mildly) as an elder, and if he has lost his gift and usefulness in that official position, why try to keep up a false appearance by retaining him? Why are not the same people capable of judging of this gift now as at first, and if he has lost his gift, why not give the members an easy way of getting rid of the trouble as they now have for elders? Again, why this difference? The one is treated as though he is fallible and the other as infallible.

We very much need a better united loyalty to whatever it is we do profess as a Christian church, and a great deal less of this individual supremacy, as though there were a consciousness of right over and above the combined judgment of others or a meeting.

Any meeting is better off without a minister, than with one that assumes control and direction of the interests of the church in a way that is not in harmony with our profession and not intrusted to the minister by the meeting.

On the other hand, where the meeting continued to recognize the gift in the ministry (as with the elder), there would be good cause of encouragement, and thus the meeting at least secures loyal officers to the church, with some hope of general co-operation.

We want the ministers "subject to the powers that be:" our meetings not for the minister, but for worship by all present; no more for the exercise of one gift than for another, nor for one person more than another, so long as the Lord directs.

E.

Ohio.

THE celebrated Dr. Johnson, when near death, requested three things of his friend, Sir Joshua Reynolds:—first, that he would forgive him thirty pounds which he had borrowed of him; secondly, that he would read the Bible; and, thirdly, that he would never use his pencil on a Sunday. Sir Joshua readily acquiesced.

THE least reserve, the slightest self reflective act, the most imperceptible fear of hearing too clearly what God demands, interferes with the interior voice.—*Fénelon*.

## Address Before the Pennsylvania Legislature, on Constitutional Prohibition.

BY JOSHUA L. BAILY.

(Continued from page 708.)

### THE LICENSE SYSTEM A FAILURE.

It must be admitted, then, that no form of license yet tried has answered the ends of legislation by abating the evil. What, then, shall be the remedy? Shall we make the license five hundred dollars where it is now fifty dollars? What would be the result? What have been the results of high license in Missouri, in Nebraska, in Iowa, in Michigan—wherever it has been tried? Signal failures! Take the experience of the city of Des Moines, in Iowa. The facts are taken from the records of the City Clerk:

In 1871,	with license fee of \$150,	there were	12	saloons.
" 1872,	" " " 200,	" " " 25	"	
" 1880,	" " " 250,	" " " 49	"	
" 1882,	" " " 1,000,	" " " 60	"	

Notice that with every increase in the amount of the license there was an increase in the number of saloons. Similar results were observed in other cities of Iowa wherever the system was tried.

In Nebraska the results have been quite as unsatisfactory. The ex-Mayor of Lincoln, the Honorable Mr. Hardy, the father of this high license idea for Nebraska, testifies that "there has been no improvement for our saloons. Gambling and prostitution go hand in hand. High license has done nothing toward working up temperance sentiment. Saloon-keepers violate the law, just as they always have." A gentleman very prominent as an advocate of the law at its passage says: "I was a friend of the law at its birth. I now know I was terribly mistaken in my theories. Many of the delusions urged in defense of high license have been exploded by a trial of the law."

### THE MORAL STANDPOINT.

Fellow-citizens, we ought not to be surprised upon finding that the license system, whether high or low, is a failure, and will not be if we will only look at the system from a moral standpoint. All legislation in reference to the liquor traffic regards it as an evil, here or elsewhere. All laws passed against the sale on Sunday, prohibiting the sale to minors and to persons of intemperate habits, are passed because the traffic is regarded as an evil. If the traffic be an evil, licensing it does not make it good. You may make it legal, but that does not make it right. License may make it legal to poison a man, but does it make it right to poison him?

### THE EFFECT OF LICENSE.

Nor does the price of the license affect the morality of the question. High-priced whisky in a high-licensed saloon will lead a man down the path of destruction just as rapidly as low-priced whisky in a low-licensed saloon. The effect of license, high or low, is to give a standing to the licensed business. The liquor vendor can say: "Here is







my authority; I have it from the Government. Do I take money from your husband which I know he ought to use in buying bread for his starving children: Here is the Government authority for my doing it, and I paid the Government for that privilege. Do I sell brandy to John Doe which so fires his brain that he goes out and kills Richard Roe: Here is my legal authority, and I paid the Government a good price for it."

#### THE PRICE OF BLOOD.

In one respect, I can conceive it possible—nay, highly probable—that high-license will be a success. It will greatly increase the revenue. But it will be "the price of blood"—of the best blood of Pennsylvania, the blood of our young men drawn from them by this Moloch of abomination.

Some advocates of high license believe that its effect would be to close many of the small saloons—the places of lowest resort in the back streets and alleys. But what gain would there be to the cause of sobriety if, at the same time, the larger and more pretentious establishments are to be maintained and stimulated? For it will hardly be denied that the higher the price paid for the license, the more business will the saloonist be obliged to do in order to pay it, just as any tradesman having his rent doubled will have to push his business in order to meet the added expense.

#### ALL THE MORE DANGEROUS.

Besides all this, the high price paid for the monopoly may give the saloons a sort of dignity and respectability, but for this very reason they will be all the more dangerous. The more respectable (?) you make a saloon, the worse you make it. The most mischief is not done in the saloons of the lowest type. Is it there where your young men are first led astray? By no means, but it is where the bait is gilded. Where are found the attractions of mirrored walls, crystal chandeliers, and luxurious furniture—there is where the mischief is done—there is where manhood is lost and habits of debauchery are formed. The low dens of the back streets have no temptations for the man not already enslaved. Those are only the last halting places on the road to death. The glare and the glamour of the bright, gilded saloons attract the young moths of folly; but when their throats are scorched and their wings and their bodies are burned, they will creep away into the dark corners to linger and to die:

#### PROHIBITION THE REMEDY.

What, then, is our remedy? We reply, Prohibition.

To a very large extent the legislation of our State in regard to the drink traffic has always been prohibitory. The usual phraseology of our laws, if I am rightly informed, is, "It shall not be lawful." The right to sell, as I understand, is always exceptional and is granted on explicit conditions, compliance with these conditions being necessary as a part of the contract for all in whose favor the exception is made. There is a law prohibiting the

sale on Sunday. That absolutely prohibits the sale for one-seventh of the year. We also have a law prohibiting the sale on election days. I have often asked myself why it is that especial pains have been taken to prohibit the sale upon election days, and I find this answer, That it is because the right of suffrage is a very high privilege, and it is not only right but essential that a man should have a clear brain and steady nerves when he steps up to the polls to exercise this important right. But is it not just as important that a man should have a clear brain and steady nerves through all the rest of the year when he performs the high duties of his own business, and in providing for the wants of his family? The Bible tells us that the man is worse than an infidel who does not provide for his own household; and, therefore, it seems to me that the Legislature, if they find it right to absolutely prohibit on election days, might with like propriety extend that prohibition to other days of the year—indeed, to all other days of the year on which men have equally important duties to perform.

#### PROHIBITION TO MINORS AND DRUNKARDS.

Then we have a law prohibiting the sale to minors, persons under twenty-one years of age, and to drunkards, persons of known inebriate habits. I have never been able to understand why the Legislature should feel obligated to hold the protecting ægis over the individual until he attains his twenty-first year, then to let loose upon him the flood-gates of temptation that he may be imbruted and debauched, and that finally, when the man is no longer of service to himself or to society, the law should come in again with its prohibition. I ask gentlemen of the Legislature, intelligent and thinking people everywhere, the question, Why is it that in those intervening years, when a man is in the prime and vigor of life, physically and mentally, in those years when the most is required of him, when he ought to be of the greatest value to himself, to society, and to the State, the armies of this Moloch of destruction are let loose upon him under the authority of the law.

#### MILLIONS ALREADY PROHIBITED.

Then we have prohibition in operation in another respect, because all those who do not pay license are prohibited from selling. By the census of 1880, I find that the population of our State is four million two hundred and eighty-two thousand seven hundred and eighty-six. Out of that whole number only about twenty two thousand are licensed to sell liquors. All the rest of the people—four million two hundred and sixty thousand seven hundred and eighty-six—are absolutely prohibited. We are much nearer to actual prohibition than is generally believed. For every one man in this State who now has a permit to sell, one hundred and ninety-four are absolutely prohibited from selling. If it is right to prohibit four million two hundred and sixty thousand people, why is it not right to prohibit the other twenty-two thousand? To enable the latter to enjoy their monopoly, the whole State is thrown open to their rapacity. When we consider that not one







ten, not one in a hundred, nay, I would almost venture to say not one in a thousand, of the twenty-two thousand who are licensed fully comply with the conditions of their contract, is it too much to ask that you should take away the privilege which they have so justly forfeited?

(To be continued.)

### ITEMS.

THE Lincoln Institution, Philadelphia, reports 103 young Indian women and 99 boys, representing 15 tribes. The managers say that the general impression that the Indians are strong and healthy, and that they can endure much hardship, is not quite true. In their native state the exposures to which they are subjected and their peculiar diet tend to make them delicate. Family affection is strong among them, and they are easily governed by kindness. The report ends with these words: "In the great experience that we have had for nineteen years in the control of boys, we must acknowledge that the Indian far surpasses the white pupil in dignity, in obedience, cleanliness, morals, ambition to learn, and in perceptive powers."

THE comparative education of the people of the different countries of Europe is indicated by the per cent. of soldiers in the army who cannot read or write. There are in Russia, 79.1; Hungary, 50.80; Italy, 41.74; Austria, 38.90; Belgium, 17.48; France, 14.89; the Netherlands, 12.82; Switzerland, 4; Germany, 2.37. Sweden, 1.90, and Denmark, 0.36.

From Faith and Works.

### RUTH'S GLEANING.

BY L. E. H.

The mother stood in the door-way,  
At the setting of the sun,  
Watching the groups that passed by her,  
For the work of the day was done.  
And those who had toiled in the grain fields,  
All the day, so warm and long,  
Were wending their weary steps homeward,  
Singing their evening song.

And now a fair maiden approaches;  
Love beams in the mother's eyes  
As she helps her in with her burden,  
And asks, in a glad surprise—  
"Where hast thou gleaned, my daughter,  
That thine arms are piled so high?"  
"In the field of the noble Boaz,"  
Was the sweet-voiced Ruth's reply.

"Now praised be the Lord," said the mother,  
"Who so kindly guided thy way,  
It is the field of our kinsman,  
In which thou hast labored to-day.  
He hath power and riches, my daughter,  
To give us a home once more,  
Our weeping is turned all to gladness,  
The night of our sorrow is o'er."

Swiftly fly the winged hours by us,  
Life's day will soon be past,  
Are we ready, each, for the question,  
We will hear from the Master at last?  
"Where, O soul! has been thy gleanings?  
Hast thou left the highway of sin,  
To follow after my reapers,  
As they gather the harvest in?"

No stranger invites us to labor,  
But One who has promised to be  
Our nearest and tenderest Kinsman,  
Asks service from you and from me.  
Will our arms be piled with the grain-sheaves,  
To lay at the Master's feet?  
Will we have a tale of true service,  
Of glad, hearty work to repeat?

Then follow where others are leading,  
Gather up the forgotten sheaves,  
That else might be lost from the garner.  
Oh, how the loving Lord grieves,—  
When He sees the golden grain lying,  
Unseen by the reaper's eye,  
And no gleaner's hand stretched in pity,  
To save for the store-house on high.

### MEMORIES.

BY JAMES H. HOADLEY.

Did you ever stand in a clover field  
While the bees were busy about your feet,  
And the air was heavy with rich perfume  
Of the purple blossoms fresh and sweet?  
For the bees they work  
While the Summers last;  
And the clover blossoms  
Fade so fast.

Did you ever wander in sunny June,  
With your basket and rod, by an Alder brook;  
And cast your fly for the gamiest fish  
That was ever taken with line and hook?  
For trout are wary  
And timid and shy;  
But you can lure them  
With a fly.

Did you ever live in an open camp,  
For days and weeks by a forest stream,  
Floating for deer where the lilies grow,  
Or sleeping at night without a dream?  
For the nearer one gets  
To Nature's dear breast,  
The greater the joy  
And the rest.

Did you ever climb a mountain high,  
And sit in the silence that dwelleth there,  
Above the forest, and under the sky,  
Alone with yourself in the upper air?  
For the mountains lift  
The spirit of man  
Near to the source where  
Life began.

Did you ever stand in the city street,  
As its living stream went pouring by,  
And long for the fields and Alder brooks,  
The open camp, and the mountain high?  
For memories live  
And can never die;  
Live, when in the grave  
We shall lie.

If Nature and you are strangers still,  
And her language you cannot read,  
Then your eyes are blind, and can never see  
The treasure she holds for human need.  
For Nature and you  
In love must be  
Before her beauty  
You can see.

—Independent.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 16th inst.

**GREAT BRITAIN.**—For a time it was thought possible that Gladstone might remain at the head of the Government, with a reconstructed Cabinet; but on the 12th he announced in the House of Commons that the Queen had accepted his resignation, and had informed him that she had summoned the Marquis of Salisbury (the Conservative leader in the House of Lords) to Balmoral for the purpose of intrusting him with the formation of a new Ministry. He said that the question had arisen whether it would be best for the public interest to go on with the pending bill for the re-distribution of seats in Parliament. The present Government would do so only with the consent of the House. He did not believe that any difference of principle could arise between the parties respecting this measure, and both were under a compact concerning it. The retiring Ministry would be gratified if the bill could be settled before they ceased their public duties. Sir Stafford Northcote responded that his party desired to proceed with the bill as rapidly as possible. The amendments made by the House of Lords, he thought, might at once receive the assent of the House; but as those amendments had not then been printed, the sitting of the House was suspended until they could be received. When the sitting was resumed, the amendments having arrived, it was decided to discuss them on the 15th, to which date the House adjourned. On the 15th, the amendments of the House of Lords were accepted by the House of Commons. The House also completed the remaining stages of the bill granting an annuity to the Princess Beatrice on her marriage, and then adjourned to the 19th.

On the 12th, a fire broke out in the India Museum annex to the large building in which is held the International Exhibition of Inventions. The museum was filled with specimens of the handicraft of India, much of it being carved wood work and other inflammable material, and the flames spread rapidly. By great exertions the firemen finally mastered the flames, but not until the contents of the museum had been almost entirely destroyed, and the building seriously damaged. The immense structure in which the exhibition proper is held was not burned, though it was in great danger. It is said that 10,000 visitors were on the Exhibition grounds when the fire was discovered, and many of them assisted in removing the record books and endeavoring to save the most valuable exhibits. The only articles saved from the Indian Museum were the collection contributed by the Prince of Wales. Many of the destroyed articles were from the South Kensington Museum, were costly and valuable, and cannot be duplicated.

The *Gazette* made official announcement on the 5th that the districts of the Niger in Africa have been formed into a British protectorate. This comprises the coast line between the British protectorate of Lagos and the western bank of the Rio del Rey, the territory on both banks of the Niger from its confluence with the river Benue to the sea, and also both banks of the Benue to and including Ibe.

**FRANCE.**—The Minister of Foreign Affairs announced in the Chamber of Deputies on the 9th, that the treaty of peace with China had been signed on that day, at Tien tsin, China. A dispatch of the 15th from that place, said that the Emperor of China had ratified the treaty.

On the 11th, the Chamber of Deputies was debating the recruiting bill. An amendment exempting from military service youths training for the priesthood, was

rejected. At a meeting of the Budget Committee on the 15th, the Minister of Finance stated that the floating debt of France is now 1,400,000,000 francs, and that the deficit in the revenue next year will probably be 300,000,000 francs. The Committee adopted his proposition to issue treasury bonds to the amount of 320,000,000 francs, to mature in 30 years.

By the fall of a stone staircase during the exit of the people from a crowded court-room at Thiers, in the southeast part of France, on the 11th, 24 persons were killed and 163 injured, several very seriously.

The supporters of Victor Napoleon Bonaparte, the son of Prince Napoleon (Jerome), have issued an election manifesto. It declares war against "Republican anarchy," proclaims "no community with revolutionists," and appeals for the support of all who are opposed to the Republic, promising them fair representation on the electoral lists. The manifesto, however, is said to have been almost unnoticed, especially in the provinces.

The French government has decided to suppress the gaming tables at Monte Carlo, in the principality of Monaco; but the Prince of Monaco declares that the government has no jurisdiction over his property, and that he will resist its interference with his business.

**SPAIN.**—Several cases, supposed to be cholera, have occurred in Madrid, and the disease prevails to a greater or less degree in some of the provinces on the Mediterranean, especially in Castellon. A decree has been published ordering the establishment of lazarettes in the infected districts, and the inspection and fumigation of travellers. The officials of Madrid disinfect the streets, and keep up large bonfires in them, into which sulphur is frequently thrown.

**AUSTRIA-HUNGARY.**—The Austrian Government has refused to sanction the organization of private cremation societies; taking the ground that such societies are calculated to tend to the increase of crime.

**DOMESTIC.**—Gen. Grant's general condition had been better for some time, so that he had been able to do some work on a book which he is preparing; but very recently the disease has appeared to be making progress, and the sudden hot weather weakened him. On the 16th inst. he was removed from New York to Mount McGregor, N. Y., north of Saratoga. He bore the journey tolerably well, though he was very weak and much fatigued.

## FRIENDS GIVE ATTENTION.

Myself, in company with another Friend, having purchased a large tract of land, on the Great Eastern Ditch, we have made arrangement with the Ditch Company for the sale of about 10 Sections of their lands, and they will be held a limited time for the settlement of Friends.

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## NEW YORK YEARLY MEETING.

The Printed Minutes will be sent to Correspondents of Monthly Meetings on Second-day, 22nd inst.

Friends wishing copies mailed direct will please address  
AUGUSTUS TABER,  
46-1t 714 Water St., New York.

A SPECIAL MEETING OF THE WOMEN'S Foreign Missionary Association of Friends of Philadelphia will be held at No. 1316 Filbert St., on Seventh-day, Sixth mo. 20th, 1885, at 11 o'clock A. M.  
J. K. Urchemura and I. Ota will be present and important business considered.  
46-1t D. P. ATHERTON, Rec. Sec'y.

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American and Foreign Patents procured for inventors; papers and drawings prepared, etc., by Dr. DANIEL BREED, cor. 8th and F streets, opposite south front of Patent Office, WASHINGTON, D. C., Room 40. Dr. B. was many years on the Patent Office, has 30 years' experience, is a chemist, translator and attorney. He can refer to Senators, Congressmen, government officials, and to many inventors and Quakers from Maine to California. Also Pensions and Claims obtained. No charge for advice. Please write. 33-1y

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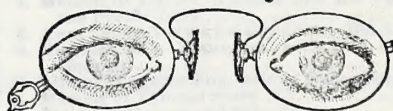
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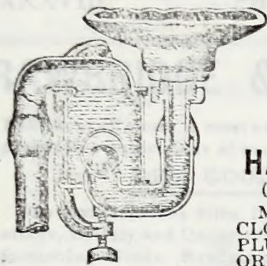
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Vol. XXXVIII. PHILADELPHIA, SIXTH MONTH 27, 1885. No. 47.

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No. 47

PHILADELPHIA, SIXTH MONTH 17, 1885.

Vol. XXXVII.

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VOL. XXXVIII.

PHILADELPHIA, SIXTH MONTH 27, 1885.

No. 47.

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For Friends' Review.

## GOD'S LOVE IN DISCIPLINE.

In a pleasant room, there once lay upon a table, among other interesting bric-a-brac, a large pebble of white quartz. It was clear and smooth, and of perfect oval form. On it an artist had so skillfully painted a semblance of wild-wood mosses and berries, that these lovely things themselves seemed to have been laid upon and left to cling about it. The pure, well shaped stone was suited to such adornment. And the work of the artist was so well suited to it, that a happy combination of nature and art was formed; and so it held a place and influence, among other attractive objects, in a well-ordered home.

But the pebble had not always been as it was then seen. Long ago, in some great convulsion of the earth, it may have been thrown a jagged fragment from some rent, slumbering vein, or standing boulder; or, perhaps, some gentler process of separation gave it its individual character as a stone, and the position where it has subsequently been worn by the action of waves. If it had not thus attained smoothness and symmetry the artist would not have selected it for his work.

By methods similar to these, the Divine Artist shapes the characters on which he will trace and perfect pictures of heavenly beauty. The attri-

tions of earth are not intended to mar and disfigure, but to give fitness and symmetry, for this purpose; for life's severer experiences, rightly accepted and used, ever become means of grace. The heart may be at first separated from the world by a great convulsive rending. The swift lightnings of conviction may fall amid a tumultuous storm of anguish and unrest, or it may come into the new life through more gradual and quiet yielding to the gentle influence of the Spirit of Love.

Unlike our type, the soul is never passive in this work of reparation; but like it again, the first washing of the waves of regeneration which sweep over it, is but the beginning of the work which God wills to do for it. There are angularities of will and temper, habit and caprice, a thousand inherent tendencies which mar its beauty and unfit it for the purpose for which God designs it. How perfectly these angularities and unlovely points would fit back into the old place from whence it has been removed, and how naturally the mind reverts to the ease and freedom from responsibility in that position. But the redeemed soul must never even desire this. Its place in the heart of Christ was not only gained but is to be retained by its own volition, acting in union with His perfect will; and its future as a thing of worth and beauty depends on remaining where God may perform His effectual work for it. Happy the soul which







shrinks not when called upon to endure; which accepts the necessary means by which God would perfect it as His own wholesome and sacred ministry; so accepts them as to be co-workers with Him. In such co operation wrong tendencies are steadily ground away through daily resistance of temptation, as the pebble was ground in the sands of the beach. Sharp concussions against the rocks of adversity may work more speedily, but hardly more effectually. The work goes on through the action of the waves which roll in constantly from the ocean of God's love. And by them the soul which holds its true position in, and yet not of, the world, is fitted for eternity. When fitted thus, according to His will, God will trace a heavenly picture upon it; what, we do not now know—but we know it will be some reflection of His beauty.

In some souls well disciplined for heaven, we believe we see even here what may be called a heavenly sketch, or outline, of this beautiful work, which he will color and perfect in heaven. This thought should divest life, and even the prospect of death, of gloom.

Here we see a course of preparation—but the eye of faith looks forward, not only to a glorious home, but to the glorious fitness of the souls upon which the hand of God has thus wrought, both to occupy and adorn that home. E. E. C.

#### THE SAFETY OF A SHUT DOOR.

In the middle ages, when neither men nor manners were so mild as to-day, the castle door was protected by the portcullis, a sliding framework which could be dropped of a sudden, to shut out the entrance of an enemy. Friends came and went without obstruction, but foes were abruptly stopped. Those who fled for refuge to the castle could enter safely; the portcullis would fall behind them, and cut short their hottest pursuers.

This method was, indeed, not unlike the shutting of the eyelids, which nature has contrived for quick defense against the flying dust. Moreover, it has its parallel in the needs and in the provisions of our mental and moral natures. The security of the quickly closing door is just what we all require in our individual spiritual life, while so many entrances are necessarily open for use, and must remain open, except when sharply shut in order to the barring out of sudden temptations. Strong resolves must ever be hanging in ready grooves over all the open ways to our inner being. The price of moral security is shutting the door against the entrance of evil, and keeping it shut.

Our average experience teaches us the duty of often shutting the door of our lips. Reserve is, in many an instance, the price of success. He who tells a half-formed plan defeats himself. Strong men have commonly an air of reserve. They learn how to ward off the approach of persons likely to interfere with their duty in hand. Reserve does not imply that there is anything that, for its own sake, needs hiding, but only the exclusion of those visi-

tants who could not understand the heart, if it admitted them. There are, indeed, those with whom candor to the extent of our full confidence is well reposed; and, again, there are those to whom our best nature and our truest selves are hopeless enigmas. It was when the door was shut, and the circle of discipleship was guarded, that the risen Christ came to speak peace to his loved ones. Closed doors will ever give the opportunity of highest communion with Him who sees and is seen in secret.

The restrictions of a shut door are often none the less needful for being irksome. When those eight souls were shut into the ark, they may have fretted at the loss of liberty; but how much better for them to be thus shut in than to be exposed to the waves of the flood outside. Their strict inclosing was their safety. An open door, even for a moment, would have been their ruin. So in many a spiritual inclosing; the closed door is a means of choicest grace.

The life that is shut in is not, by any means, in bondage. The absolute renunciation which shuts out a besetting sin, is one of the higher forms of liberty. It is never safe to have too many doors open and unwatched. Even of guests who might lawfully enter, not every one would make a wholesome guest to entertain. We need to keep the door of our personality shut against many indulgences, tastes, and habits which, if once admitted into our individual life, will domicile themselves, and fasten on our very natures like parasites.

Unguarded entrances to mind and heart are positive invitations to evil. The young are peculiarly exposed to temptation; and largely because they go about with a self-indulgent curiosity of open-mindedness. The duty of taking care of themselves seems superfluous to young people, who are rich in strength and leisure, and who are thoughtless of their daily losses in those things of which they have now less need than they will have by and by. They are robbed by the temptations of their young lives, without feeling the hand that empties their purses. When, finally, they have come to be men and women, they are aware, too late, of their many deficiencies growing out of their early neglect.

While there is a depressing side to the general listlessness of the world, and even of Christian believers, in regard to shutting out temptation from the mind and heart, there is comfort in the thought that God does not let evil come in upon the souls of men, to the extent of its inviting—by the doors deliberately left open by them. Beyond the limits of sight there are outlying walls of protection which keep back the hosts of evil from pouring in upon the world. Within the heart there is something that restrains, so that not even the worst passions can do their worst. The chiefest safeguard against the freest entrance of evil into human hearts is God's restraining grace. God has put shut doors into every life. Considering the destructive agencies under the surface of society, it would seem that the suppression of evil is due to more than the fear of the police, of disclosure, or of punishment;







is due, in short, to the constraint of a direct pressure of God's constraining power. The hope of society is in the peace-making and peace-compelling grace of God, which stands as a door divinely closed between the good that is, and the evil that might be.—*S. S. Times.*

#### LONDON YEARLY MEETING, 1885.

The two-hundred-and-eighth Yearly Meeting of Friends at London has just concluded. Since the year 1678 a year has not passed without the gathering of the Quaker tribes at Devonshire House, for the "ordering, managing and regulating of the public affairs of Friends relating to the Truth" and "service of the Church of Christ."

It seems a general feeling that we have had a good Yearly Meeting; there was a general spirit of love and condescension, and a frequent sense of the Lord's favor. Many of those from the upper part of the meeting, who had borne the burden in past years, are no longer with us; we missed especially Isaac Robson, whose decease was announced at one of the sittings, and Thomas Harvey, whose devotion to duty in far off Canada was, alas, soon followed by his removal to a higher service; the memory of his wisdom, his keen, sanctified, intellectual power remains, and a young Friend, himself visited on a sick bed by T. Harvey a little before his death, bore witness to his work.

As in former years, the meeting owed much to the labors of the Friends at the table, especially of Joseph Storrs Fry, the Clerk, whose genial, happy spirit much promoted the harmony of the discussions.

One of the first subjects to claim notice (on Fourth-day, 20th of Fifth mo.), was the correspondence with the American Yearly Meetings. Many Friends feel that the Epistles exchanged with these year by year are sometimes burdensome, and sometimes place us in difficulty, when a meeting in America divides, and we have to choose to which body to address our letter.

A conference was appointed to meet in the autumn to take this whole matter into consideration. The Epistle from Canada was followed by the report of the deputation of four Friends (T. Harvey, J. B. Braithwaite, Wm. Robinson, and T. Pumphrey), set apart last year to visit that Yearly Meeting, to try and heal the disputes which had arisen. They could not report any great success; the lawsuit is still proceeding, and the two bodies of Friends seem irreconcilable. A long address had been issued by the deputation, setting forth very clearly the principles of Friends and the importance of mutual charity. Some desired that this Yearly Meeting might send an Epistle to both the Yearly Meetings in Canada, but most felt that we must this year continue to write to the one with which we have always corresponded since the division in 1881. After long discussion and much diversity of view, it was agreed to write a short minute addressed to all Friends in Canada, and to send our Epistle to the same as before.

On Fifth-day, 21st, Triennial Reports, this year from the South and West of England, were read. The Birmingham report spoke of the 4000 scholars in the First-day schools with 80 teachers, and 693 members in the "Christian Society." Bristol, Devon and Cornwall, Sussex, &c., also furnished interesting accounts of their meetings, of a generally encouraging nature. But the most striking report was that from Western Quarterly Meeting. In its narrative of progress and extension it stands quite unique. Herefordshire and Radnorshire Monthly Meeting had nearly trebled its membership in three years; 99 persons had been received by con-

vincement in the last three years,—all were abstainers. The revival began with a series of meetings in some of the old meeting-houses. That at Almeley, built by Roger Pritchard in 1660, was reopened last year, and 23 members, with double that number of attenders, now meet in it. There is a resident missionary. Pales, a meeting long kept up by one solitary attender, an old man on crutches, now numbers 63 members, two of them acknowledged ministers. The influx is the result of the persistent work of twenty-five years past, although this was long in showing much fruit. It is an agricultural district, and was fruitful in sufferers in the early days of the Society.

Some discussion followed on the methods of work and the practices of reading the Bible and singing in some meetings. Whilst some Friends deplored these, Isaac Brown warned the meeting against limiting the Holy Spirit, or the lines on which He shall work. The will of Christ is the conversion of souls and the holy living of those who have been converted.

The Statistical Returns showed our total membership as 15,381, being 162 more than last year. The births were 172, being still much fewer than the deaths (241); 128 of our members had married in the year. These figures compare unfavorably with the general population, owing largely to the peculiar character of our membership; many elderly persons and fewer of younger age. The admissions from the outside were 351 in the year, a larger number than in any year since the records were kept (1861). The balance of admissions over loss by resignation and disownment gives, on an average of the last four years, a gain of 164 per annum. We have 315 meetings and 5629 habitual attenders, non-members. There is a constant loss, owing to the children of Friends marrying out of the Society being lost to us; on the other hand, many who thus leave us carry a Friendly influence into other spheres of action; we may often ascribe in part to their Quaker training the conscientiousness, strength of conviction and philanthropy which they manifest.

The General School Conference was held in the evening. Our twelve public schools hold 1059 children, Ackworth taking the lead with 278, and Saffron Walden 143. The average cost per child is £30. How to provide school education for Friends of smaller means, and many newly received, is a question which received some attention. Many Friends object to the public "Board Schools;" day schools, to be kept by Friends, were suggested for children up to 12 or 13 years, the present boarding-schools being taken as finishing establishments.

The "State of the Society" came under review on Sixth-day, 22d. Many Friends had come up to Yearly Meeting full of thought and fears about doctrine. The Essays entitled "A Reasonable Faith" had aroused very diverse feelings and were early alluded to, both in the meeting on Ministry and Oversight, and in the Yearly Meeting itself. In both a very full testimony was borne by J. B. Braithwaite and others to the atoning work of the Lord Jesus, the propitiation for our sins. The same is expressed with no uncertain sound in the General Epistle now being issued. As Scripture words and phrases were mainly used, all could agree to what was said, including the authors of the Essays. The three authors avowed their work, and protested its harmony with sound gospel truth. W. Pollard, Francis Frith and W. E. Turner are the writers. Without professing to state dogmatically on a subject of such depth and so unsearchable, it may be said that probably the work in question dwells too exclusively upon one aspect of the atonement, so as to present a seriously incomplete view of it; and the







issue of a fuller exposition of this cardinal doctrine in the Epistle is therefore timely. There are at the same time extreme and unscriptural expressions often used by some evangelical writers, which are also to be deprecated. We must seek to hold the truth in its completeness, and remember also that it is not the intellectual understanding, but the receiving into our hearts of the great truths of the gospel, which is essential.

(To be concluded.)

Address Before the Pennsylvania Legislature,  
on Constitutional Prohibition.

BY JOSHUA L. BAILY.

(Continued from page 735.)

MORALLY RIGHT OR MORALLY WRONG.

Now, fellow-citizens, the traffic in intoxicating liquors is either morally right or it is morally wrong. If it is right, nobody should be prohibited from engaging in it; everybody should be as free to go into the saloon business as into the grocery, the hardware, or the dry goods business. But if it is wrong, everybody should be prohibited from engaging in it, and not all the gold of Golconda should suffice to purchase a license. Neither is the rightfulness or wrongfulness of the traffic conditional upon the number of persons who are engaged in it. What, then, is our remedy?

We by no means overlook the value, nay, the necessity, for all moral agencies, but we are speaking now only of the *legal* remedy, and those whom I have the honor to represent here believe that no effectual legal remedy can be found short of the Constitutional prohibition of the drink traffic. We fully approve those strong words of Mr. Gough (John B. Gough), the able and eloquent and long-experienced apostle of prohibition, where he says: "The liquor traffic has no moral right to exist; none whatever to be protected in its existence, and all legislation should aim at its extinction."

That other great apostle of temperance, who lived forty years before Gough, Father Mathew, declared after his long life of experience: "The practice of prohibition seems to me the *only* safe and certain remedy for the evils of intemperance. This opinion has been strengthened and confirmed by the hard labor of more than twenty years in the temperance cause." To quote from one other authority—going back one hundred and forty years—I find that Lord Chesterfield, that eminently polite and learned man, said in the British Parliament: "Luxury, my Lords, is to be taxed, but vice is to be prohibited, let the difficulty in the law be what it will." The noble Lord went on to say: "Would you lay a tax upon a breach of the Ten Commandments? Would not such a tax be wicked and scandalous? Would it not imply an indulgence to all those who could afford to pay the tax?"

WHY CONSTITUTIONAL PROHIBITION?

But do you ask why we want *Constitutional* prohibition? We want something that shall be permanent—not subject to the vagaries of every elec-

tion. In 1846 the Legislature of this State gave us a no-license act. And you will recollect that the Supreme Court immediately afterward pronounced the act unconstitutional. In 1855 the Legislature passed a prohibitory law, but the next Legislature repealed it. In 1872 we were granted local option, and forty-two out of the sixty-seven counties of the State voted that saloons should not be licensed, but within two years the Legislature repealed the law.

We do not desire that any of these unsatisfactory experiences should be repeated. We want something which, when once adopted by the sober sense of the people, shall remain as a part of the fundamental law.

OBJECTIONS TO PROHIBITION.

Many objections to prohibition have been suggested, but I shall attempt to night to answer only a few of the most prominent. One class of objectors assume that what we ask for is sumptuary legislation—a sort of legislation supposed to be very odious. I understand a sumptuary law to be an attempt to regulate the dress, diet, or manners of the citizen. There were such laws in England once; one law forbade the wearing of short doublets and long coats, and another ordained that no man should be served a dinner with more than two courses. The prohibition we advocate is nothing of this kind. It makes no attempt to deal with individual habits, but only with the manufacture and sale—very proper objects of legislation. It is not claimed that men can be made sober by law. It would be too much to expect that human hearts and human propensities can be changed by act of Legislature. But this is what the law can do: it can provide protection for the citizen by removing the temptation to vice and crime. "The law can make it difficult to do wrong," as some one has aptly said, "and easy to do right."

IN ADVANCE OF PUBLIC SENTIMENT.

We often hear it objected that prohibition is in advance of public sentiment. I am by no means satisfied that such is the fact; but, even were it so, should that stand in the way of its adoption? Some of the best laws that have ever been adopted for the protection of society have, at the time of their promulgation, been very much in advance of public sentiment. Such were the laws which were given to mankind from Sinai, and in which may be found the germs of all moral law. When Moses came down from the Mount, bearing in his hands the tables of stone upon which these laws were written, and found his people kneeling before a golden calf, it did not take him long to discover that these laws were *very much* in advance of public sentiment, and he threw the tables to the ground and broke them. But did the Lord call him back into the Mount to repeal the laws? Not at all, but to rewrite them. Not one jot of the prohibition was expunged, not one title of the penalty remitted.

I heard General Neal Dow say, that when the first prohibitory law was passed in Maine it was very much in advance of public sentiment, but it had an







educational effect—it educated the people up to the high ideal of the law.

#### THE COLOR BEARER.

You have heard the story of the color-bearer in the army, who left his regiment in the valley and went and raised his ensign upon the hilltop, and when the colonel of the regiment called to him to bring the colors back to the regiment, he replied, "Bring your regiment up to the colors." And that must be the cry of every moral reformer to-day. When you are thoroughly convinced as to what moral reform requires, do not stop to inquire whether the people are ready for it, but bring them by the force of education up to the standard.

#### LOSS OF REVENUE.

We are told that the prohibition of the drink traffic would occasion a great loss of revenue to the Government. Not long ago, when some prohibitory measure was under consideration in the English Parliament, some London brewers called on Mr. Gladstone to remonstrate, because, as they said, such a measure would greatly diminish the national revenue. Mr. Gladstone promptly replied: "Gentlemen, I cannot permit a question of mere revenue to be considered alongside a question of morals; but give me a sober population, not wasting their earnings on strong drink, and I will know where to get my revenue." Very much in accord with that was what was said by Chief Justice Grier, of the United States Supreme Court, when questioned as to the effect of prohibition, that "Even should there be a loss of revenue, the Government would be a thousand-fold the gainer in the health and wealth and happiness of her people."

(To be continued.)

From the Independent.

#### THE FUTURE OF THE ENGLISH LANGUAGE.

Of all the languages now known, the English bids fair to be the most widely prevalent. If there is to be one universal speech, the English has at present no approximate rival in the line of such a result. The great Anglo-German philologist, Max Müller, holds the theory that very many of the alphabets and languages now existing will, as he phrases it, "be improved away from the face of the earth." He is having reference to a gradual process of elimination and absorption, and insists that it would be well if the different languages of the earth might all be reduced to five or six "great historical languages." In such a reduction he would escape the confusion that arises from excessive multiplicity of tongues, while also escaping the equally dangerous extreme of one all inclusive language. On the principle of natural selection, he ventures an enumeration of the Italian, French, Spanish, German and English, as making up the list of such historic tongues. On the basis of such a list as this an approximate estimate might be formed as to the probable prevalence of our vernacular as compared with that of the other languages mentioned. Such an estimate has been

made. In the remarks of Gladstone, already referred to, the computation of a British statistician is accepted to the effect that, within the next century, the English will be spoken by about one thousand millions of people.

Axon, in his "Future of the English Language," and De Candolle in his "History of the Sciences," have furnished facts by which Müller's position may be tested and the prospects of English assured. After first showing the number now speaking respectively the five languages mentioned, and showing the number of years in which these five nations respectively double their populations, the estimate is made of the exact number of persons who, at the close of the next two centuries, will speak the respective languages.

The result is as follows: Italian, 53,370,000; French, 72,571,000; German, 157,480,000; Spanish, 505,286,000; English, 1,837,286,153. We reach here, in round numbers, two thousand millions of people speaking the English language at the close of the next two hundred years. This is substantially the ratio of increase accepted by Gladstone as mathematically assured, and quite enough to confirm the statement that the vernacular has no dangerous rival in the line of leadership and possible universality. Mr. Cook's recent estimate as to the four hundred millions that would probably speak English in America at the close of the next century is reached by the same series of ratios. If, in addition to this numerical supremacy, it is remembered that the English nations are, as yet, the historic exponents of Protestantism and popular rights, such a picture of the ever widening prevalence of the language is full of hope to the race. It is at present clearly manifest that to the English speech in its more popular expression there would seem to be given in trust the educational and ethical rule of the world. Nothing seems to remain but that this trust shall be accepted and applied in the spirit and to the ends designed by Providence; that the English-speaking people behind the English language shall prove themselves in all respects worthy of so solemn and precious a heritage. The future of the English language depends on the future of the English people.

PROF. T. W. HUNT.

Princeton College.

"THERE are some religious teachers," says Dr. Maclaren, "who are always preaching down enthusiasm, and preaching what they call 'a sober standard of feeling' in matters of religion, by which, in nine cases out of ten, they mean precisely such a tepid condition as is described in much less polite language, when the voice from heaven says, 'Because thou art neither cold nor hot I will spue thee out of my mouth.' That is the real meaning of the 'sobriety' that some people are always desiring you to cultivate. I should have thought the last piece of furniture which any Christian Church in the 19th century needed was a refrigerator. A poker and a pair of bellows would be much more needful for them."







## BOOK NOTICE.

THE SABBATH FOR MAN. By Rev. Wilbur F. Crafts, A. M. Funk & Wagnalls, New York, 10 and 12 Dey St. London, 44 Fleet St., 1885.

This is an exhaustive book on the Sabbath question, and is full of interesting matter, bringing before the minds of its readers the many sides of the question. As the author remarks in his preface: "The subject has not been treated as a local or national issue, but in its world-wide relations, with special reference to the perils of the Anglo-American Sabbath. This book is more than a symposium of all nations and denominations on Sabbath observance. As weather bureaus, by dispatches from numerous distant points, are able to forecast the weather of the near future with general accuracy, so I have sought, by gathering from every land of the world reports of the *present* state of the Sabbath observance, to discover by contrast with the history of the past, the trend of the nations in this matter as a basis for alarm or hope, and also to bring those who are battling for the Sabbath, the lessons that may be learned from the defeats and victories of others." In the opening chapter under the title, "Is the Sabbath surrendered?" the writer shows that there are encouraging signs the world over that this is not likely to be the case. The Sabbath has now a foothold in many countries, which at the beginning of this century were wholly pagan. A second element of hope lies in the fact that a strong reaction has set in on the Continent of Europe against the Continental Sabbath, and that both the Roman Catholic and Greek churches are in favor of this movement. Also, that the increase of Sabbath observance in England is very marked. Again he says, though repeated efforts have been made to repeal them, in every State of our Union except California, Sabbath laws are still on the statute books. Another element of hope for the preservation of the Sabbath lies in the marked improvement of the observance of the day in the West as the frontier territories become frontier States. Of course this improvement does not apply to the large Western cities. There is great hope, also, in the fact that by recent reliable statistics "twenty per cent. of the people in the United States are members and fifty per cent. more are adherents of evangelical churches, nearly all of them being in favor of observing the Sabbath, not as a holiday, but as a holy day." The growth of prohibition laws is of the greatest importance, for it is found that the only States in which Sunday closing is enforced to any great degree are those where liquor-selling is prohibited on all days. To quote from Judge Pitman, of Massachusetts, "It is no chance association which leads to the cry, 'Down with the Sunday laws and the liquor laws,' in so many parts of the country. The traffic wants the Day. It wants the Saturday night wages. It wants the opportunity and the temptation to drink on the Day of Rest."

In the next chapter the other side is brought out, and the writer shows how the Sabbath is imperiled

by the action of legislatures and parliaments, of courts, not only from corrupt juries, but also judges. He gives instances of ruling that one can hardly imagine being made without protest. For instance, that selling cigars on the Sabbath was "as much a work of necessity as selling a cup of tea." Another Justice decided that the public should be kept warm, and on these grounds discharged two men who had sold coal. Others have decided that Sunday newspapers were a "moral necessity." But the greatest peril of all lies in the effort that is being made in many places to introduce the Continental Sunday. The picture drawn of the results of the Continental Sunday is one that may well cause Christian people to earnestly protest against the introduction of even the thin end of the wedge in this direction. He also shows how the Continental Sunday has been introduced in Cincinnati and some of the other large Western cities. To be sure crowds of people go to church and Sabbath schools, but side by side with these places are open saloons and theatres, and all sorts of games and different kinds of work are carried on just as on other days. We quote some striking remarks: "We believe it to be in vain to think of introducing the diversions of the European Sabbath without its labor. Once take away the sacredness of Sunday, and you only open another twenty-four hours to the avarice and cupidity of man. This has been the unfailing result both in Catholic and Protestant countries; even laws to the contrary are of no avail." Our review is already long, and we cannot dwell on the other very interesting chapters in this book. The one entitled, "Are Sabbath laws inconsistent with liberty?" is very striking. In it the subject of Sunday trains and mails is fully discussed and the great evil of these shown to far outweigh any fancied good. We quote from a letter of the late Wm. E. Dodge, of New York, who was connected for nearly fifty years with railroads. He would at once close his connection with a road if it ran Sunday trains. He says: "No one can estimate the vast value to our country from the construction of our railroad system. \* \* But it has done more than all other things to destroy our Sabbath, and it is becoming worse and worse every year. Many roads now use the Sabbath for making up their freight trains with the accumulated freight of one week, thus running more trains on Sunday than any other day in the week. Also, that day is the special day for repairs to cars and engines, and the shops of many roads are more busy than on other days." In conclusion, many helpful suggestions are made as to the best way of improving Sabbath observance. When we remember that the Sabbath is a blessed gift and provision of our Heavenly Father, by which man may obtain "physical and mental rest; intellectual, moral and physical culture; home joys and fellowships; respite from the rush after money and pleasure; and opportunity for works of mercy and the higher enjoyments which they afford," surely no Christian should quietly sit down and not attempt to stem the tide that seems in some directions to be so







strongly setting against the preservation of this day of highest privilege.

M. S. T.

#### RURAL.

**DEATH OF ORCHARD TREES.**—A correspondent of the *Farmers' Review* offers some facts as evidence that many trees in western orchards are killed by a sudden visitation of severe cold after the early hot sun of March has started the sap in the tops when the soil about the roots is not frozen. Early heavy snows, falling or drifting in such a manner as to prevent the ground from freezing, produce the conditions which make the trees liable to injury in the manner stated. If the ground is frozen before being covered with snow no injury will follow. Sometimes the ground of the highest portions of an orchard is bare, while the lower ground is drifted more or less deeply. The remedy is to remove the snow that falls or drifts on orchard grounds before the ground freezes, keeping the surface bare until the soil is well frozen over; after which the snow will do no harm. Snowfalls before the ground freezes are of rare occurrence, according to this writer, once in "a decade, or a score of years;" but at these times the mischief occurs, if we accept the indications of the facts he presents. It is well to observe them.

**SWEET POTATOES.**—The sweet potato is a native of a warm climate, and succeeds best in light, warm, mellow soils, well pulverized to a good depth; and if not naturally very rich they should be highly manured. In the South the method of cultivation of sweet potatoes is about the same as practiced in the North with ordinary varieties. Sweet potatoes in the North are grown from slips or sprouts obtained by setting the tubers in a hot bed in March or April and breaking off the sprouts when they reach a height of four or five inches. In favorable seasons tubers will produce several sets of slips. "These slips should be set on ridges which are four feet apart, leaving a space of fifteen inches between the slips. They are sometimes set in hills four or five feet apart in each direction, three plants being allowed to a hill. Cultivate the vines during the Summer, and early in October the tubers will be suitable for harvesting. Some varieties seem better adapted to the climate and soil of New England than others. Among the best are the Nansemond and the American Red. The tubers of the Nansemond are large, yellow, swollen at the middle and tapering to the ends; flesh yellow, unctuous, sweet and well flavored. It is an early variety: matures in short seasons; is very productive; succeeds well in almost any tillable soil; has been long acclimated, and is one of the best for cultivation at the North, very good crops having been obtained in Maine and the Canadas. The American Red has slender tubers, which sometimes exceed twelve inches in length, but rarely attain a diameter of more than two inches, and weigh from three to ten ounces. The skin is purplish red, smooth and shining; flesh yellow; very fine grained, unctuous and sugary. This variety is early, quite hardy,

productive and excellent, but does not keep so well as the yellow or white sorts. It is well adapted for cultivation in the cooler sections of the United States, where, in favorable seasons, the crop has proved as certain and the yield nearly as abundant as that of the common potato. By packing in dry sand, and storing in a warm, dry room, sweet potatoes are sometimes preserved in the Northern States until planting time in the Spring." Those who have no hot-beds can obtain the slips from reliable dealers, whose advertisements will be found in the agricultural papers at the proper season.—*American Cultivator*.

**RAISING CAULIFLOWER.**—The first step toward ensuring success in the production of a crop of cauliflower is to start right, by giving the plants a well enriched, deep, loamy soil, and it is decidedly a waste of both time and money to attempt to grow them with light manuring and indifferent cultivation. The cauliflower prefers a well enriched, deep, loamy soil, and a good crop can generally be obtained on land that has been heavily manured for an early crop of peas or potatoes, provided that it is properly prepared and the plants well cultivated and cared for. The ground can be readily prepared by giving it a good dressing of decayed stable manure, and this should be well mixed with the soil by means of repeated plowings, or on a more limited scale by means of the digging fork.

The ground should be well harrowed and pulverized as finely as possible, when it should be marked off in rows two feet apart each way. At each intersection a handful of concentrated fertilizer is scattered and well mixed with the soil by means of the hoe, at the same time forming a hill about two inches in height.

The next consideration is setting the plants. This should be done just after a rain, care being taken to firm the ground well around the roots. I find that it is very satisfactory to make at least three successive plantings, one about the fourth of July, another about the middle, and the last toward the end of the month, about equal quantities of each variety being used at each planting.

After growth commences, the plants should be well cultivated, and at each hoeing let a little earth be drawn up around the plants, and as soon as the heads commence to form, in September, turn a few of the outside leaves over the head; by so doing they will grow more compact, and while it protects them from sun and rain, materially improves their appearance by preventing them from becoming stained or spotted.

The plants are obtained by sowing the seeds on a nicely prepared border, about the tenth of May, the seed being sown in drills about a foot apart and ten feet in length. Sow the seed thinly and cover slightly, and as soon as the young plants make their appearance they should be dusted occasionally with soot or tobacco dust to prevent the attacks of the cabbage fly, which in many instances destroys the young plants almost as fast as they make their appearance.

After the plants have been transplanted and are







about half grown, they often become so infested with the green cabbage worm that they are more or less injured, and unfortunately these pests are more numerous and destructive where a few hundred plants are grown than where they are on a more extended scale. It is said that the kerosene emulsion or a sprinkling of strong tobacco water will destroy them if applied in time, but all such remedies should be applied with caution, and nothing should be applied after the heads commence to form.

For the late crop the large Algiers and the Early Paris, which is the same as Sherburn's Nonpareil, are the varieties usually employed in this part of the country.—*Chas. E. Parnell, in Vick's Magazine.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, SIXTH MO. 27, 1885.

PROPHECY, in the original meaning of the word, is speaking for God. None should dare so to speak except as God directly sends and commands them. Such is the ground of the highest ministry. So prophets and apostles spoke; and on such ground was the ministry of the gospel by "public Friends" understood to be rightly acknowledged when Early Friends endeavored to return to primitive Christianity.

It is not, however, so high and awful or exceptional a duty to speak well of God's goodness to us; as, for example, did the woman of Samaria of Christ: "Come and see a man who told me all that ever I did," or, likewise, the man whose sight was given him: "This one thing I know; that whereas I was blind, now I see."

There is, then, a universal, as well as a special, duty of witnessing for Christ. How to unite and harmonize these two, without neglect of the one, or undue encroachment upon the other, is a great problem in church work. To solve it fully, is to answer most, if not all, the essential questions arising amongst Friends in regard to ministry, Bible-schools, Home and Foreign Missionary labors. Throughout the Society of Friends, the conviction is now general, that all these labors must be kept up, and ought to be animated with a zeal like that of the apostles and martyrs. *How* to do this, is an inquiry which ought to be considered by all together, with full fraternity of love and mutual forbearance and concession. If with offenders, much more with zealous co-laborers for Christ, ought all dealing with each other to be "*in order for their help.*"

IT WILL NOT LOOK WELL upon the pages of the Parliamentary history of England, for the record to show, as it must, that one of the ablest and best (if not the very best) of the prime ministers ever at the head of the British government, was driven from his place by an outcry against increasing the tax on ardent spirits and beer. Church disestablishment and the land act in Ireland, a change in the electoral system giving new votes to millions, a disastrous campaign in the Soudan, and a narrowly escaped war with Russia: all these and other crises were safely overpassed. But making the liquor of the people dearer,—this was too much. The terrible effects of the wars, past and prospective, which caused the need of increased taxation, was forgotten. Some time, it must come to pass, that human blood and tears will weigh more in the balance, in every civilized nation, than whisky, or even beer.

ANOTHER action, to be regretted, on the part of Great Britain, appears to belong to the responsibility of the late government. This is, the arrangement with China for the withdrawal, by its imperial government, of the tariff which has hitherto obstructed the introduction of opium into China from British India. It is incomprehensible, how honorable men, in the light of the knowledge of the nineteenth century, can sanction the imposition, either by violence or by persuasion, of so ruinous a commerce upon an unwilling nation.

OUR EDITORIAL SPACE is willingly abridged this week in order to make room for Yearly Meeting reports and other matter awaiting insertion. The abstract, given on another page, of the proceedings of London Yearly Meeting, has been kindly sent by a correspondent upon whose judgment and knowledge we may well rely for a sound view of what transpired.

ON THE CANADA question, a paragraph from an editorial in the (London) *Friend* may interest our readers:

"The perplexing questions connected with the American correspondence were easily disposed of, for the time, by relegating them to a Conference to be held in the autumn. We are persuaded that London Yearly Meeting has not the slightest intention of discontinuing this correspondence, but there is a very general repugnance to being any longer involved in the responsibilities which, as it is now conducted, are inseparably connected with it, in face of the numerous divisions which have taken place among Friends in America."

We propose to reprint hereafter the report to







London Yearly Meeting of its Delegation to Canada. In further explanation upon the subject during the session of the Yearly Meeting, J. Bevan Braithwaite made the following statement, with other remarks:

"The meeting with which we did not correspond had never sought to correspond with us. We had never received any epistle from them, and no attempt had been made to open communication with this meeting. As regarded the lawsuit, the deputation had labored abundantly and earnestly to encourage Friends to abandon their appeal entirely. They had had interviews with lawyers and with Friends in Canada and in New York, and did their utmost to induce an abandonment without any conditions at all. Whether that could be quite expected or not, Friends in England must judge. The Friends with whom they had conferred were prepared to go a very long way, and make what they considered an equitable division of the property; but they were not met quite in the way that had been hoped, and they had thought themselves obliged to go on."

It is reasonable to infer that this last fact, that those Friends with whom correspondence had occurred last year were willing, and the others were unwilling, to make an amicable arrangement, along with the fact that the burden of the act of separation rested entirely upon the latter, had much weight in determining the conclusion of London Yearly Meeting to send an epistle this year to the Yearly Meeting with which the other Yearly Meetings on this continent are in correspondence.

A CORRESPONDENT who, for the first time in our experience, writes in disapproval of the recent revision of the translation of the Bible, will receive a private reply to his communication, if his name and address are sent to us. It may be said here, that we are not able to perceive any inconsistency in the expressions used at different times in these columns on that subject.

#### DIED.

MILES.—Henry Miles departed this life at his residence, Monkton, Vermont, on the 9th of Sixth month, 1885, in the 90th year of his age.

This dear Friend was born in the county of Kent, England, in 1795, and united with the Society of Friends when about twenty years of age. He was married to Mary Hagen (who still survives him) in 1818, and removed to America with a family of seven children in 1832.

Possessing an active mind, he took a deep interest, not only in the affairs of the religious Society of which he was a member, but also in matters of general importance with which he was conversant throughout the world; and this interest continued in a remarkable degree almost to the last. One of the objects which lay nearest to his heart was the diffusion of right in-

struction, especially that which pertained to the truth of God as manifested in His Son Jesus Christ; in order that real fellowship might be established among Christians and brotherhood among all nations.

As the disease with which he had been attacked some months previous progressed, it produced partial derangement of mind for a few of the last weeks, but did not prevent a full realization of his dependence upon God, and he was several times known to be in devotion and prayer, expressing a consciousness of sins forgiven.

A few days before his close when his family apprehended the death angel to be near, as the last of his recognizing any one, he took an affectionate leave of each present with a kiss; and seemed to indicate that the way was clear before him.

Christian Worker please copy.

ALEXANDER.—At her home near High Point, Guilford county, N. C., on the 24th of Fifth mo., 1885, Anna Alexander, in the 63d year of her age.

The deceased was a member of Springfield Monthly Meeting. She had long been an invalid, and for the last nine weeks was a great sufferer, but was never heard to murmur at her afflictions, but was often engaged in prayer for patience to endure and abide her allotted time. She much enjoyed the company of Christian people, often speaking words of encouragement to those about her, and was ever interested in the welfare of the church. Her last prayer was, "Come Lord Jesus and take me to Thy home." Then she fell asleep in Jesus.

MAXWELL.—At the residence of her son-in-law, W. A. Williamson, Salem, Union county, Ind., Fifth mo. 14th, 1885, Anna Maxwell, wife of Hugh Maxwell (deceased), in the 79th year of her age; an esteemed member and Elder of Salem Monthly Meeting.

She was gathered as a shock of corn, fully ripe, and expressed that her work was done, and she was ready to go. Her whole life was one of quietness and gentle forbearance, living up to the requirements of the gospel. A woman of few words, refraining her tongue from evil, and using it for the encouragement and comforting of the Lord's little ones, not forgetting to use her means for the relief of the needy. She was truly a mother in Israel, faithful in the discharge of every known duty. She retained the faculties of her mind to the close, and during the last day of her life she said that it had been the great concern of her life to be ready for this hour.

When informed by her daughter that she would soon be at rest, she responded sweetly and earnestly, "Praise the Lord."

She soon passed away in great peace. "Truly her children may rise up and call her blessed."

#### NEW ENGLAND YEARLY MEETING.

The Yearly Meeting on Ministry and Oversight convened at Portland, Me., Sixth mo. 11th, 1885. An unusually large number of Friends were present, and the opening session was largely occupied in prayer and preaching. Credentials were read for the following ministers, viz.: From New York Yearly Meeting, Stephen Taber, Cornelius D. Barnes; from Baltimore, Jehu Newlin, Sarah W. Newlin; from North Carolina, Jeremiah Cox, Lévi Cox; from Ohio, Caroline E. Talbott, Phebe Hoyle, Seth C. Rees, Huldah A. Rees; from Indiana, Ann Gause, Susan Ratchiff; from Iowa, Addison White, Evi Sharpless; from Canada, Catharine Hoag. Also, for companions and others, as follows: Eliza White, Eliza J. Lindley, Ann Hobson, Abby J. Mendenhall, Mary Ann Potter.







Alfred H. Jones and Huldah J. Leighton were appointed Clerks for the ensuing year. Credentials were also read for Frank Modoc, once known as "Steamboat Frank." An account of his life and conversion was given by Asa and Emeline Tuttle, and much sympathy and a cordial welcome were extended to him.

The consideration of the state of the meeting on Ministry and Oversight was next entered upon by the meeting.

M. M. Binford referred to the progress of the cause of Christ among us, and the deep interest now manifested in Home and Foreign Missions. While this is true of many of the members of this body as *individuals*, there is a lack in the organization as a unit. The meeting on Ministry and Oversight does not appear to be sufficiently identified with the evangelistic work of the church. The time of its meetings is largely taken up with questions relating to our own spiritual life, and but little practical attention is given to the gospel work of the church. The recent change of discipline in this Yearly Meeting, introducing large numbers of new members, many of whom are men and women thoroughly devoted to Christ and Christian work, but with pressing business cares, demands that the meetings of this body should be made intensely practical in fostering and enlarging the work of the church; lest by the small benefit accruing to these from such meetings, they should fail to appreciate the privileges of such membership.

Stephen Taber spoke of the importance of attending meetings and providing for the attendance of our families.

Evi Sharpless said it was not enough simply to "hold our own," but we ought to *grow*.

*Sixth-day Morning.*—The Yearly Meeting met in separate session. Prayer was offered by Seth C. Rees, Evi Sharpless and others. Pertinent remarks were made by Jehu Newlin, Wm. Thompson and others. M. M. Binford clearly presented the duties and responsibilities of the church, and the relation existing between the body and its individual members. Without subordination of the individual judgment to the judgment of the meeting, we cannot hold together as an organization. Church organization is for greater effectiveness in the work. The individual must sacrifice personal preferences, but receives in return the greater good of the co-operation of the church in the work.

The time of the opening session was occupied in reading the reports from the Quarterly Meetings, the credentials of ministers from other Yearly Meetings, and a portion of the Epistles.

At the opening of the afternoon joint session the delegate of the Maine Conference of Congregational Churches was received, who addressed the meeting briefly, extending a friendly greeting on behalf of the Conference; to which this meeting warmly responded, and appointed Charles H. Jones and Phebe S. Aydelott as delegates to their next conference.

Wm. O. Newhall was appointed Clerk for the year, and Timothy B. Hussey and Daniel Maxfield, Assistant Clerks.

The duty of the church toward nominal members was introduced by the reports from one Quarterly Meeting. Much discussion followed, and the necessity of more pastoral care was enjoined upon subordinate meetings.

The Report of Providence School occupied the entire session on Seventh-day morning. The taxation of the school property by the State was felt to be an unjust burden upon educational interests, but no way out of the difficulty is available at present. Notwithstanding some minor criticisms of the action of the Committee

and officers of the School, the general tone of the Yearly Meeting is one of deep interest in the School and satisfaction with its management. The Report states that there was a considerable religious interest, especially among the boys, during the past year. A Committee was appointed to have charge of the School next year.

The Committee on Education presented their report at the afternoon session. No conferences have been held the past year. The Committee was continued, and their attention was called to the importance of establishing a Yearly Meeting Library.

The Report of the Committee on General Meetings and Gospel Work, next read, was one of great interest. No subject is nearer the heart of the church, or has aroused a deeper feeling in the meeting. Nineteen series of meetings were held the past year, with a total of 368 meetings and 24 Bible readings; 127 have professed conversion and 54 renewal. A subscription was entered into and \$802 subscribed for next year's work. Remarks were made by Eli Jones, Caroline E. Talbot and others.

The public meeting of the Foreign Mission Committee on Seventh-day evening was addressed at length by Evi Sharpless, relating his experiences in Jamaica, and followed by M. M. Binford, who spoke upon the relation of the home church to the foreign work.

On *First day*, meetings were held throughout the day in the City Hall and attended by large numbers of Friends and others. Many of the churches in the city were occupied by Friends.

*Second-day morning.*—The meeting entered upon the consideration of the State of Society. The answers to the Queries show that Friends generally attend meeting on First-day, but mid-week meetings are small. Third answer reports a lack of care in training children. Seventeen cases of the unnecessary use of intoxicating liquors were reported; a decrease of seven from last year's report. The statistical report shows: Gain by births, 15. Received by request, 141. Loss by death, 81. Released, 34. Total gain, 44. Present membership, 4370.

The Committee on Educational Work in North Carolina reported that in their judgment the time had come to close up our official connection with this work, in which the meeting concurred.

(To be concluded.)

#### NEW BUILDINGS AT WESTTOWN BOARDING SCHOOL.

—The workmen are engaged in removing the large building heretofore appropriated for class rooms for the boys. It has been lifted from its foundation by jackscrews and supported on heavy timbers. The under faces of these are soaped, so as to enable them with less friction to slide on the timbers placed for a track, and leading to the new destination some 200 feet to the northeast. The whole operation is a delicate one, as a slight giving way of the foundations might cause the destruction of the edifice. The expense of the removal (about \$6 500) is to be borne by private contributions. A contract has been made with Henry Taylor, of Philadelphia, for the erection of the main centre building, and the east wing of the proposed new buildings, for about \$130,000. This does not include plumbing or heating apparatus.—*The [Philadelphia] Friend*.

BELIEVING prayer soars higher than the lark ever sang; plunges deeper than diving-bell ever sank; darts quicker than lightning ever flashed.







## NEW YORK YEARLY MEETING.

Inadvertently, the proceedings in this body on Third-day, Sixth mo. 2d, were omitted from our report. They were, in brief, as follows:

*Third-day Morning.*—An Epistle from London Yearly Meeting, dated Fifth mo. 23d, 1885, was read, with much interest.

The Report of the Committee on Education was read and approved. There are in New York Y. M., 740 minors, of whom 565 are said to be of school age. 319 of these attend district schools; 51 family schools; 54 academies; 141 are not accounted for. Twenty-four members have passed through a college course, and fifty-four are engaged in teaching. The Committee advises that special attention be paid in the Yearly Meeting to denominational education, so that a decided policy in regard to it may be adopted.

The Trustees of Friends' Boarding School at Union Springs made a satisfactory report. The whole number of pupils for the year has been 125; average attendance, 89. 39 are children of Friends. The money appropriated last year has enabled the Trustees to complete some needed improvements. A large endowment fund is, however, much to be desired.

The Report of the Book and Tract Committee was read. New editions of "Gurney's Observations" and "Memories of Stanley Pumphrey" have been published. 128,000 pages of Tracts have been printed, and more than 20,000 copies of Gospel Temperance Tracts have been imported by the Committee for distribution. A second edition of 3000 copies of "A Brief View of the Doctrines of Friends" (taken from the New York Discipline) has been issued. Through the liberality of Katharine Backhouse and Edward Tylor, of England, 250 copies of Edward Backhouse's "Early Church History" have been placed at the disposal of the Committee for free distribution among the Bible-schools and Meeting Libraries of Friends in America.

At the proposal of Scipio Quarterly Meeting, an amendment of the Discipline was adopted, affectionately advising members to abstain from the use of tobacco, and to avoid the use of opium except in cases of medical necessity.

## THE SOCIETY FOR HOME CULTURE.

A very interesting annual meeting was held by the Society above-named, at 830 Cherry street, Seventh-day, Sixth mo. 13th. Samuel Morris was in the chair, with Mary P. Elkinton as Secretary.

The Secretary's annual report gave a satisfactory account of the work of the year. The greatest number of correspondents had been engaged in studies belonging to literature. Next had followed history; but a number also had been interested in geology, botany, physiology, and other subjects. Very grateful and encouraging letters had been received from those who had experienced the advantage of membership in the Society. Over 1300 letters and postal cards had been exchanged, and more than 200 books loaned; the lending library having increased to between 300 and 400 volumes.

Charles Rhoads read an instructive paper on Home Culture in the large sense of the term; the actual building and maintaining of a healthy and happy family life. Referring to the subject of family devotion, he aptly introduced Burns' beautiful description in "The Cotter's Saturday Night."

Letters from students, correspondents upon different subjects of study, were read; showing careful reading, observation and thought. Evidently those so writing

were profiting by their associated work. The exercises closed with a very pithy, well-worded and impressive essay by Coleman L. Nicholson, on the "Choice of Good Books." Two points strongly insisted upon in this paper were, the harm done, along with loss of time, by novel reading; and the desirableness of large and thorough reading, next after the Bible, of the books of Early Friends.

The impression made upon a visitor by the proceedings of this meeting was, that the work of the Society for Home Culture is, in good measure, successful; that it stimulates and aids systematic reading and observation among those whose circumstances otherwise do not favor study; and that, although the number of those engaged as members and correspondents of the Society is not as yet large, yet the benefit resulting is such as to encourage those concerned in it to persevere in their labors, with the hope of doing a steadily increasing amount of good, and promoting much innocent and wholesome intellectual enjoyment.

## THE INTERNATIONAL LESSON.

## THIRD QUARTER.

## LESSON I.

Seventh month 5th, 1885.

## THE REVOLT OF THE TEN TRIBES.

I Kings xii. 6—17.

GOLDEN TEXT.—He that walketh with wise men shall be wise; but a companion of fools shall be destroyed. Prov. xiii. 20.

We now resume the history of the Kings at the point where we left it last year, viz., at the death of Solomon. It is well to recall somewhat of the glory of his kingdom, embracing as it did the tributary kingdoms of Edom and Moab, and extending from the Mediterranean on the west to the Euphrates in the far northeast, enriched by commerce with India, Africa, Spain, and probably Britain—at peace within and without, his capital adorned by splendid buildings and great engineering works for use and pleasure, his army in a high state of efficiency, his seaports thronged with ships and sailors—the splendid king of an outwardly united and prosperous people—such was Solomon at his death. But the causes of disintegration were already at work. Solomon had countenanced and assisted his wives in their idolatry—he had set up high places within sight of the Temple itself; he had also levied excessive taxes on the people to support his splendor, and had compelled them to give forced labor for the carrying out of his undertakings. Thus the great laws of fidelity to Jehovah and justice to mankind had been broken, and in our present lesson we have another illustration of the truth that God's punishments are not arbitrary or vindictive, but are simply the natural and necessary outcome of our own sins.

Rehoboam's wretched character and conduct were only what was to be expected from the son of a heathen mother, brought up in idolatry; that is, he was the fruit of Solomon's idolatry, whilst Jeroboam was the fruit of his injustice and oppression towards his fellow men. Rehoboam was at this time, according to I Kings xiii. 21, forty-one years old. Some have supposed that this is a mistake of the scribes, and that it should read twenty-one, which agrees better with the childish foolishness of his conduct. According to Stanley (Lectures on the Jewish Church, Second Series) the meeting of







the tribes at Shechem for his inauguration occurred a year after the death of Solomon. "Shechem (the place between the shoulder blades) is between Mts. Ebal and Gerizim. It is one of the most striking and beautiful spots in Palestine, and the more so as its perennial supply of water clothes it with perpetual verdure. For its history, see Gen. xii. 6; xxxiii. 18; Deut. xxvii. 4—12; Josh. xx. 7; xxi. 20; xxiv. 1; xxv. 32."—*Pulpit Com.* It was probably chosen to conciliate the disaffected tribe of Ephraim, whose chief city it was. They were evidently prepared to revolt if their grievances were not redressed, and had sent to Egypt for their favorite leader, Jeroboam, the son of Nebat. For his early history, see ch. xi. 26—28. A wonderful prophecy of the division of the kingdom and his own share in it had been made to him by the prophet Ahijah, but owing to some premature attempt to usurp the throne, he had fled to the court of the king of Egypt. As spokesman of the tribe of Ephraim and the other discontented tribes, he now made a statement of their grievances, and required a guarantee of redress before they proceeded to inaugurate Rehoboam.

6. *And King Rehoboam consulted with the old men.* Rehoboam's first impulse was a good one, at least so far as it went, but we hear nothing of his asking counsel of the God of his fathers.

7. *And they spake unto him saying, If thou wilt be a servant unto this people this day.* Though they had been Solomon's servants, and had upheld his policy, they knew enough of the temper of the people to see that some concession was necessary, but their advice was based upon purely worldly motives, and not upon any regard for true justice. (Contr. Gen. xviii. 19; Deut. xvi. 18—20.) It shows about what worldly wisdom will attain to by itself, an utterly hollow *show* of justice for the purpose of obtaining its own objects in the end.

8. *But he forsook the counsel of the old men.* Rehoboam was not ready even for this temporary humiliation; in his blind folly he turned away to his own inexperienced comrades for advice. Through flattery and insolence combined, the young men counseled a course actually inhuman, viz., to abuse his royal prerogative, to care nothing for his people and their wishes, but simply to treat them with violence.—*Lange.* *My little finger shall be (R. V. is) thicker than my father's loins.* This proverbial expression seems to be an arrogant assumption that his power was far greater than his father's, and a threat that his exactions would be proportionally greater.

11. *Whereas my father did lade you with a heavy yoke.* The taxation was very heavy. Then the immense buildings were raised by conscriptions. Solomon made a levy of 30,000 Israelites. Of these, 10,000 were always one month in service, and free the two following. See I Kings v. 13, 14. 150,000 men (hewers of wood and bearers of burdens) ch. v. 15, were not changed. These were strangers, and not Israelites. See I Kings ix. 20, 21. *My father chastised you with whips.* It is probable that the levies of Amorites, Hittites, &c., had been

kept at their toils by the lash. *I will chastise you with scorpions.* Gesenius understands by "scorpions" here, "whips having leaden balls at the ends of their lashes, with hooks projecting from them."

13. *And the king answered the people roughly.* He gave them the cruel and insolent answer advised by the young men, and added to it by his rough and hard manner.

15. *Wherefore the king hearkened not unto the people.* As Solomon's son, this young prince must have had his share of good advice, especially if we may take such passages as Prov. i. 19; iii. 3, 27, 31, 34; iv. 14, 17, &c., as addressed to him. But example speaks louder than words. Rehoboam followed Solomon's actions and disregarded his precepts, *for the cause was from the Lord.* We are not to understand that the Lord was the author of this blind infatuation, but simply that here as well as always He was overruling the wrath of man and causing it to praise Him. As has been pointed out, this disruption of the kingdom, the worst thing for Israel had they been true subjects of Jehovah, became the best thing for those who had become tainted with idolatry, proud, self-willed, and luxurious, thus threatening the very existence of true religion and godliness. It proved the most powerful means of preserving in the two remaining tribes whatever degree of attention to the divine laws subsisted among them. It made it the most obvious political interest of the kings of Judah to adhere with strictness to the law of Moses and to promote its observance among their subjects.

16. *What portion have we in David?* The jealousy of the powerful tribe of Ephraim, always the rival of Judah (see Num. ii. 13 and 18) now blazed up. In many points they felt themselves superior to Judah. Their portion was the most fruitful part of the promised land—a great contrast to the rocky hills of Judah (Judg. viii. 2). Twice they had received remarkable blessings. Gen. xlviii. 19, 20; Deut. xxxiii. 13—17. That Rehoboam should scorn the complaints of the tribes, headed by this powerful house, shows his hopeless incapacity. *To your tents, O Israel.* Cf. II Sam. xx. 1. "Disperse to your homes (see ch. viii. 66 and cf. II Sam. xviii. 17; xix. 8) and prepare for war." It probably originated at a time when the people dwelt in tents, viz., in the march through the desert. See Josh. xxii. 4; Num. i. 52; ix. 18; xvi. 26.—*Pulpit Com.* With the House of David, Israel flung aside the great promise (II Sam. vii. 10—16; xxiii. 5) which depended on that house.—*Lange.*

17. *As for the children of Israel which dwell in the cities of Judah.* Those scattered members of the ten tribes who happened to be residing in the limits of Judah.

#### PRACTICAL THOUGHTS.

1. We find, as one subject in this lesson, turning points in life, but we also see that the conduct of a man at any critical point is predetermined by his previous character.

2. v. 11. Men ordinarily act as though by starvation, oppression and scorn they could get the







best work out of their fellow men—and under such treatment our greatest men *have* produced masterpieces, but these have been *not* the best but the *least* of which they were capable.—*Ruskin*.

3. He who tramples on the rights of others will lose his own.

4. God does not arbitrarily punish men or nations; He simply allows them to reap the harvest which they themselves have sown.

5. God overrules the plans and counsels of men, and does the best things possible for each nation and individual, considering their character.

#### IMPORTANT CHANGES IN THE POSTAL LAWS.

Important changes in the postal laws will go into operation on Seventh month 1st. The most important of these will be the practical reduction of the present rate on letters by increasing the weight from one half ounce to one ounce, upon which the present rate of two cents will be charged. Under the act of 1883, the letter rate on each half-ounce or fraction thereof was reduced from three cents to two cents, and under the last act the rate is fixed at two cents on each ounce or fraction thereof. By this law it is also provided that drop letters shall be mailed at the rate of two cents per ounce or fraction thereof, including delivery at letter carrier offices, and one cent for each ounce or fraction thereof, when free delivery by carrier is not established. It is further provided that all publications of the second class when sent by publishers thereof, and from the office of publication, including sample copies, or when sent from a news agency to actual subscribers thereto, or to other news agents, shall be entitled to transmission through the mails at one cent per pound or fraction thereof, such postage to be prepaid as now provided by law. Another important change is that authorizing the issue of a special stamp of the face value of ten cents. When, in addition to the lawful postage, this stamp is attached to a letter, the delivery of which is to be at a free delivery office or at any city, town or village of four thousand population or over, it shall entitle such letter to immediate delivery at any free delivery office designated by the Postmaster General as a special delivery office. Such specially stamped letters are required to be delivered immediately within one mile of any special delivery office between seven o'clock in the morning and twelve o'clock midnight.—*Public Ledger*.

THE outskirts of our Jerusalem are dreary; her glory lies within. Where shines the brightest light? It is in the holy of holies, in the innermost shrine. The skin and husks of religion are poor things, but the juice, the life, the vital power of religion—therein lies the sweetness. You must not be satisfied with the "name to live;" it will never comfort you, it will even distress you. The life of Christ mightily developed in you must be the joy of your heart.—*C. H. Spurgeon*.

#### RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.—The issues of the Society during the sixty eight years amount to forty-three millions, eight hundred and ninety-two thousand and thirty-one. (43,892,031.)

*The Bible for the Blind*.—The entire number of volumes in raised letters issued during the year was 357, and the entire number of volumes for the blind issued in forty two years, 13,520.

*Colportage Work*.—Over 400 colporteurs have been employed for a longer or shorter period during the year. Of this number twenty-three labored in Alabama, thirty-five in Arkansas, six in California, three in Colorado, four in Dakota, seven in Florida, sixteen in Georgia, eight in Illinois, thirty-six in Indiana, twenty-two in Iowa, twenty-seven in Kansas, seventeen in Kentucky, two in Maine, fourteen in Michigan, twelve in Minnesota, three in Mississippi, twenty in Missouri, thirteen in Nebraska, one in New Jersey, three in New York, eleven in North Carolina, twenty-nine in Ohio, three in South Carolina, forty-one in Tennessee, twenty-nine in Texas, five in Utah and Montana, fifteen in West Virginia, and thirteen in Wisconsin.

The salaries and expenses of the colporteurs, including freight on books, amounted to \$106,308.63, which with the value of the books donated makes a *net* expenditure of \$126,158.27 for this department of the Society's work.

It is gratifying to tell of new fields opening for Bible distribution in Cuba, Bolivia, Peru, and Guatemala; of a cordial welcome given to Bible colporteurs in Siberia and the Amoor; of a circulation in Egypt which has not been reduced by war or pestilence; of an advance in China over the highest circulation ever reported; of a demand in Japan for the Old Testament as well as for the New; and of a steady increase of desire for the word of God throughout the Turkish Empire. The agents of the Society resident in Turkey, Persia, China, Japan, Uruguay, Brazil, and Mexico are in immediate and constant communication with most of the laborers supported by the various missionary societies of the United States, and through them provision is made for such supplies of the printed Scriptures as are needed for mission use; while the missionaries themselves bear a willing part in promoting the circulation of the Bible within and beyond the bounds of their personal labors. Whether it be the book sent out in advance of the living preacher, or the book accompanied and applied by oral explanations, or the book containing in permanent and legible form the great facts which the preacher's voice has proclaimed, everywhere the Bible is in demand and is counted indispensable to the permanent success of missions.—*Annual Report*.

DR. CRUMMELL observes a radical difference between the English and American missions on the West Coast of Africa, in favor of the former. When the re captured Africans, rescued from slave ships by English cruisers, were set free in Sierra Leone, they were sent into the various villages around, and taught not only to read but to work. If you go to







Sierra Leone at the present time, you will find all the different trades and industries among the native Africans there. The result is that the English mission in Sierra Leone is self dependent; builds its own churches, supports its own ministers, and contributes very largely to Christian missionary societies in England. The laymen are merchants, mechanics, and traders; have founded families, and, in some cases, send their sons and daughters to the English universities and schools.

The American missions on the Coast of Africa have been deficient in just these respects. That is, there has been a neglect of trades, and of industrial teaching. The missions are consequently feeble, and have to be supported from America to a very large extent.—*Southern Workman*.

CHINESE Sunday-school work in New York City had a beginning sixteen years ago in the establishment of one little Chinese Sunday-school in the Five Points House of Industry. Now the cause has grown until the first anniversary of the New York Chinese Sunday-school Union, held May 13, aroused enough enthusiasm to fill the Broadway Tabernacle to overflowing. Of an estimated total of 3500 to 5000 Chinese in New York and Brooklyn, the names of 1000 are on the books of some Sunday-school, and about 500 are regular Sunday-school attendants, while the number of church communicants is some forty or fifty. The work is slow and difficult; each scholar, for the most part, requires a teacher entirely to himself; and some of the learners, it afterwards appears, attend the schools rather to study English than to be instructed in Bible truths. Yet there are many evident signs of progress.—*S. S. Times*.

M. A. WALLS, of Matamoras, says: I sold some Bibles to a peddler who was attracted by their cheapness, and he carried them 150 miles away to El Valle del Maiz. Not long after, a man came from there to get "some more of the books that tell us about God," and three months later a second deputation came, who said that they with two other families had become convinced of the errors of Romanism by reading the books, and had ceased to attend mass, and had assembled in the house of one of their number to read the Bible together. He said the object of their visit was to ask that some minister might go to them and explain the book. It was impossible at that time to comply with their wish, though it was painful to decline the request of men who had come over the mountains, 150 miles, on foot. But they received some instruction during their stay, and then went home, to study in the book itself the way of life.—*Bible Society Record*.

MUCH suspicion of the Gospel teaching has lately been manifested in Bulgaria. A colporteur inquired the cause. The reply was, "We know pretty well by this time what the Scriptures and your other books teach; and now we are watching to see whether you live according to your teachings. If you do, we shall also follow, for the path is good; if you do not, then we shall understand that these

teachings are only beautiful but empty words that have no power over man's nature."

AN IMPORTANT SUGGESTION.—At the annual meeting of the Valparaiso Bible Society, Dr. Trumbull remarked that the work of the Society through its colporteurs and salesmen is not to meet, but to create a demand for the Scriptures in order to supply it afterwards; many thousands in Chili do not know of the existence of the Bible. The same thing is true in other lands, whether nominally Christian, Mohammedan, or pagan.

MODERN SYRIAC.—The Rev. Benjamin Labaree, of Persia, who is revising the version of the Bible made for the Nestorians by Dr. Justin Perkins, comments upon the close resemblance in construction between the Hebrew and the Modern Syriac. He questions whether any other translation conforms as nearly to the word as it came from the pen of the ancient writers as that with which he is dealing. His assistants say, "The one glory of our language is its family likeness to the Hebrew; let us preserve that likeness as far as possible."—*Bible Society Record*.

AN EXCELLENT PLAN of helping to ameliorate the woes which the "Bitter Cry" of destitute thousands all over the country proves to exist, is suggested by a correspondent who has proved its efficiency. It is for Christian bands to be formed in separate districts without regard to sect or party, having for their object to visit and assist the poor, under the guidance of city missionaries, where such are at work, and that with a view to cheering and strengthening the hearts and hands of these good men in their arduous task, as well as mitigating the sorrows of the poor. Such methods tend to unite Christians in Christ-like sympathy, and unobtrusively but effectively testify to the practical worth and influence of the religion inculcated by the Gospel of the grace of God.

As a sample of the work done by such means, our correspondent gives the following account of the little society she worked with last winter: "Our amount for distribution was only about £30, and yet with that sum we were able to make and distribute nearly 200 warm garments; to give two tea-meetings, by which some who had never entered a 'Mission Room' were induced to attend; to help the poor, the sick and aged ones especially, with coal, bread, and groceries, besides rendering special aid in other cases in times of sore need. Not only has relief been thus afforded to the needy, but the hard-working and faithful missionary, with whom it has been our pleasure to work, has been much encouraged, while by his advice mis-application of charity has been prevented."—*The (London) Christian*.

RELIGION is equally the basis of private virtue and public faith; of the happiness of the individual, and the prosperity of the nation.—*W. Barrow*.

WHEN men take sinful means to avoid a calamity, that way very often brings it.—*Wall*.







An Act Relating to the Study of Physiology and Hygiene in the Public Schools of the Commonwealth, and Educational Institutions Receiving Aid from the Commonwealth.

*Section 1.* Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same: That Physiology and Hygiene, which shall, in each division of the subject so pursued, include special reference to the effects of alcoholic drinks, stimulants and narcotics, upon the human system, shall be included in the branches of study, now required by law, to be taught in the common schools, and shall be introduced and studied as a regular branch by all pupils in all departments of the public schools of the Commonwealth, and in all educational institutions supported, wholly or in part, by money from the Commonwealth.

*Section 2.* It shall be the duty of county, city, borough superintendents, and boards of all educational institutions receiving aid from the Commonwealth, to report to the Superintendent of Public Instruction, any failure or neglect on the part of boards of school directors, boards of school controllers, boards of education, and boards of all educational institutions receiving aid from the Commonwealth, to make proper provision in any and all of the schools or districts under their jurisdiction for instruction in Physiology and Hygiene, which, in each division of the subject, so pursued, gives special reference to the effects of alcoholic drinks, stimulants, and narcotics, upon the human system, as required by this Act; and such failures on the part of directors, controllers, boards of education, and boards of educational institutions receiving money from the Commonwealth, thus reported, or otherwise satisfactorily proven, shall be deemed sufficient cause for withholding the warrant for State appropriation of school money, to which such district or educational institution would otherwise be entitled.

*Section 3.* No certificate shall be granted any person to teach in the public schools of the Commonwealth, or in any of the educational institutions receiving money from the Commonwealth, after the first Monday of June, Anno Domini, one thousand eight hundred and eighty-six, who has not passed a satisfactory examination in Physiology and Hygiene, with special reference to the effects of alcoholic drinks, stimulants, and narcotics, upon the human system.

*Section 4.* All laws or parts of laws inconsistent with the provisions of this Act, are hereby repealed.

THE *Didache* (Teaching) furnishes another proof of the infinite superiority of the New Testament over ecclesiastical literature. Interesting and important as it is, it dwindles into insignificance before the Epistle to the Galatians, which is of about the same size, or the Sermon on the Mount, of which it is an echo.—*Dr. P. Schaff.*

## ITEMS.

THE emigration from foreign countries to the United States continues at high tide, though somewhat less for 1884 than the preceding three or four years. The aggregate of foreigners arriving at the port of New York in 1884 was 330,030. For the three preceding years the numbers exceeded 400,000, and in 1882 reached nearly half a million. Of those arriving in 1884 there were 141,922 from Germany, 39,966 from Ireland, 32,086 from England, 16,722 from Sweden, 9,942 from Norway, 14,076 from Italy, 12,432 from Russia, 1,237 from Switzerland, 7,100 from Denmark, 7,093 from Bohemia, 3,029 from Netherlands, 6,872 from Scotland, 3,731 from Austria, 1,776 from Wales, 3,898 from France, 15,797 from Hungary, 3,104 from various ports. It will be seen that of last year's influx Germany furnished almost one-half of the entire number, and Ireland, next highest in the list, nearly 40,000. It would probably be safe to assume that of the 141,922 Germans nine-tenths at least bring with them the prevalent German beer-drinking habit and the continental Sabbath customs. All these foreigners who thus come by the thousands and hundreds of thousands to our shores year after year in search of homes are sadly in need of temperance, as of many other kinds of education. Their coming imposes a large measure of responsibility, and the duty of providing for the right kind of temperance and religious instruction, upon the temperance and Christian people of this country. At present these new-comers are as so many new constituents for the brewers, distillers, and liquor-sellers. They must, as speedily as possible, be won over to the ranks of total abstinents and of the opponents of the liquor-traffic, their own worst enemy.—*Nat. Temperance Advocate.*

SOME experiments have lately been made by a French physician, on the time required for the digestion of certain kinds of food. The stomach of the person on whom the experiments were made, was emptied by means of a pump; about  $2\frac{3}{4}$  oz. of meat, finely chopped, and mixed with about 8 oz. of water, was then introduced. The experiment was considered ended, when the matter, on removal by the pump, was found to contain no muscular fibre.

The results were as follows:—

Beef, raw, required ..	2 hours	Beef, well roasted, req'd ..	4 hours.
" half cooked ..	$2\frac{1}{2}$ "	Mutton, raw ..	2 "
" well cooked ..	3 "	Veal ..	$2\frac{1}{2}$ "
" slightly roasted ..	3 "	Pork ..	3 "

The digestibility of milk was examined in the same way. The quantity used was regulated so that the nitrogen should be the same as in the  $2\frac{3}{4}$  oz. of beef.

About 16 oz. of cow's milk, not boiled, required ..	$3\frac{1}{2}$ hours.
" " " boiled ..	4 "
" " " sour ..	$3\frac{1}{2}$ "
" " " skimmed ..	$3\frac{1}{2}$ "

IN MEXICO lotteries are sanctioned by the Church and the Government. A lottery office is on nearly every block, and there are people at every corner, men, women, and children, peddling tickets like newspapers. Many of the hospitals and other charitable institutions are sustained by this sort of gambling, and the only railroad in Mexico that is owned at home was constructed upon the profits of a lottery. The religion of the people seems to have been absorbed by their vices, or their vices by their religion, as you prefer, for even the lotteries and gambling dens sail under the names and patronage of the saints.

The principal institution in the city is "the Lottery of Divine Providence," and all the dead walls in Mexico are covered with the announcement that on the 12th of December, the anniversary of the appearance of the Holy Virgin to the shepherd at Guada-







lupe will be celebrated by great religious "functions" or ceremonies, with cock fights, bull fights, games of chance, and other attractions of a secular character.

The usual programme on this occasion—the greatest religious festival in Mexico, attended by thousands of pilgrims for hundreds of miles around—is to have high mass in the morning, followed by a bull fight; and vespers in the afternoon, followed by cock fights, with gambling booths occupying every possible corner in the church-yard.—*Inter-Ocean.*

I HAD rather be one hour with God, than a thousand with the sweetest society on earth or in heaven.

### THE STRIKER'S HOME.

BY J. N. WALWORTH.

Could you spare me fifty cents, John,  
To get some doctor's stuff?  
The baby's growing worse, John,  
Her tongue is white and rough.  
Her clothes were all too thin, you know,  
For such a bitter spell;  
But I didn't want to fret you,  
So the worst I wouldn't tell.

The strike bears hard on us, John,  
On little Sue and me;  
But I wouldn't mind it much, John,  
If I could only see  
Some light beyond; some hope, my lad,  
Of better things ahead.  
But the masters hold out strong, John,  
While we are needing bread.

I s'pose the boys know best, John;  
It ain't for me to say  
How many hours the poor must work,  
How much the rich must pay.  
I hear them talk of rights and wrongs,  
I hear them speechify,  
But the sound that drowns the words, John,  
Is baby's hungry cry.

It's easy holding out, John,  
With pockets full of gold;  
It's easier to give in, John,  
When pinched with want and cold;  
And all your talk of "forcing terms"  
Is so much empty breath,  
When balanced in the scales, John,  
With Susy's life or death.

\* \* \* \* \*

The striker's face was worn with care,  
And his eyes were full of gloom,  
As they wandered from the baby's crib  
Around the cold, bare room.  
"Poor girl!" he said, in a broken voice,  
"You're right. It's purty tough.  
I'll go to work to-morrow, Nan,  
Though the boys 'll cut up rough."

\* \* \* \* \*

And when the morning came again  
They both had work to do,  
For a tiny coffin was wanted, and  
A shroud for baby Sue.  
No casket with satin linings  
For the little tired head!  
No trappings of costly mourning  
For the pauper baby dead!

Only a hasty finding  
Of a rude, unpainted shell!  
Only a hurried wending  
To the potter's field! Ah, well!  
Why was the man so foolish?  
And when will he learn that gold  
Can outweigh right and justice  
Ten—aye! a hundred-fold!

—*Christian Union.*

### A TRUE STORY.

"Where is the baby, grandmamma?"  
The sweet young mother calls  
From her work in the cosy kitchen,  
With its dainty whitewashed walls.  
And grandma leaves her knitting,  
And looks for her all around;  
But not a trace of baby dear  
Can anywhere be found.

No sound of its merry prattle,  
No gleam of its sunny hair,  
No patter of tiny footsteps,  
No sign of it anywhere.  
All through house and garden,  
Far out into the field,  
They search each nook and corner,  
But nothing is revealed.

And the mother's face grew pallid;  
Grandmamma's eyes grew dim;  
The father's gone to the village;  
No use to look for him.  
And the baby lost! "Where's Rover?"  
The mother chanced to think  
Of the old well in the orchard  
Where the cattle used to drink.

"Where's Rover? I know he'll find her;  
Rover!" In vain they call,  
Then hurry away to the orchard;  
And there by the moss-grown wall,  
Close to the well, lies Rover,  
Holding to baby's dress,  
Who was leaning over the well's edge  
In perfect fearlessness.

She stretched her little arms down,  
But Rover held her fast,  
And never seemed to mind the kicks  
The tiny bare feet cast  
So spitefully upon him,  
But wagged his tail instead,  
To greet the frightened searchers,  
While naughty baby said:—

"Dere's a 'tittle dirl in the 'ater;  
She's dust as big as me;  
Mamma, I want to help her out,  
And take her home to tea.  
But Rover, he won't let me,  
And I don't love him. Go  
Away, you naughty Rover!  
Oh! why are you crying so?"

The mother kissed her, saying:  
"My darling, understand,  
Good Rover saved your life, my dear—  
And see, he licks your hand!  
Kiss Rover!" Baby struck him.  
But grandma understood;  
She said, "It's hard to thank the friend  
Who thwarts us for our good."

—*Abbe Kinne, in Baldwin's Monthly.*







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 23d inst.

**GREAT BRITAIN.**—A number of conferences were held by the Marquis of Salisbury and his Conservative associates after the 16th inst., the date of last week's advices, to consider the formation of a Cabinet. The leaders appeared to hesitate to accept the responsibility, unless the retiring Ministry would give assurances that no factious opposition should be made in Parliament to their efforts to promote the necessary legislation. Negotiations for this were carried on for several days, partly through the mediation of the Queen, who returned from Balmoral to Windsor. Finally, Lord Salisbury accepted W. E. Gladstone's promise to use his influence with the Liberals to prevent factious opposition, and to give the new Government as much time as possible during the remainder of the session. On the 23d, the announcement was made in both Houses by the retiring Ministers that the Marquis of Salisbury had accepted office, and had gone to Windsor Castle to inform the Queen. The formal transfer was expected to take place on the 24th. The list of the new Cabinet had not been officially announced, but it was believed to have the Marquis of Salisbury as Prime Minister and Secretary for Foreign Affairs; Sir Stafford Northcote, First Lord of the Treasury; Sir Michael E. Hicks-Beach, Chancellor of the Exchequer; Sir Richard Assheton Cross, Home Secretary; Col. F. Stanley, Colonial Secretary; Lord Randolph Churchill, Secretary for India; Earl of Carnarvon, Lord Lieutenant of Ireland; with others in other offices.

On the 19th, on motion of the Marquis of Salisbury in the House of Lords, the consideration of the bill for the redistribution of seats in Parliament, (some of the amendments of which previously made by that House had not been adopted by the Commons), was postponed to the 23d, to which date both Houses adjourned. On that day, the House of Lords adopted all the amendments made by the House of Commons, thus completing the bill; and then adjourned to the 25th.

A terrible "fire damp" explosion occurred on the 18th in a colliery near Manchester, in which about 350 miners were at work. Of these, the Mayor of Manchester states, 160 are known to have been killed.

The city of York was visited by an earthquake on the 18th, which lasted several seconds, causing much alarm, but no damage is reported.

Five hundred and forty-one Mormons, principally from Scandinavia and Great Britain, sailed from Liverpool on the 20th, en route to Utah.

**FRANCE.**—The Government, it is said, has decided to ask for a vote of credit of 1,125,000 francs, to establish a naval station at Obokh, in the Gulf of Aden, near the Strait of Bab-el-Mandeb, and not far from Zeylah, Africa.

On the 22d, the Minister of Foreign Affairs submitted to the Chamber of Deputies the draft of the Franco-Chinese treaty, which definitely confirms the rights of France over Anam. The latter country must henceforth treat with foreign powers only through France. The treaty fixes the boundaries between China and the French dependencies, and determines the conditions upon which commercial relations between France and China are to be maintained. France undertakes to pacify Tonquin, expelling marauders, and respecting Chinese territory. Both countries agree to extradite offenders. Chinese and French traders may import and export goods across the frontier at certain points, where French merchants may reside, as in treaty ports, with Chinese custom houses and

French consuls. China proposes to construct railways with French assistance, and France will build them in Tonquin. Chinese consuls may be appointed in Tonquin. The French will cease to search vessels on the high seas, and will evacuate Formosa and the neighboring islands a month after the signing of the treaty.

A committee of the Chamber of Deputies has reported favorably on the proposal for a credit of \$2,400,000 to defray the expense of sending a reinforcement of 3000 men for the French army in Madagascar.

**GERMANY.**—The *Official Gazette* publishes the text of the protocol of Third mo. 7th, 1885, arranged by England, Germany and Spain, defining the rights of England and Spain in the Sulu Archipelago and Borneo, and establishing freedom of commerce with the islands.

U. S. Minister Pendleton presented his credentials to the Emperor on the 21st.

Baron von Manteuffel, an eminent military commander in the war with France, and since Governor of Alsace-Lorraine, died suddenly at Carlsbad on the 17th inst. aged about 76 years.

**AUSTRIA-HUNGARY.**—A labor riot in which several persons were wounded, occurred at Brunn on the 16th, growing out of differences between factory owners and workmen about the hours of labor. The workmen demanded ten hours as a day's labor, and also increased wages, and struck to obtain them. Finally, on the 10th, a compromise was agreed upon, by which 10¾ hours constitute a day's work, one hour less being required on Second and Seventh-days. Wages are not changed, but some masters intend to increase them.

**ITALY.**—The Chamber of Deputies having on the 17th adopted the foreign estimates by a majority of only six votes in a total of 322, Mancini, the Foreign Minister, determined to resign, and the other Ministers, refusing to allow him to do so alone, also tendered their resignations; but we have no account of their having been accepted by the King.

**SPAIN.**—The cholera continues in Murcia, Valencia, Castellon, and the neighboring provinces, and has been officially declared to prevail in Madrid, though the cases there have not been numerous. The populace of that city so strongly oppose the measures taken by the municipal authorities to disinfect their dwellings, that, it is said, the authorities have been compelled to discontinue the enforcement of the regulations. In the Cortes, on the 17th, a prominent member denied the existence of cholera in Madrid, and blamed the Government for asserting the contrary, and thereby injuring the commerce and other interests of the city. The King proposed to visit the districts where the disease prevails, but the Ministry strenuously objected, and finally offered their resignations; when the King gave up the project, and the Ministry were reinstated.

**PORTUGAL.**—The Chamber of Deputies has ratified the general act of the Berlin Conference and the convention with the African International Association. The Government has introduced a bill to organize a new district on the Congo, to be under the direction of the Governor of Angola.

**DOMESTIC.**—The French steamship Isere, carrying the Bartholdi statue of "Liberty Enlightening the World," arrived at New York on the 17th. The pedestal on Bedloe's Island, on which the statue is to be erected, is not completed, the necessary funds not having yet been all subscribed; but it is hoped that they may soon be received.

The "Liberty Bell," which was loaned to the New Orleans Exposition, has been returned to its former position in Philadelphia.







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## ASPECTS OF HUMANITY.

A chapter of correspondence from the Book of Nature, in support of the Doctrine of an Inspired Life and an Advancing Revelation, in that living Church or mystical Body of Christ which is still "the pillar and ground of the truth." (See Ps. lxxv. 1; Jno. i. 4; xv. 15; Rom. i. 20; I Tim. iii. 15.) By RICHARD RANDOLPH. Philadelphia, 1869. Price 60 cents; if mailed, 65 cents. For sale by

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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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## THE FAITH ONCE DELIVERED TO THE SAINTS.

At one of the early sessions of the late London Yearly Meeting, the following discourse was uttered, as reported in the (London) *Friend*:

J. B. Braithwaite felt more than he could express at having been spared in the Lord's great mercy once more to meet with Friends on that solemn occasion. He felt that it was the very essence of our earliest principles to bring us, if we were rightly there, not into distant sympathy, but into the immediate presence of Him, who, if He be anything to us, must be all. It was a very blessed thing to know this truth, not simply as professed by this religious Society, but from time to time in the Lord's great mercy realized amongst us, in the presence and power of the Holy Spirit of God. Who was He under whose protection they now sat but He, the Lord Jesus, ever the same from the foundation of the world, Christ crucified, risen, and glorified, whom God has set forth to be a propitiation through faith in His blood. It was part of our allegiance to this blessed Saviour to accept what He had told us of Himself; that He came not to be ministered unto but to minister, and to give His life a ransom for many. Were we for one moment—he trusted he would not be thought irreverent—to suppose that He had less courage

than Socrates in the presence of death? Were we for one moment to suppose that the language, "If it be possible, let this cup pass from me," betrayed any lack of courage to meet the bodily death? Those who would think so knew very little of the depths of His sufferings. Surely no better interpretation could be given of those words than that of George Fox, inserted in the last edition of our Book of Discipline, "At that time the sins of all mankind were upon Him, and their iniquities and transgressions with which He was wounded, which He was made to bear, and be an offering for them, as He was man, but died not, as He was God." Oh that we might realize this, that He gave Himself a ransom for all. God commended His love unto us not without Christ. It was in the Lord Jesus Christ that the thought of the love of God was made possible unto fallen man. He was thankful that the views of this religious Society had not to be discovered from an anonymous pamphlet, but in the well-authenticated record that embodied the exercises of this portion of the Church for more than 200 years. Let anyone read that with a calm mind, and he would see clearly the views which we had held from age to age of the Lord Jesus Christ, as our only mediator and intercessor, through whom alone we had access by the one Spirit unto the Father. And he felt unutterably thankful that at this time we had firm







ground upon which we might stand, and from which we might reiterate our testimony to the Lord Jesus Christ, as our only hope for time and for eternity. And what of that Holy Spirit in whom we believed, none other than the Holy Spirit of God, one with the Father and the Son, by whom the Holy Scriptures were inspired. We revered the work of that Spirit, and for that reason we abode by His record in the Holy Scriptures. Might our dear younger Friends never allow themselves to be turned aside to mere intellectual questions. He trusted that that Yearly Meeting would more and more realize the responsible position in which it stood, as the oldest Yearly Meeting of the Society. He desired that we might be able to set forth the practical application of the precious truths we held. He had remembered the dying testimony of Elizabeth Hodge, "Now is my soul redeemed unto God, and He who redeemed me is near me. The sufferings of Christ, the shedding of His blood, all that He hath done for me, I feel that I have now the benefit of. Blessed be my Redeemer, who is near me." Might we ever abide in this precious testimony, resting in His love, and following His leading.

#### Report to London Yearly Meeting of the Deputation to Canada.

The Minutes of last Yearly Meeting relating to the appointment of a deputation to visit Canada, were read.

The report drawn up by the three surviving members of the deputation—J. B. Braithwaite, William Robinson and Thomas Pumphrey—was then read to the Meeting. It was observed in the first place by the deputation that in presenting the report of their visit to Canada they could not but refer to the great loss sustained by the death of their revered friend and colleague Thomas Harvey, and his assistance to them was described as having been of the greatest value. The deputation left London on the 7th of Sixth Month last, landing in Canada on the 16th, and reaching Pickering in time for the first meeting of the Yearly Meeting, beginning on the 20th. This Yearly Meeting was established in 1881, and had never sought to correspond with London. The credentials of the deputation were read but not recorded, and liberty was given to them for service in the meeting. The meetings of this body were held in the Friends' Yearly Meeting-house. The other Yearly Meeting, which had continued to correspond with London, assembled on the 29th, and sat in two chapels kindly lent by the Methodists and Presbyterians. Cordial encouragement was extended to the deputation to take any part that they might think right in these meetings. In the course of their business, proposals were brought forward from two of their Quarterly Meetings, that they should prepare a statement of Christian doctrine. It was proposed that they should adopt as their own the statement of Christian doctrine forming the first part of our Book of Doctrine, Practice, and Dis-

cipline. It was adopted with entire unity, and ordered to be printed and widely circulated. The lawsuit in which one of the Quarterly Meetings was engaged received the greatest attention from the deputation. This suit arose from the action of only a few individuals in the Quarterly Meeting in the first place, and the Yearly Meeting had prohibited such a course from being taken in future without their sanction. The deputation had employed much labor to bring about a withdrawal of the appeal in this suit, and their efforts had been seconded by those of Friends in New York and elsewhere, but the difficulties in the way of this were so great that it had not been found possible as yet to overcome them. After the close of the Yearly Meeting they went to visit the particular meetings of Friends, and one or more of them had visited every such meeting in Canada. Where there were two sections they took care to visit both, and to hold meetings to which Friends of both sections could be invited, and it had been their fervent desire throughout that they might be continued in a spirit of love to both. In most of the meetings they visited Friends in their families, and as way opened they held meetings to explain the distinguishing principles of Friends, especially with regard to the ministry and worship. They found that the causes which led to difficulty were very varied in different meetings, several districts having their own particular trials. They went into these matters, and gave such advice as seemed called for. They had not been many days amongst them before they perceived that the estrangement was so deep that they could not hope any efforts they might put forth would soon result in union. They feared that among those who had separated some Friends had been concerned for the maintenance of their views of Quakerism forgetful of their need of preservation in a spirit of self mistrusting love, and that they had not been able to appreciate those views in their broad application to the nineteenth century as well as to the seventeenth century. Whilst they felt drawn to many of these in the bonds of sympathy, they felt with equal clearness unity with many of those in the section with which the Yearly Meeting corresponded. But they could not but be aware that amongst them were some who, in the ardor of their early zeal, had been led into methods of working out of harmony with the principles of Friends. Most of these had since withdrawn from the Society, but their influence continued to have not a little effect upon those who had been accustomed to look up to them. It was only right to add, that much of the unsettlement which prevailed resulted from influences coming from outside their geographical limit. Many of them were sensible of the want of brotherly love amongst them which had existed; but nevertheless the effective healing of the sad breach in Canada was not easily to be accomplished. They believed that, although their mission had been attended by no visible result, yet it had not been made in vain, and that, like bread cast upon the waters, the fruit of their labor might be found after many days. They had issued a







special appeal to all Friends in Canada, of which they appended a copy. This address, after referring to the varied causes of separation which had existed, and which it would not have been possible to mention in detail, drew attention to some of the principal doctrines of Friends with regard to worship and the ministry, and the need of mutual forbearance and loving-kindness, quoting at some length from an epistle addressed to all Friends in America in 1680, by George Fox.

#### OUR LONDON LETTER.

Under the curious title, *Præterita*, John Ruskin has just issued the first instalment of his Autobiography. He naively announces his intention to put on record only those incidents of his early life that afford him pleasure in the retrospect, and to pass over all others in silence. With a touching expression of filial affection he offers this work "at the grave of parents who trained my childhood to all the good it could attain, and whose memory makes declining life cheerful in the hope of living soon again with them." Ruskin's chief teacher in childhood was his mother, a lady of decided "evangelical" opinions, who devoted her son to God, and fondly hoped that he would adopt the clerical profession. With this object she made him, "by steady daily toil," commit long chapters of the Bible to memory, besides reading it through—hard names and all—several times. The only other Sunday-reading allowed to him was Robinson Crusoe and Pilgrim's Progress, and to the lively, sensitive boy church was "so extremely dull a place to keep quiet in" that the Sunday itself became an object of aversion to him, and the shadow of its approach was felt for at least a couple of days beforehand. He enjoyed many opportunities of visiting the mansions of the nobility and gentry, accompanying his father, who used to travel for orders in the course of his business (which was that of a wine-merchant). On such occasions the younger Ruskin's love and reverence for art and antiquity would find full scope. How strong a passion this has been with him may be inferred from his remark that although he has frequently been invited by his admirers to pay a visit to America, he has hitherto declined doing so, on the ground that he could not even for a couple of months live in a country so miserable as to possess no castles!

Sixth mo. 17th, 1885.

#### BOOK NOTICE.

**BUILDING FOR THE CHILDREN IN THE SOUTH.**—Dr. A. D. Mayo, having spent four years in the Southern States, gives his views respecting the most effective way of promoting education throughout that portion of the Union in a refreshingly vigorous discourse entitled, "Building for the Children in the South," and the Commissioner of Education, appreciating the value of this address, has caused it to be distributed as one of the publications of his office; a distribution which may prove useful to the

whole country, inasmuch as many of the statements made are applicable alike to North and South, and, though not new, are forcibly presented, and might be pondered with advantage by educators in every State.

Dr. Mayo has faith in the future of the South, and urges the importance and the practicability of building up a system of education—the American system, he calls it, defining its distinctive features—which shall meet the needs of both races, and all classes of citizens. The first step to be taken is to awaken people to the need, and convince them of the wisdom of systematic effort in this direction; and this awakening is to be effected "by every popular device not unsuited to the case;" through the press, the pulpit, through the influence of public officers;—"and if great statesmen pause and ponder in uncertainty, and mighty doctors have no opinions, and the stars of fashion 'have no use' for the theme, then let every earnest man and woman, every eager boy and girl come to the front and plead for the children."

He would have the schools supported mainly by "general local taxation," evidently believing that a generous taxation for public benefit is at once a sign and a pledge of public health and prosperity. "Of all classes in our country the wealthy class can least afford to advocate a narrow and selfish policy in public education," and "taxation is even more the privilege of the poor than the duty of the rich."

"The one absolute essential" in building up this educational system is a good teacher, and to secure this the South should "learn from the dismal American experience of the past to put its first money into the teacher." The writer is not indifferent to the advantages of model school-rooms, improved school-books, and various useful apparatus, but "if you have only money enough to procure the best teacher that can be had, *take the teacher*, gather the children, and push for the millennium." Such teachers, he maintains, may be found in the South, "a whole generation of as bright and fine-spirited young women as are found in any land, if only you will give them a fair chance and aid them to prepare themselves to teach." To this end Normal Schools and Institutes must be maintained, and Dr. Mayo "does not see how any rich man in the South can sleep o' nights until he has given to a group of these good girls the means of thus serving the State. He believes that every Southern State is able to establish one genuine normal school for each race, but these must be supplemented by other helps,—training-schools, and summer institutes that will find the teachers who do not find their way to the State Normal. "The modern Institute, in the hands of skilled teachers, is a normal school on wheels that may be drawn all over the State, and wake up new life in its drowsiest corner."

After the common and normal schools, those of secondary and academic grade should be reorganized, "divested of humbug, puff, and cram, and adjusted to take from the public school all who







really need superior schooling." Free libraries should be found in connection with *every* school, and in cities technical and art schools may be established.

Having thus urged that the South should be in earnest to inaugurate such a system of education, the author asks that national aid may be given in the work;—because the South has already nobly helped itself, and because "every State has indorsed the policy of national aid to education by receiving and using such appropriations."

Dr. Mayo appears to accept as a thing of course the maintenance of separate schools for the colored race, but his plea is for all classes and both races, and he desires to see all brought out "upon the high ground of worthy citizenship."

He rightly argues that "it will be good for the Southern colored man to know that *he is not to remain the perpetual romance of Christendom*," and claims that "the best friends of our colored people will now tell them that the highway to genuine 'civil rights' is through the open front door of solid American manhood;"—a bit of common sense which many persons, who have seen the effect of *too much encouragement* upon the freedman of the South, will heartily endorse.

The quotations given in this notice will serve to show the terse, half-humorous, yet very practical character of the address. Some expressions in it are, perhaps, more energetic than elegant, but it will repay a careful reading, and will do something toward effecting that revival of the interests of education which the author so much desires.

H. L. B.

Address Before the Pennsylvania Legislature,  
on Constitutional Prohibition.

BY JOSHUA L. BAILY.

(Continued from page 741.)

#### "PROHIBITION DOES NOT PROHIBIT."

When every other argument against prohibition fails, people mostly fall back on this, "Prohibition don't prohibit." This is a very convenient phrase—very terse and explicit, and very popular with those who are interested in sustaining the drink traffic. But one cannot help wondering, if prohibition don't prohibit, if, indeed, it is so helpless and harmless, why do these people fight prohibition so vigorously, and why do they spend so much money in trying to defeat it?

Its advocates have never claimed that prohibition would utterly wipe out the drink traffic and extirpate intemperance and drunkenness, any more than the prohibition of arson, theft, and murder utterly prevents the commission of those crimes, but they believe that laws against the one may be as effective as laws against the other, and they point with satisfaction and confidence to boroughs and towns, and counties and States, where prohibition has been enacted and enforced, closing up the distilleries and saloons, diminishing the consumption of liquors, greatly reducing intemperance, poverty and crime,

decreasing the population of jails and poor-houses, and at the same time proportionately advancing the comfort and thrift and happiness of the people.

#### THE STATE OF MAINE.

Take, for instance, the State of Maine. A third of a century ago Maine was one of the most drunken States in the Union. The change has been most wonderful. I, myself, have had some opportunity for observation. More than thirty years ago I travelled through the timber region of that State. You know the lumber business is among the largest industries in Maine. I saw the barrels of rum all around and drunkenness in abundance. I was told that it was rarely that the men could make more than three to four days' work in a week. Recent observers say there are no barrels of liquor to be seen, and that the men make *six days'* work in a week. That's the direction in which prohibition tells. From my own personal knowledge, I can say to you that there are many grown-up men and women in Maine who have never seen that sad sight so common here—a drunken man. I remember well the forlorn sights at the roadsides thirty or more years ago—the unpainted houses, dilapidated fences, overturned gates, old hats and pillows stuffed into broken windows. Passing through the same neighborhoods now, one finds the houses newly painted, the fences upright, the gates on their hinges, and instead of broken window-panes he sees blooming flowers and the smiling faces of children.

#### NOT A DROP AS A BEVERAGE.

According to the most carefully prepared statements which I have been able to put my hands on, there are three cities and twelve towns in Maine in which liquor is sold openly in defiance of law, and there are doubtless some smaller and out-of-the-way places—and these are always referred to by the enemies of prohibition to prove that it is a failure in Maine—but on the authority of Ex-Governor Dingley, now a member of Congress (I quote from a recent speech): "There are three hundred and thirty-three other towns in Maine in which not a drop is sold as a beverage."

The United States Revenue Report for 1882 (I am sorry I cannot put my hand on a later one) shows that *only four cents* per inhabitant was collected that year on the manufacture and sale of liquors in Maine, while one dollar and forty cents per inhabitant was the amount collected from the country at large. Could any statement be more conclusive as to the efficiency of prohibition?

#### TESTIMONIES OF SENATORS HALE AND FRYE.

Fortunately, testimony of the highest character is at hand—testimony which is unimpeachable—from men who have had the very best opportunities for informing themselves. The Hon. Eugene Hale, one of the Maine Senators, in speaking of the prohibitory law, says: "There is little doubt here in the minds of thoughtful men as to its benefits. In the smaller towns dram-shops are practically un-







known, and in the larger ones the sale of intoxicating liquors is greatly restricted."

The Hon. William P. Frye, the other Senator from Maine, says: "The Maine Law has been a success. I do not mean that it has prevented entirely the sale of liquors, neither has the law against stealing prevented theft. It has, however, almost entirely destroyed the traffic in the country portions of the State. There are some counties in which the jails have been practically unoccupied for years. In the cities its enforcement is, of course, more difficult; but, wherever the authorities have been friendly and vigilant, the sale of liquor has been almost entirely stopped."

Mr. Frye further says: "I can and do, from my own personal observation, unhesitatingly affirm that the consumption of intoxicating liquors in Maine is not to-day one-fourth as great as it was twenty years ago. . . . In my opinion, our remarkable temperance reform of to day is the legitimate child of the law. It has done more good than any law on our statute book, and is still at work."

#### TESTIMONY OF HON. JAMES G. BLAINE.

I should weary you were I to attempt to produce a hundredth part of the testimony of like character to this which it would be possible to present. I shall call but one more witness—the gentleman who last November polled a majority of eighty thousand votes in this State for the highest office in the gift of the people. Surely his words will be credited in Pennsylvania.

In a letter to Ex-Governor Dingley, Mr. Blaine thus sums up the good results of prohibition in Maine:

"Intemperance has steadily decreased in this State since the first enactment of the prohibitory law, until now it can be said with truth, that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the six hundred and fifty thousand inhabitants of Maine."

#### "PROSPERITY COMING TO A STOP."

The secular press of the country is largely on the side of the liquor traffic, and the cause of prohibition rarely has a fair hearing. It is often grossly misrepresented. Witness the following from a late issue of the *Chicago Tribune*: "With the enforcement of this prohibitory law, the growth and prosperity which has been general throughout the Union came to a stop in the State of Maine."

Permit me to call Mr. Blaine once more to the witness-stand. This is what he said two years ago: "The condition of Maine is prosperous to-day; never more so in the sixty-two years since the State was admitted into the Union. . . . In the last twenty five years the valuation of the property has increased from one hundred million dollars to two hundred and twenty-five million dollars. In 1857 the total amount of money on deposit in all the banks of issue in Maine was but a little over two millions. Now it is nearly ten millions. In 1857 Maine had eleven savings banks with aggregate de-

posits of less than one million. Now (1882) there are fifty-five savings banks in the State and the deposits about thirty millions. While in 1857 there were less than five thousand savings bank depositors, there are now (1882) nearly ninety thousand." And this is the way in which the prosperity of Maine has come "to a stop" during the era of prohibition. Senators and Representatives of Pennsylvania, what better can you do for our own Commonwealth than to try the same "holy experiment" which has brought such splendid results to our sister State?

(To be continued.)

#### RURAL.

OXYGEN IN THE DAIRY.—I regard the free oxygen of the atmosphere as an important and even essential element in the manufacture and improvement of dairy products.

The first use we find for it is in the destruction of germs that hasten the decay of milk. Oxygen enters into all living organisms, and its presence and consumption are necessary to their development and sustenance. Different structures require unequal supplies. We breathe an atmosphere containing twenty per cent., and suffer with a slight variation from that quantity. If there is less, we become languid; if more, we become excited, and destruction soon follows from inhaling the pure gas. There are many organisms—vegetable and animal—which can only live in a liquid which protects them from the corrosive influence of oxygen. Some of these are often found in milk and by their development and multiplication, destroy or injure it. By exposing them to the free oxygen of the air they perish and the milk is preserved and improved. Lactic yeast appears to be one of the organisms, which, in certain stages of development, is affected unfavorably by exposure to oxygen, since airing any milk in which they are developing retards its souring.

We next find it useful in developing flavor in butter. In this work it acts by its affinity for carbon, the intensity of which is well illustrated by the frequent development of heat in piles of woollen waste, or other similar material, such as a mass of greasy fabrics.

That this heightened flavor is due to the action of oxygen upon the milk fats, is inferred from the different effects which follow, when cream is raised in an atmosphere of pure oxygen gas, and when it is raised with oxygen partly or entirely excluded.

The results here observed afford a hint to butter makers who would make the finest product, to admit oxygen freely to their milk while the cream is rising; and they confirm the propriety of the practice pursued by fancy makers, generally, of spreading their milk thinly in pure dry air at a moderate temperature. In accordance with the general rule, that the affinity between oxygen and carbon increases and diminishes with the rise and fall of temperature, we find the development of butter flavor to be accelerated by raising the tem-







perature of milk and retarded by cooling it while the cream is rising. New milk, heated to 140° and cooled at once and the cream separated as quickly as possible and churned while new and sweet, is found to have acquired all the flavor of a two days' exposure at 60° and churns as easily and keeps the longer of the two. But such a method of separating cream is impracticable because it is expensive, and a more moderate elevation interferes with the separation of cream by premature souring; while lowering the temperature, though it retards the development of flavor, favors both the preservation of the milk and cheap and rapid creaming.

While in butter making oxygen is only useful to heighten flavor, in cheese making all the flavor depends upon it. Milk contains no flavor of cheese any more than rye, or corn, contains alcohol. The flavor peculiar to cheese is wholly artificial, and oxygen is one of the active and necessary agents for producing it. The development of cheese flavor comes through the oxidation of milk fats the same as the heightened flavor of butter, but other and new conditions combine to produce the result.

Though we may have a curd rich in solid caseine and in milk fats, and supplied with the necessary quantity of rennet, we shall not be able to produce in it the flavor of cheese without the aid of free oxygen. This fact I have repeatedly worked out practically in various cheese factories, and it has been rigidly demonstrated by Dr. S. M. Babcock, chemist to the N. Y. Agricultural Experiment Station (see 1st report of the Cornell University Experiment Station).

The characteristic flavor of cheese does not burst upon the curd all at once. It is developed very gradually and is more durable, and finally changes slowly into other flavors. As it begins to form in the curd it is first recognized as a very full and distinct flavor of fine butter, and steadily grows more intense until it assumes the flavor peculiar to cheese. The distinctive flavor of cheese therefore is but an intensified flavor of butter, developed by the continued action of oxygen upon the milk fats, especially oleine, under conditions which favor rapid oxidation.

The intensity of the flavor is in proportion to the extent of oxidation. When a small quantity of oxygen is admitted to the curd for a limited time, we have a mild flavor of cheese. When curd comes more freely in contact with oxygen and for a longer time, the flavor is more intense, other conditions being the same. Thus, by knowing the cause of flavor, we make it mild or intense at pleasure.—*L. D. Arnold, in Proc. of Soc. for Promotion of Agricultural Science.*

**BLUE-GRASS VS. CORN.**—The method of handling cattle on the celebrated blue-grass farm of Jas. N. Brown's sons in Sangamon county, Ill., is something out of the common order of doing things in the West.

These gentlemen own about 3,000 acres of as fine land as there is in this fertile State. It lies in the heart of the great corn belt, yet they do not

plant an acre of corn to feed to their 1,000 head of cattle. Indeed they do not feed the article except in case of a protracted severe storm. They always purchase a small amount for such a contingency. Their cattle live, thrive, and grow fat upon blue grass alone. Their pastures are old and each year adds to the quantity and value of the grass crop. They mow but little hay; less than fifty acres per year. They say that one hundred acres of grass will furnish as much fattening food as sixty-six acres of corn. The cost of growing the corn makes its feeding unprofitable as compared with pasturage. They buy young animals and fatten them upon the blue-grass, putting on some 300 pounds of fine beef between April and July, and they sell them when weighing from 1,400 to 1,500 pounds, realizing the very highest market prices. Of course they purchase good grade Short-horn stock, as these alone will ripen at as early an age as they wish to have them.—*Prairie Farmer.*

THE greatest drawback to profitable farming in this country, and especially in the Western States, is the lack of good cultivation. It is better to raise one hundred bushels of corn to an acre than fifty bushels. With proper management and culture, the arable lands in these States would yield double their present average product per acre. Better preparation of the soil and thorough after cultivation are needed.—*Prairie Farmer.*

I WISH some one to tell me which it costs most to produce, a pound of beef, live weight, at three years old, or a pound of horse flesh, live weight, at four years old. My own opinion is, there is more money in raising good roadsters and draft-horses than in fattening beef animals. At any rate, this is a question worthy the thoughtful consideration of farmers.—*Prairie Farmer.*

## THE INTERNATIONAL LESSON.

### THIRD QUARTER.

LESSON III.

Seventh month 19th, 1885.

OMRI AND AHAB.

I Kings xvi. 23—34.

GOLDEN TEXT.—The way of the wicked is an abomination unto the Lord. Prov. xv. 9.

Our lesson to day takes up the history of the kingdom of Israel fifty years later than we left it. In the meantime the dynasty of Jeroboam had fallen; that of Baasha, his successor, had also just been put an end to by a bloody revolution. Both these families were destroyed, according to the word of the Lord, on account of all the evil they did in the sight of the Lord, especially in establishing and maintaining the worship of the golden calves. See ch. xv. 26; xvi. 2, 7.

23. *In the thirty and first year of Asa, king of Judah, began Omri to reign over Israel.* We now find Omri, who had been captain of the host (v. 16) to the late king, on the throne. He was the choice of the soldiers in the camp before Gibbethon, a city belonging to the Philistines, which the Israelites had been besieging for twenty-five years. Ch. xv. 27, 28; cf. ch. xvi. 15. As was to be ex-







pected, the military force stationed here became one of the great powers in the kingdom. We know nothing further of Omri's antecedents. *Twelve years.* This includes four years during which he held a contested reign with Tibni, whom half the people chose as king. But Omri had possession of the capital and the army, and at length Tibni died, and Omri reigned. See v. 16, 21, 22. *Six years reigned he in Tirzah.* Tirzah means *delight*. Stanley, following the Septuagint, identifies it with Sarira or Zereda, Jeroboam's native place. See ch. xi. 26. He says: "In the territory of Ephraim—in this respect the exact reverse of Judah—the fertile plains and wooded hills, which are its characteristic ornaments, at once gave an opening for the formation of parks and pleasure grounds like the Paradises of the Assyrian and Persian monarchies. The first of these was Tirzah, in the hills north of Shechem, of proverbial beauty, selected by Jeroboam, and during three reigns the residence and burial place of the royal house."

24. *And he bought the hill Samaria.* As Constantine's sagacity is fixed by his choice of Constantinople, so is that of Omri by his choice of Samaria. Six miles from Shechem, in the same well watered valley, here opening into a wide basin, rises an oblong hill, with steep yet accessible sides, and a long level top. This is the hill or mountain of Samaria. . . . It combined in a union not elsewhere found in Palestine, strength, beauty and fertility.—*Stanley.* Many travellers have expressed a conviction that the spot was in most respects much preferable to the site of Jerusalem—*Kittó.* *Two talents of silver.* Equal to about \$3,385, according to Schaff. But the purchasing power of money was at least ten times as great then as now.

25. *But Omri wrought evil in the eyes of the Lord, and did worse than all that were before him.* R. V. "And dealt wickedly above all that were before him." We are not told in what the wickedness of Omri especially consisted, but we infer from v. 26 that the idolatry established by Jeroboam took a more pronounced and repulsive form during his reign. Cf. also Micah vi. 16. These statutes seem to have tended in some way to the increase of idolatry.

26. *He walked in all the way of Jeroboam.* The other kings had done this, but probably Omri devoted himself to the new religion with greater earnestness and energy, and conducted it on a grander scale.—*Todd.* *To provoke the Lord God of Israel to anger with their vanities.* Their idolatries. "Idols are vanities, because they have no power to help those who trust in them." (See II Kings xvii. 15.) All efforts to gain success by sin, by worldly policy, by plans which break God's laws, are vanities. They are vain efforts, for God and the universe are against them.—*Peloubet.*

27. *Now the rest of the acts of Omri.* Omri was a ruler as enterprising as he was prudent, and wisely took advantage of the times to secure greater prosperity for his kingdom. "His name is mentioned on the famous Moabite stone, and the As-

syrian inscriptions prove that Omri's name was more widely and permanently known in the East than those of his predecessors or successors."—*Pulpit Com.*

29. *Ahab the son of Omri.* This reign occupies all the rest of the First Book of Kings. It owes this distinction to the ministry of the great prophet Elijah. . . . No one can fail to see that this was one of the veritable turning points of Jewish history. One of the real "decisive battles of the world,"—that between the Lord and Baal—was then fought out.—*Pulpit Com.* Ahab was the seventh king of Israel and began to reign about 916 B. C.

30. *Did evil in the sight of the Lord above all that were before him.* The same thing is said of his father, v. 25. It is striking to observe how rapid is the downward path. Omri prepared the way by using his strong character to encourage the existing idolatry, and also probably by arranging the marriage between Ahab and Jezebel, which seems to have taken place during his lifetime.

31. *He took to wife Jezebel, the daughter of Ethbaal, king of the Zidonians.* The friendship between Hiram and Solomon had been kept up between the kings of Tyre and Sidon and the northern kingdom of Israel. This king Ethbaal was a priest of Ashtaroath, who had assassinated his brother, the reigning king of Sidon, and usurped the throne. His kingdom embraced Tyre also. Jezebel in her zeal for idols, her wickedness and profligacy was the true daughter of such a father. *And went and served Baal.* Hitherto Jehovah had been worshipped even under the base image of the calves—now Ahab, drawn on by his wife's influence, boldly established positive idolatry.

32. *And he reared up an altar for Baal in the house of Baal.* Baal was the principal male deity of the Phenicians and Canaanites—and as the sun-god was worshipped as the supporter and first principle of life—he was also the great representative of brute force. His worship had its principal seat in Tyre, where Hiram, the contemporary of David and Solomon, had built for it a splendid temple and placed a golden pillar therein.—*Keil.* Ahab also erected a similar pillar to Baal at Samaria. (See II Kings iii. 2; x. 27.) This temple was of a size sufficient to contain all the worshippers of Baal that the northern kingdom could furnish; ch. xvi. 32; xviii. 19, 22; II Kings x. 21.—*Stanley.* A huge image of the sun-god, flanked by idolatrous symbols (II Kings x. 26) was seen within, amidst a blaze of splendor, reflected from gilded and painted roofs, and walls, and columns. A staff of 450 priests in their vestments ministered at the altars, and Ahab himself attended the worship in state, presenting rich offerings; doubtless amidst all the wild excitement and license which marked the service of Baal.—*Geikie.*

33. *And Ahab made a grove.* R. V. "And Ahab made the Asherah." It is likely that this *Asherah*, or pillar, was often set up in a grove, because thus would be given that seclusion necessary to the cruel rites, which marked among oriental nations, the worship of false divinities. The worship of







Astarte was simply licentiousness under the guise of religion.—*Schaff's Bib. Dic.* This temple to Ashtaroth or Astarte—the Phenician Venus—was built apparently in the precincts of Jezreel and was under Jezebel's special patronage.

34. *In his days did Hiel the Bethelite build Jericho.* See Josh. vi. 26. The restoration of this city as a fortification is mentioned as a proof how far ungodliness had progressed in Israel; whilst the fulfilment of the curse upon the builder shows how the Lord will not allow the word of His servants to be transgressed with impunity.—*Keil.* *He laid the foundation thereof in Abiram, his first-born, &c.* R. V. "He laid the foundation thereof with the loss of Abiram his first-born," &c.

#### PRACTICAL THOUGHTS.

1. The tendency of sin to grow worse and worse. He who once begins to sin never knows where it will lead him.

2. V. 25. Omri probably excited admiration and applause from men for his successes, v. 17, his public improvements, v. 24, his wisdom as a law-giver, Micah vi. 16, and "all his might that he showed," v. 27. Yet *in the eyes of the Lord* he simply "wrought evil," and "did worse than all that were before him."

3. V. 31. By this time it probably did seem a light thing to Ahab to walk in the sins of Jeroboam—but to God, a sin is always a sin, no matter how much it may be sanctioned by public opinion and long habit.

4. The tremendous danger of forming unholy marriage alliances.

## THE FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 11, 1885.

THE VALUE OF CIPHERS.—Every one is familiar with the fact that, when placed on the right side of a unit, a cipher counts for a ten. Is there not, in this, an instructive analogy? "We are nothing, Christ is all;" but, with our nothingness placed alongside of His almighty sufficiency, we are made "workers together with God." How comforting this ought to be to those who feel deeply their own unworthiness, and their own inability for any good work; scarcely even having to bring with them for service a few loaves and small fishes. However little their offering may be, when blessed by Him, and borne forth at His bidding, it will be multiplied to His glory. "When I am weak," and am most conscious of weakness, then, in Christ, "I am strong."

BECAUSE of some expressions lately published elsewhere, as well as of what has transpired in our private correspondence, it appears right for us to dwell upon a theme which we would willingly avoid

in deference to those of our friends who, almost at any price, would shun and evade controversial discussion.

Among those who lead in the Society of Friends as now existing, it has become not uncommon to decry and repudiate not only the *expression* "the Light within," but the *doctrine* of the inshining of the light of Christ in the human soul, as a universal gift of God for man's redemption. *Misapprehension* about this doctrine has done immense harm; but this ought not to lead to, or to excuse, its rejection or abandonment. The same thing is true of every other Scriptural doctrine; so, the oneness of God is misstated in Unitarianism; justification by faith, in antinomianism; and so on. The most vital truths are often made, by perversion, the groundwork of the most injurious errors.

We must not, then, if we are Friends, set aside, or allow to be set aside, this glorious verity: that, as man is lost, dead in trespasses and sins, a saving visitation, in virtue of Christ's atonement, is granted to him; whereby, from the dawn of consciousness, the striving of the Spirit woos every one to Christ, the author of all good, and away from the tendencies to evil of his fallen nature. If this wooing or drawing be yielded to, sooner or later, he is born again of the Spirit; his sins being pardoned for Christ's sake, he becomes a child of God, by new creation and adoption. If it be rejected, he remains in his carnal state, and may be thus finally lost.

On behalf of the correctness of this view of truth, our purpose may be best served by citing a few passages: first, from Scripture.

"There was the true light, even the light which lighteth every man, coming into the world." "The light shineth in the darkness; and the darkness apprehended it not." "This is the condemnation (judgment, R. V.), that light is come into the world, and men loved the darkness rather than the light." "It is expedient for you that I go away; for if I go not away, the Comforter" (Paraclete) "will not come unto you; but if I go, I will send him unto you. And He, when He is come, shall convict the world in respect of sin, and of righteousness, and of judgment," &c.

"He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name."

It may be, that, to a large majority of our readers, any evidence that the doctrine of the universality of the visitation of the light of Christ ("the grace of God which bringeth salvation hath appeared to all men") is and always has been an indispensable







characteristic of the Society of Friends,—is altogether unnecessary. But those who read much and hear much of what is written and taught amongst our members in various places must know that the "old banner" needs to be raised and defended, again and again. Let us, therefore, quote here from some "Early Friends."

Richard Ashby and two others wrote thus in 1699: "We do solemnly and in good conscience testify and declare, in behalf of the people called Quakers, that they profess and teach no other light within, for man to be led and guided by, than what the Holy Scriptures hold forth and declare of very plainly, concerning the eternal God, and Jesus Christ the eternal Son of God, and the eternal Spirit, proceeding from the Father and the Son, who with the Father and Son, is one God blessed forever."

Charles Marshall thus testified, 1673: "But some may query thus, Is Christ the Light in every man? To which I answer, Christ doth appear by His light in every man; and the Light which comes from Christ is in every man; as is clearly demonstrated from the Scriptures of Truth. \* \* \* I add this similitude: The natural sun is placed by the Creator to lighten the outward world, and doth extend from its body a measure of its light and natural property, shining on the just and the unjust, and so doth daily give forth of that virtue which is inherent in itself. \* \* \* And so I say, that Christ, the universal fountain of Life, the Sun of Righteousness, the Ocean and fullness of spiritual light, life and virtue, from whence is communicated a measure of His nature, property and quality, is given of the Father, to enlighten all the sons and daughters of men."

From the third "Declaration of the Faith" of Friends, about the same time as the above, we extract the following sentences: "Christ died for our sins, rose again, and was received up into glory in the heavens; He having, in His dying for all, been that one great universal offering, and sacrifice for peace, atonement and reconciliation between God and man; and He is the propitiation not for our sins only, but for the sins of the whole world. We were reconciled by His death, but saved by His life." "True and living faith in Christ Jesus, the Son of the living God, has respect to His entire being and fullness, to Him entirely as in Himself, and as all power in heaven and earth is given unto Him; and also an eye and respect to the same Son of God as inwardly making himself known to the soul, in every degree of His light, life, spirit, grace and truth \* \* \* and the Son of God cannot be divided from the least and lowest appearance of His own divine light, or life in us or in mankind, no more than the sun from its own light." "For Christ himself to be our light, our life, and Saviour, is so consistent, that without this light we could not know life, nor Him to save us from sin or deliver from darkness, condemnation or wrath to come; and where the least degree or measure of the light

and life of Christ within is sincerely waited in, followed and obeyed, there is a blessed increase of light and grace known and felt; as the path of the just, it shines more and more, until the perfect day; and thereby a growing in grace, and in the knowledge of God, and of our Lord and Saviour Jesus Christ, hath been and is truly experienced."

"Many are often alarmed in conscience here by the word and voice of God; who stop their ears and slight those warnings; but the great and final alarm of the last trumpet, they cannot stop their ears against nor escape. \* \* \* Whosoever do now wilfully shut their eyes, hate, condemn or shun the light of Christ, or his appearance within, shall at last be made to see, and not be able to shun or hide themselves from His glorious and dreadful appearance from heaven with his mighty angels, as with lightning and flaming fire, to render vengeance on all them that know not God, and obey not the gospel of our Lord Jesus Christ."

Further, to show that such convictions were not peculiar to the first days of the Society, we may quote from the "Statement of Christian Faith" by Joseph John Gurney, published by him in 1846:

"It is my firm conviction that as Christ died for all men, so all men, through His mediation and sacrifice on the cross, are placed in a capacity for salvation, and receive a measure of divine light, which although in numberless instances shining 'in darkness,' and overborne by ignorance and superstition, is in its own nature pure and holy, and perceptible to the rational mind of man—so that those who believe in it, and obey it, are thereby led to fear God, and to keep His law as it is written on their hearts; that such as these are accepted for Christ's sake, even though they may never have heard His name; and thus sharing in the benefit of His atoning death on the cross, through faith in the degree of light bestowed upon them, they are to be regarded as partakers, *in their measure, and according to their capacity*, of the body and blood of our Lord and Saviour Jesus Christ."

Would that, carefully and strenuously avoiding all "misapprehension" of this momentous part of the truth of the Gospel, Friends everywhere might unite in upholding, and, what is much more important, *realizing* it; as individuals and collectively. "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

WE would again call the attention of our subscribers to an important notice of the publisher on one of our advertising pages. Our remarks in last number concerning personal solicitation have suggested the propriety of offering some inducement for this, and the notice has been accordingly modified.







## DIED.

HOPKINS.—At Darlington, Harford county, Md., Fifth mo. 21st, 1885, Ann W. Hopkins. "Through suffering she gained the kingdom."

HOPKINS.—At Darlington, Fourth month 15th, 1885, Hannah R. Hopkins, in her 77th year; a worthy member and Elder of Deer Creek Monthly Meeting of Friends. Her end was peace.

## DUBLIN YEARLY MEETING.

## MEETING OF MINISTERS AND ELDERS.

The Yearly Meeting of Ministers and Elders was held on Third-day, the 28th of Fourth month, with a morning and afternoon sitting. There were present from London Yearly Meeting, Hannah Pumphrey, George Satterthwaite, George Barrow, George Wood and Maria Feltham; and from Melbourne, Edward Sayce. A cordial welcome was given them. Several Friends alluded to the privilege of having these servants of the Lord amongst us.

## QUERIES.

The Queries for ministers and elders were then read; also the reports from the Quarterly Meetings of Ministers and Elders. These were mostly written in an encouraging vein, and in each report mention was made of an increasing number taking part in the vocal exercise of the Meetings for Worship.

Several Friends spoke on various matters suggested by the reports, chiefly as to the duties of elders, the importance of cultivating the spiritual life, of communion with God, and of special united prayer. After the report to the Yearly Meeting was adopted, it was decided to hold a meeting the same as last year, to which all the members of the Meetings for Oversight should be invited.

## BUSINESS MEETING.

*Fourth-day Morning.*—The Meeting for Worship at 10 A. M. was a good beginning to the Yearly Meeting. George Wood brought forward his concern to have meetings with the young, which was united with and the necessary arrangements made for holding them.

Several paragraphs of the Yearly Meeting's Committee Report were then read and minuted.

One of these referred to the action of the Committee in respect to the preparing an Address of Welcome to the Prince and Princess of Wales on the occasion of their recent visit to Ireland. The Address and the general reply of the Prince of Wales were also read.

Thomas W. Fisher explained that there were two precedents for what the Yearly Meeting Committee had done, one when George IV. visited Ireland in 1821, and the other on the first visit of the Queen in 1849.

Several Friends expressed satisfaction and approval of the action of the Committee.

## EPISTLES.

The reading of some of the Epistles was then proceeded with, the Clerk remarking that he hoped it would not be taken as a matter of course, and invited Friends if they had anything to say respecting them to do so while they were freshly before their minds. The epistles from London, New York, New England, Baltimore, Carolina, and Canada were read. In that from New York the view was expressed that a "guarded and liberal education for those engaged in the Lord's work was felt increasingly to be a matter of much importance." In the New England Epistle it was stated that a large number of the Lord's servants, filled with the Spirit, had come amongst them.

The Gospel had been faithfully preached, and many souls had been fully sanctified, and others converted through the Lord's blessing on the preached word. The Epistle from Baltimore likewise stated that the work of the Pastoral Committee had been greatly blessed to the furtherance of the religious life of believers, and to the conversion of souls. The headship of Christ and the guidance of the Holy Spirit were also alluded to as the great subjects committed to our branch of the church.

In the Canada Epistle, which was next read, the gospel labors of the Deputation from London Yearly Meeting were very feelingly alluded to.

A discussion followed in reference to Canada Yearly Meeting, and some question whether we should address an Epistle to it this year; but there was a large preponderance of expression in favor of sending one, and it was so decided at that time.

The North Carolina Epistle alluded to the great difficulties in the way of Christian work in Jamaica (where Friends in America have a mission), owing to the ignorance of the colored population.

T. W. Fisher called attention to the very different circumstances of some of the American Yearly Meetings from ours—as, for instance, their great size and extent. He thought that if we knew more about them in these and other respects, we should feel a greater interest in hearing these Epistles.

John Gough concurred, and wished we had some such information about each Yearly Meeting before the epistle from it was read.

Committees were then appointed to prepare drafts of Epistles for London, Canada, and a General Epistle for the Yearly Meetings in the United States.

T. P. Goodbody remarked that of late years we have had but few American ministers amongst us, and inquired if it would be well to allude to the subject in replying to the Epistles.

## DISTRESS IN ISLES OF ARRAN, ETC.

H. Wigham, having asked permission, informed Friends of the distress among the poor people on the Isles of Arran, in Galway Bay, stating that at the request of Sir J. Barrington he had joined him in a visit to the islands, that they might see the condition of things, and confer with the Protestant and Roman Catholic ministers on the spot. They found that there was considerable distress, owing chiefly to the entire failure of the potato crop last season, and thought it would be well to raise a subscription, not on a large scale, to be applied to the purchase of potato seed, and also of barley, oats and rye. They would, therefore, solicit subscriptions from Friends who feel inclined to help in the matter.

Sir J. Barrington added some further particulars, and said that anything that could be done should be done quickly.

Paragraph 6 of the Yearly Meeting Committee's Report was read, stating that a petition had been forwarded to the House of Commons through Sir J. W. Pease, Bart., against the opium traffic.

*Fifth day Morning.*—Jonathan Goodbody offered prayer.

The Epistle from Indiana was read. It informed us that the meetings for prayer and testimony held during the Yearly Meeting had been blest; that the Gospel had been preached with power; that the text of the ministry had been Conversion to God, Regeneration, and Holiness, and that many were going home converted. More than 900 had been added to the church during the year.

The Epistle from Iowa conveyed the pleasant news that love to God and love to one another had never







before been more experienced than at that Yearly Meeting, and that more than 1000 dollars had been subscribed during the meeting for the extension of evangelistic work; also that the returns from the Quarterly Meetings showed an increase of 627 in the membership during the year.

The Western Epistle alluded to the important subject of preparation for the Lord's service, and that never before was the desire more prevalent that such preparation should be thorough.

No Epistles were received from Ohio or Kansas.

Geo. Barrow—It was my privilege to attend Indiana Yearly Meeting fourteen years ago. I came home thanking my Heavenly Father for permitting me to do so. It was a great contrast afterwards to attend one of the old settled meetings as I did at Philadelphia. I felt utterly starved. It was just like going into the arctic regions from the tropics. I know you have a different population to deal with, but still all men are somewhat alike, and we have to appeal to that witness for God which He has planted in every man's soul. How can this Christian work be carried on here and in England? Permit me to say that I feel we have to some extent solved this question in Birmingham. We have eight or nine mission meetings there every First-day evening. Some of us are invited to go week by week. If we agree to go, all we are asked to do is to read a portion of Scripture, and it often falls to our lot to speak on the passage. But yet it is no "one man" system, for many of those who attend take a part. The work is growing. The people go to them because they get good by going. They are there week by week. Then again the influence which the teacher exercises over his scholars is very great and it is continuous. We have meetings week by week of younger teachers of both sexes with those who are younger than themselves. Those things produce good results. Within the last few months we have had young men and young women who have come forward to speak a few words in our meetings.

A letter from Madagascar was read acknowledging the receipt of our epistles of last year.

The translation of an epistle from the Monthly Meeting of Hoshungabad, India, was next read, and was most instructive. It stated that our prayer for them was answered, and the name of the Lord Jesus Christ was spreading rapidly and extensively through the efforts of the Lord's servants among them.

In the epistle from Brumana Monthly Meeting, Syria, we have the remark, "we feel how necessary it is to be wise and willing-hearted in the Lord's service;" and it alluded to "Christ's holy adaptation enabling Him to speak to great multitudes, and also to the poor woman at Jacob's well;" and where the spirit of Christ is there will fall away the spirit of separation, and unity and love will increase.

Geo. Satterthwaite thought we should all agree that although the letter from Madagascar was only an acknowledgment, yet we cannot but feel thankful to hear something from our Friends there. And the members of this Yearly Meeting must naturally feel a Christian interest in the Friends in India and Madagascar, having some of their own members there. This correspondence with them must have a beneficial effect, and he felt sure the hearing of these epistles had touched a chord in each of our hearts.

These three letters were referred to Henry Wigham, Frederic Wood, John B. Beale, Samuel H. Watson, J. C. Newsom, Dr. Clarke, and J. Edmonson, to prepare letters in reply.

The report from the Yearly Meeting of Ministers and Elders having been read,

J. B. Beale expressed the wish that this report could

be of a less meagre character than it usually is. If this meeting moved more on the lines of the evangelistic committees in some of the American Yearly Meetings, he thought there would be more fruitfulness and consequently more to report than at present.

#### STATISTICS.

The statistical returns for the past year were read.

The number of members at the close of 1883,	2812
Do. do. 1884,	2834
Net increase during the year....	22
Number of attenders (not members).....	547
Do. of children of attenders of tender age...	149
Do. of marriages according to rule.....	7
Do. do. not according to rule.....	11

E. Sparrow—I think these statistics have a certain value, and help us to judge of the spiritual activity or otherwise of the Society.

J. B. Beale quoted the number of members in each province in 1883, and compared them with last year, as follows:

Ulster, (1883),	720	(1884),	1067	Increase,	347
Leinster, "	1330	"	1195	Decrease,	135
Munster, "	827	"	572	Decrease,	255
	2877		2834	Total decrease,	43

T. Pim, Jun., alluded to the extraordinary fact of the small number of births, only 33, and the few marriages, 18. There must be some social reason for these facts, which, doubtless, tends to the injury of the church. The increase in Ulster is exceedingly interesting.

A. Woods thought the small number of births may be accounted for by the number of marriages not according to rule, as the children of these are not entitled to membership.

F. Green called attention to the number of meetings, and some of them not small, which have no overseers. Who looks after our members in these meetings?

A. Beale asked how it was that we did not gather more from our mission meetings into our own meetings, while the Wesleyans have added greatly to their numbers in Ireland during the past year.

G. Wood, in reply, gave some instances which had come under his own observation since coming to Ireland, as to the action of Friends in small meetings, and which led him to ask: Was it any wonder there should be no additions? There is a false idea prevalent that we should not proselytize, and another, even among our workers, not to ask others to our Meetings for Worship. Then again we use the term "Public Meetings" on special occasions, which naturally gives strangers the idea that our regular Meetings for Worship are exclusive. Some of us who have got the power to speak about other things should ask the Lord for power and grace to speak about the Lord Jesus Christ. I am thankful you can report an addition of 22 to the membership during the year; but, dear friends, it should be very much more. We are told sometimes that we are not to look for results, but surely our Saviour's words on this subject are very clear: "Follow me, and I will make you fishers of men."

J. Goodbody—The reason people don't come to us may be because we have no service in which they can join. They don't understand sitting in silence, whereas the Wesleyans have a service, and this very possibly may account for many joining them.

E. Sayce cordially united in the remarks of G. Wood. Since he landed in England he had attended a meeting which, not long ago had an attendance of







3, but now, owing to the earnest labors of some Friends, the attendance on First-day mornings is over 40; in the evening, 70; and in the week-day meeting, about 40; and there is evidence of the Lord's work going on there. It did my heart good to meet with them, mostly from the lower ranks of life. Faithful ministry, liberty, and life, and the presence of the Master, have wrought these results. I have felt, while meeting with you, that there are many earnest hearts amongst the young and those approaching middle-life. May these go forward as the Lord may direct, to advance His kingdom amongst men.

(To be concluded.)

#### CANADA YEARLY MEETING.

Canada Yearly Meeting of Ministers and Elders was opened on Fifth-day, Sixth mo. 24th.

After a time of silent waiting and earnest vocal prayer, counsel was given by our visiting brethren.

The same Clerks were re-appointed. During the past year there have been four removals by death. Two were ministers; Ira Clark and William Spencer: whose loss was much felt by the meeting.

A proposal was made by Pelham Quarterly Meeting to advise subordinate select meetings to invite the overseers to meet with them. The suggestion was approved, and subordinate meetings are advised to do so if it seemed best.

Two sessions of this meeting were held, and they were times of refreshing from the presence of the Lord. In the evening a Gospel Meeting was held in the Methodist church, addressed by Seth Rees, D. B. Updegraff and others. Many prayers were offered up for individual blessing at the very beginning of the Yearly Meeting, and that the blessing of the great Head of the Church might descend upon the gathering to assemble on the morrow.

*Sixth-day, 8 A. M.*—The morning devotional meeting was addressed by Seth Rees, M. J. Weaver, J. T. Dorland and others in brief and earnest words on prayer and consecration. A blessed season of testimony followed. John T. Dorland sang the hymn, "I am Thine, O Lord."

At 10 A. M. the Representative Meeting met and transacted routine business. Benj. Cody was appointed Clerk.

At 1 P. M. the Yearly Meeting opened for the transaction of business in joint session. Seth Rees led in prayer for the Divine blessing on the Yearly Meeting. As we know there is a day of reckoning, may each member so act at this hour and at this meeting that we may have no regrets in that day.

Mary J. Weaver in earnest, loving words exhorted all to be consecrated for the Lord's service; to keep our eyes off each other; to so speak and act that others may take knowledge of us that we have been with the Saviour.

Others followed in prayer and thanksgiving. After the opening minute had been read and the names of the Caretakers and Representatives were called, the credentials of Friends in attendance from other Yearly Meetings were read. From Ohio Yearly Meeting, Seth and Huldah Rees; from Indiana, Amos Hill and companion Joseph Binford, and Susan Ratcliff; from North Carolina, Jeremiah and Levi Cox. Mary J. Weaver, from New York, stated that she was present unaccredited, because she had not been able to return from a service in our Eastern Quarterly Meeting in time to lay her concern before her own Monthly Meeting.

Cordial words of welcome were given to all these servants of the Lord.

A committee was appointed to prepare certificates of attendance and produce to a future session.

The London General Epistle was read, and a committee was appointed to secure the reprint of 800 copies for distribution among our members. J. T. Dorland spoke of the value of the London Epistle, its words of encouragement and its clear statement of the truth as it is in Jesus and as held by us.

A joint committee was appointed to consult with the visiting ministers and make all necessary arrangements for Gospel service, and to consider the advisability of changing the times of holding the public meetings of the Y. M. Committees so as to allow of more time for Gospel meetings.

A standing Nominating Committee was appointed.

A letter from our venerable friend, Thomas Clark, was read. It contained the following suggestions for the deliberation of the Yearly Meeting: "The publication of a portion of the evidence of the Bloomfield lawsuit; that the Yearly Meeting record its profound regret at the troubles that have occurred in the north-west portion of our Dominion; that we exhort all our members not to compromise our peace principles by being present at any warlike demonstration; that we record our gratitude that the House of Commons has rejected the amendments to the Canada Temperance Act proposed by the Senate." The letter was referred to the Representative Meeting for their action.

The Clerks were constituted a Printing Committee, and instructed to procure 800 copies of the Yearly Meeting's minutes.

The Caretakers having proposed that we meet as much as possible in joint session, it was decided to have a separate session on Seventh-day morning for the reading of the Epistles, and one towards the end of the Yearly Meeting for the answers to them, and the remainder of the Yearly Meeting, as far as possible, to be conducted in joint session of men and women.

The Representative Meeting met at 4.30 P. M. The College Committee produced a report of the financial position of Pickering College, and the subject of the maintenance of our school was discussed, with a view to bringing a definite proposal before the Yearly Meeting. The subject was laid over for future consideration.

In the evening a Gospel meeting was held, addressed by M. J. Weaver, Amos Hill and David B. Updegraff. The first speaker dwelt on the blessings of full salvation. We should be where God can use us. The Jews, travelling on horses, chariots, mules and litters, illustrate the positions occupied by Christians. Some are in litters, and thus a burden; some are on mules, the beast that sometimes travels well and sometimes not. Let us choose a chariot or a horse, a swift and sure conveyance. Let us live that we may go up freighted with sheaves and have an abundant entrance to the Father's house.

*Seventh-day.*—The morning devotional meeting was addressed by Seth Rees and D. B. Updegraff.

At 10 A. M. the Yearly Meeting assembled in joint session. On the report of the Representatives Howard Nicholson was appointed Clerk, and W. V. Wright Assistant.

The Epistles from the various Yearly Meetings were then taken up. A minute from London Yearly Meeting, acknowledging the courtesy and kindness with which the deputation sent out last year had been received, was read along with the London Epistle.

J. T. Dorland said his heart was warmed at this loving recognition at this time from the Mother Yearly Meeting. Though he had been absent most of the year, he had constantly thought of and prayed for his own Yearly Meeting. He felt there was a place for Friends,







and he had not that broad charity which allowed him to love other denominations as well as his own. It is not well for members to be constantly criticizing the doings of our own church. It was extremely comforting to have this evidence of love from London.

An Epistle was read from Dublin Yearly Meeting and addressed to all who bear the name of Friends in Canada. After some discussion as to whether, or in what manner we should reply, it was decided that this year we reply in the usual manner. The Epistles from the American Yearly Meetings were then read.

Amos Hill said that this epistolary correspondence was always interesting to him. He would have the London General Epistle well read and pondered.

It was decided to send a separate Epistle to each Yearly Meeting and to have the Epistles received printed along with the minutes. The certificate of Stephen Cartland and wife, who had just arrived, was read.

At 2 P. M. Friends met in separate session. An overture from Westlake Quarterly Meeting regarding the expenses of the lawsuit in that Quarter was referred to a committee of four, who are to confer with the Yearly Meeting's Committee on the case now before the courts.

Women joining:—A large committee on correspondence was appointed. Edmund Wright was appointed correspondent. Wm. Howard was appointed to draft a minute of advice, embodying the exercise of the meeting on the answers to the Queries.

The Queries and answers from the different Quarters were read. Much pertinent counsel was given by the visiting members and others.

Mary Jane Weaver said we are apt to look for speeches at this time, and listen and get little good. When answers are deficient each one should ask himself, "Am I to blame?" She would speak on family worship. She could not think what might have been the results to her family but for family prayer. She could as well think of living in a house without a roof as in a home without an altar. Too many look upon family worship as a duty and not as a privilege. She would encourage parents to be faithful in prayer, it will help us over the rough places, and soften down the asperities of life. Prayers should be definite, right to the point, and brief. The blessing comes when we pray with our children.

Seth Rees spoke on the Query, "Are Friends preserved in Christian love one to another?" He was not surprised that the answers were lame. It is a Query that cannot be answered for him by another. We cannot be preserved in Christian love unless we have God's love in our hearts. Our life is two-fold—the external, as we appear to one another—the internal, known only to God. To be preserved in love is not the absence of hate simply. Our Queries are often marked clear when there is simply the absence of the manifestation of hatred. We should have a love that manifests itself when all goes ill as well as when all goes well. We cannot be preserved in Christian love unless we are holy. Carnality never did and never will praise the Lord.

S. Ratcliff said our Christian life should be such that we can be instant in season and thus do our children and those about us incalculable good.

Huldah Rees said that the form without the life is the result of neglect in our meetings. In mission and temperance work we plan and work to make the meetings interesting and thus profitable; why should we not do the same in our public meetings for worship?

Earnest exhortations from others followed, and the meeting closed after a protracted and valuable session.

At 8 P. M. a Gospel Meeting was held, addressed by Huldah Rees and others.

*First-day.*—The 8 o'clock meeting was well attended, and many testimonies were given for Christ. There was a good attendance at the meetings during the day at the various places of worship in the village, kindly placed at our disposal. Seven meetings were held in the village and two at outlying points. The Gospel was preached with earnestness and power.

(To be concluded.)

From the Huddersfield (England) Examiner.

#### ISAAC ROBSON.

Mr. Robson was a good business man, and found time to devote attention to public matters. Thus we find that he was for some years a member of the Moldgreen Local Board, prior to the incorporation of the borough of Huddersfield. In 1863 Mr. Robson was returned to the Town Council, for the Moldgreen Ward. Mr. Robson was for a long time an active member of the committee of the Huddersfield Temperance Society, and since the death of Mr. Schwann, has held the post of president; he was a vice-president of the Huddersfield Auxiliary of the Bible Society, and some years ago he served on the Infirmary Board, and was a subscriber to the Huddersfield Technical School and Mechanics' Institute. With the late Mr. W. Willans, J.P., and the late Mr. Thomas Firth, of Greenhead Lane, he took a very active part in the management of the British School at Outcote Bank, and the Infant School in Spring Street, both of which were afterwards handed over to the School Board. Along with Mr. Godfrey Sykes, he also exerted himself in the establishment of a British School at Moldgreen, which was turned over to the Huddersfield School Board in 1872. Mr. Robson was a member of the Society of Friends, and took great interest in the Society's schools at Ackworth and elsewhere; and when in 1857 the adult Sunday-school at Paddock, connected with the Society, was established, Mr. Robson became superintendent, and he only relinquished the office about eight or nine years ago. He was one of the recognized ministers of the Society, and was a diligent attender of the various meetings in which the affairs of the Society were transacted. About the year 1865 Mr. Robson, accompanied by the late Mr. Charles Fox, of Falmouth, went to Italy for the purpose of paying a friendly visit to the Protestant churches and schools there. Two years later he went with the late Mr. Thomas Harvey, of Leeds, to the south of Russia on a visit to the Mennonites, and some other bodies of Russian Dissenters, whose views on some points were in harmony with those of the Society of Friends. The Mennonites had during the last century migrated from Germany, having been induced to settle in Russia by a guarantee from the Czar that they should not be called upon to take up arms. In 1870 and 1871 Mr. Robson was absent from home for a year on a religious visit to the congregations of Friends in the United States and Canada. Mr. Robson was a Liberal in politics, and was always to be relied upon for a consistent line in political as well as all other matters with which he had to







deal; and as a member of the great Peace party, he had a thorough hatred of war in any shape, whether military or naval. Of late years, owing to declining health, he has taken very little share in the political life of Huddersfield, and a considerable period has elapsed since he was last seen on a public platform. He performed a useful part in his day and generation, and his memory will, we have no doubt, be revered by large numbers with whom he came in contact.

#### THE UNCERTAINTIES OF SCIENCE.

The *Sunday School Times* gives an instance:

"A good illustration of the tendency of scientists to dogmatize beyond their knowledge, even in their own realm of research, was given in the discussion among the geologists at the recent sessions of the American Association for the Advancement of Science, as reported in the daily press. Two well-known geologists referred to two fossil shells as found sometimes side by side in the same rocks. Thereupon the State geologist of New York, who had never seen those two fossils side by side in the same rock, and whose pet theory of geology would not admit the possibility of their being there, rose and dogmatized, in behalf of his theory, after the type of the narrowest theological bigot.

"'If any one will show me the two spirifers side by side in the same rock,' he exclaimed, 'I will sacrifice my life's work. I will give up my reputation, eat my hat, and make the person who shows me the rock a present of my coat and boots.'

"Instead of dogmatizing on the other side, the defied geologist, who was thus charged with heresy, took the first train to his University, and shortly there came back a heavy box addressed to the defiant dogmatizer, containing a piece of rock with the two fossils imbedded side by side, and a note reading somewhat as follows:

"'The enclosed rock contains the *spirifer disjuncta* and *spirifer mesostrialis* side by side. You can have it. Please eat your hat, and send me your coat and boots by express.'

"And this gives a good opportunity for the State geologist of New York to compare himself with the persecuted and maligned Galileo; while the entire skeptical world can groan in chorus over the bigoted hostility of men of science."

#### ITEMS.

FEW among those who listened to the eloquent words of the late Bishop Simpson would have dreamed that the master-speaker who stood before them was, in his early youth, marked out from his fellows by his lack of power to speak attractively. Yet so it was. And the Bishop's words, in telling of that period and of the way in which he acquired the gift which was in his subsequent life so markedly his, are so suggestive that they are worth repeating here. "At school," he said, "the one thing I could not do was to speak. It cost me unspeakable effort to bring myself to attempt it, and I was invariably mortified by my failures. At length, having felt called to the ministry, I sought to

forget myself as far as possible, and, banishing all thoughts of oratory, to give myself absolutely to the task of saying things so that people could really understand them."

Two scientific investigators, one Swiss and the other French, have been analyzing the Alpine air. They ascertained that entirely pure air is not found until an altitude is reached of from 6000 to 13,000 feet above the level of the sea. The atmosphere around the lakes below that level, however pure and beautiful apparently, was found to contain bacteria. Nevertheless it was pure enough by comparison with that of the French capital, where the bacteria contained in a square foot of air are 7000 times more numerous than those in the same quantity of air in one of the Swiss valleys.

PAUL KRUGER, the President of the courageous little Transvaal Republic in South Africa, during his recent tour through Germany, visited the Mission House in Berlin. The students were surprised at the earnest Christian tone in which he spoke to them. "Young brothers," he said, "I beseech you to know and preach nothing but our Lord Jesus Christ, and Him crucified. I did not seek Him, but He sought me, and, God be praised, found me. . . . Some from your midst are now in the Transvaal, making known the Saviour, and two of my children are receiving instruction in the mission school. I assure you that my government will support the mission in the strongest manner, and seek to remove all obstacles out of its way."—*S. S. Times*.

THE American railway companies have expended in Mexico altogether, up to the present time, the sum of at least \$40,000,000, not to speak of the expenditures made abroad for material brought hither. They have thus added incalculably to the wealth and resources of the country. In return they have received thus far from the Government not over \$4,000,000 all told. Meanwhile in the last four years they have directly caused an increase of revenue from something like \$18,000,000 to over \$33,000,000, with prospects of enormous increase in the future. Does not that look like a pretty good financial operation for Mexico?—*Industrial News*.

THE "Big Trees" of California, it has been found, are surpassed by the gum trees of the State Towers of the colony of Victoria [Australia]. There are only four of the California trees known to be above 300 feet high, the tallest being 325 feet, and only about sixty have been measured that exceed 200 feet in height. In the large tracts near the sources of the Watts River, at the mouth of which Melbourne is built, all the trees average from 250 to 300 feet in height, mostly straight as an arrow, and with very few branches. One huge specimen was recently discovered and cut down which measured 450 feet in length and 22 feet in diameter at base.

IN the animal and vegetable kingdoms are found two distinct forms of fellowship in which dissimilar organisms live constantly together. In one form—that of parasitism—one of the associated organisms lives at the expense of the other, as, for instance, the mistletoe on the apple tree. In the other form, the advantage of the companionship is mutual, as in the case of the well-known hermit crab, one species of which picks up an empty shell for an abode, and shares this and its food with a sea-anemone, which in turn protects its host by means of numerous long threads charged with a stinging acid which it shoots out on the slightest alarm. By experiment at Naples it has been proven that the compact between these two partners is so close that one is indispensable to the







other. A still more remarkable illustration is drawn from the candle-nut tree of South America, which forms an alliance with a species of small black ant, to their mutual benefit. To this curious partnership, which appears to exist among many animal and vegetable species, but which naturalists are only just beginning to study, the name of symbiosis has been applied. At the last meeting of German naturalists, Professor Hertwig pointed out that such inter-dependence of organisms may have played an important part in the development of species.

A BILL has been proposed in Illinois, and is favored by the Trades and Labor Assembly, which seems to us to throw some real light on the problem of convict labor. Its object is to devise means by which convicts can be kept employed without underselling the products of free labor, and so reducing the wages of the free laborer. The bill enacts that the product of prison labor shall not be sold at less than market rates, that not over ten per cent. of the convicts shall be employed on any particular industry, and that a certain percentage of the revenue shall be set aside for the support of the convict's family. The condition of the convict labor question in the State of New York is as bad as it can be; for the contract labor has been abolished, and no other has been substituted. The Prison Reform Association could not do better service than to frame a bill—at least to agree upon the principles which should underlie a bill, and urge them upon the people of this State, who certainly do not want to support convicts in idleness, and who are in a real perplexity as to what ought to be done in the premises.—*Chr. Union.*

THE RECENT DISCOVERY of a nickel mine in California has opened up a new mining industry. The new mines lay for years in plain sight of the stage road, but no one took the trouble to make the proper investigation. Several samples, assayed in San Francisco, yielded 65½ and 66¼ per cent., being the richest nickel ore ever discovered in the world.—*Industrial News.*

### "NO PART."

BY HANNAH CODDINGTON.

"Nay, Lord, what doest thou to wash my feet?  
Thou shouldst not stoop to menial offices,  
Or tendance such as this. A servant's place!  
O Master, Lord, forgive! this cannot be,  
Thou'lt never wash my feet." Thus speaks the fond,  
Yet ignorant heart, in its humility.

Gently, as mother's loving touch upon  
Her heedless little ones, so fall his words.  
"My child, disciple, friend, thou knowest not  
What I do now; hereafter thou shalt know.  
But if I wash thee not, thou hast no part  
With me." "No part!" O then, wash thou me, Lord—  
I dare not turn from services of Thine,  
Or draw myself from the encircling strength  
Of Thy omnipotence. What love would give  
I sure may take. Hold Thou my life, as Thou  
Once held disciples' feet—within Thy hands—  
And do Thy holy will to make me clean.

O King of kings, O matchless crown of thorns!  
Sceptre, love-held toward a needy world!  
What is my lowliest doing unto thee!  
Master, print deep the lesson taught me here,  
That seeing Thee so humbly serving us,  
I may with shame lay down my foolish pride,  
And follow where my loving Lord doth lead.

—S. S. Times.

### A DAY IN JUNE.

"Out of heaven from God."

Come down amongst us, and men know it not!  
They call it lightly a fine summer's day,  
But breathing nature knows it; not one spot  
But trembles at the knowledge. Every spray  
From garden unto forest at its lot  
Smiles in the stillness, and the veil away  
'Twixt earth and sky, earth's confines are forgot;  
Praise shakes the world, too near its God to pray.

So when the Glory of the Godhead came  
Long years ago, and trod the paths of men,  
They called Him prophet, and His words of flame  
The poet's madness. Earth at her Lord's name  
Was speechless; but 'twas her's alone to hide  
Her widowed face in darkness, when He died.  
—Selected. C. C. FRASER TYTLER.

### "REST AWHILE."

"Come ye yourselves apart, and rest awhile,  
With labor weary, and with crowds oppress;"  
Straightway they cross the sea at His behest;  
Their leisure sweetened by their Master's smile.  
"Come to the lonely shore or forest aisle,"  
To us His gracious word is now address,  
"Come to the mountain solitude and rest,  
Where peaceful hours may careful hearts beguile."  
My Master, in Thine hand it is to measure  
My times of work and weariness for Thee;  
My times of rest return at Thy good pleasure,  
By lake or mountain, wood, or murmuring sea:  
But, to give sweetness to my hours of leisure,  
Come Thou Thyself, O Lord, and rest with me!  
—Selected.

NATURE never stands still, nor souls neither;  
they ever go up or go down.—*Julia C. R. Dorr.*

BE loving, and you will never want for love; be  
humble, and you will never want for guiding.—  
*D. M. Mulock.*

### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe  
are to the 7th inst.

GREAT BRITAIN.—Parliament reassembled on the  
6th. In the House of Commons, C. Bradlaugh, es-  
corted by two Radical members, advanced for the  
purpose of taking the oath. The new Chancellor of  
the Exchequer objected, and moved that C. Bradlaugh  
be refused permission to swear, and that the Sergeant-  
at-Arms exclude him from the House unless he engage  
not to disturb the proceedings. A Liberal member  
moved an amendment in favor of legislating as quickly  
as possible respecting oaths of office. Gladstone sup-  
ported the amendment, saying that he believed the  
House had acted unconstitutionally and illegally, and  
had grievously wronged the electorate of Northamp-  
ton; and that it should legislate in the direction of re-  
moving an existing grievance. The original motion  
was adopted, yeas 263, nays 219. Bradlaugh then  
said he would obey the Speaker's order and with-  
draw; but he appealed to the various constituencies  
against the injustice done him.

In the House of Lords, the Marquis of Salisbury  
made a statement to the effect that the Government  
would take up the policy of their predecessors in the  
negotiations with Russia respecting the Afghan fron-







tier, and endeavor to carry it to an issue consistent with the public interest. The negotiations, so far as he could judge, had been conducted with an earnest desire to attain an adequate settlement; but too much importance must not be attached to them as final and conclusive, even when concluded, as the whole condition in Central Asia is unsatisfactory and uncertain. He hoped for an amicable settlement of the difference respecting the Zulficar Pass, which England had promised the Ameer would be included in Afghanistan; and the promise must be kept. In any case, measures for the defence of the Indian frontier must be skilfully devised and vigorously carried out. In Egypt, the difficulties are great and various. One momentous issue is the defence of the frontier of Egypt by the Egyptians themselves, with English aid, against fanaticism and barbarism. It is necessary to establish such a state of things that if English protection be at length withdrawn, Egypt shall be left safe. Most important of all is the financial question, which is yet unsettled. There is no other alternative than between a steady, cautious and circumspect policy, and a course which would cover England with shame, namely, to abandon Egypt to her fate. In domestic matters, the Government intends to avoid contentious legislation, and to promote only necessary measures.

The workmen of Wolverhampton recently addressed a letter to the Prime Minister, complaining that they were in a starving condition. Lord Salisbury, in his reply, expressed grief at the suffering of the working classes, and promised that the new Government will carefully consider the whole question of the prevalent depression of trade throughout Great Britain, and take such measures for relief as shall be found most advisable. It is announced that a bill will soon be introduced into the House of Lords, embracing the chief recommendations of the Royal Commission appointed to inquire into the sanitary condition of the homes of the poor, and to report upon the best means of housing them.

**IRELAND.**—The Catholic Bishops of Ireland, in session at Maynooth College, have protested against the exclusion of Catholics from the educational endowments unless they accept the Government system of education, which has been condemned by their church. They call upon the Irish members of Parliament to seek to have this grievance removed.

Lord Carnarvon, the new Lord Lieutenant, has entered upon his duties. The municipal authorities of Dublin abstained from participation in the ceremonies on his state entry into that city.

The summer assizes in Ireland opened on the 6th inst. with a remarkable decrease in the number of cases to be tried. There are no agrarian crimes on the calendars, and very few ordinary cases of crime.

**FRANCE.**—The Senate on the 2d adopted the convention with Cambodia.

The French Government has withdrawn its demand for a fixed date upon which the English troops shall evacuate Egypt, and offers to leave the time to the discretion of the English Government, if Lord Salisbury will admit the principle of evacuation. The French Minister to London has also made conciliatory overtures respecting the question of control of the Suez Canal.

**GERMANY.**—The Federal Council has decided against the claims of the Duke of Cumberland to the succession of the Duchy of Brunswick.

**TURKEY.**—The Porte has notified the Embassies that foreign printed matter coming through the post-offices will be subjected to censorship.

**ANAM.**—The French force occupying Hué, the capital, was suddenly attacked on the 5th by the

Anamite garrison of the citadel, and a severe conflict ensued, which ended in the repulse of the assailants, the French gaining possession of the citadel.

### IMPORTANT NOTICE TO SUBSCRIBERS TO FRIENDS' REVIEW.

Although we have the gratification of reporting some increase of subscribers of late, yet it is not at present enough to warrant a reduction of the rate of annual subscription. Being still desirous, however, to accomplish this, if practicable, and in order to secure the help of our present subscribers to this end we make the following offer. To each present subscriber who will secure one or more new subscribers for the coming or thirty-ninth volume and remit payment *in advance*, we will send the *Friends' Review* for one year to him and the new subscriber or subscribers, at one dollar and fifty cents each.

In addition, we will allow a commission of twenty-five cents each, on all the new subscribers thus secured, except one. To illustrate:—Suppose one of our present subscribers should secure five new ones. He would collect from these one dollar and fifty cents each, and remit to us three dollars for his own subscription and one of the new ones, and also one dollar and twenty-five cents each, or five dollars for the other four new ones. He would, therefore, remit to us eight dollars in all and retain one dollar for his commission.

We have during the past year received words of encouragement from so many of our readers that we still feel assured of the statement we made about a year ago, that the usefulness of our paper as a medium of exchange of thought, feeling and general intelligence amongst Friends and others will be increased by enlarging the number of our subscribers and readers. We, therefore, hope our friends will help us in the good work, and at the same time secure to themselves our paper for a year at a reduced rate, besides a good sum for commissions. The first number of the next volume will be dated Eighth month 8, 1885, and we would ask that the names of new subscribers be sent at an early day, in order to enable us intelligently to make arrangements for printing the number of copies that will be required. We are always ready to furnish sample copies on application.

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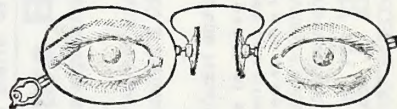
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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

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## From The Friend of Missions. DAYSPRING IN THE EAST.

The change that is taking place in the religious life of the people both in India and Japan is well brought before us in this year's report of the Baptist Missionary Society. "I believe," said Lord Lawrence, "notwithstanding all that the English have done to benefit India, Christianity and Christian missionaries have done more than all other agencies combined." "The changes that are to-day being wrought out by Christian missionaries in India," writes the present Lieutenant Governor of the Punjab, "are simply marvellous. Teaching wherever they go the universal brotherhood of man, and animated by a love which goes beyond the ties of family caste or relationship, Christian missionaries are slowly, but none the less surely undermining the foundations of Hindu superstition, and bringing about a peaceful, religious, moral, and social revolution." A few weeks ago the editor of a Hindu paper wrote:

"To-day every department of native society is undergoing radical and organic change. Ideas and tastes are changing, customs and manners are changing, old institutions are giving place to new ones. There are changes even in our modes of living. The spirit of Western enlightenment and civilization is at work in the core of Hindu society,

and is sometimes perceptibly, sometimes secretly, transforming, remodeling, and revolutionizing its entire organism. Its powerful influence has shaken the enormous fabric of Hinduism to its very foundations, and every sphere of native thought and occupation, intellectual, social, political, commercial, religious, is in a state of ferment."

"I hate the idea of conjugating Christ's success in India in the future tense," wrote Chunder Sen, shortly before his death; "I declare as my solemn, deliberate conviction that the sanctifying, saving influences of Christ's life and teachings have already wrought wonders in this land. Jesus Christ brings more than a system of morals. He imparts the germ of a new life; this is His wonder-working power." "What is it that makes your Bible have such power over the lives of those that embrace it?" said a Brahman priest. It is not what they are used to in their own religion. An Eastern traveler, Mr. Conway, tells us how he had exulted for years over the glowing poetry of the Vedas, and the noble aspirations and sublime imagery of the sacred books of the East.

"But when," he adds, "I went to the great cities of India, the pilgrim sites to which throng every year millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast procession of worshippers at the shrines sacred to the deities whose praises are sung







by the Hindu poets, then, alas! the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshippers, not one man or woman seemed to entertain a conception of anything ideal or spiritual in their ancient creed. Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them, the great false god which they worshipped, a hulk of roughly carved wood or stone, appeared to be the actual presentment of some terrible demon, who would treat them cruelly if they did not give him some melted butter. Of religion in a spiritual sense, there is none. If you wish for such religion, you will not find it in Brahmanism."

And the same may be said of the religions of Japan. Buddhism has no regenerating power. The wise maxims and beautiful sayings of Confucius fail to convert men from the error of their ways. They profess to believe them, but they laugh at the idea of practicing them. One of the most experienced missionaries in Japan writes:

"We live emphatically in a period of changes. The old institutions and ancient customs are fast dying out. Buddhism is going. Confucianism has lost its power. The temples are left in their former grandeur, but they have very few worshipers, and these consist only of old men and women belonging to the lowest classes. Change in politics and science has changed also their religious thoughts. To their minds Buddha is no longer a god, Confucius is only a man after all. Materialism in its grossest form, atheism in its absolute sense, this unhappily is the religion, if it can be called a religion, that is taking the place of the older ones. Those who are the most affected by it, and suffer the greatest, are the young men. They have absolutely no religion, and unless a far mightier spiritual force replace Shintoism and Buddhism, little will be gained save a glittering veneer of material civilization, and the corroding influence of foreign vices."

"It is CHRIST whom India needs," said Chunder Sen several years ago. It is CHRIST whom the nations need, is written plainly on each page of the world's history. "From what I know of India to-day," writes Professor Max Muller, "the people seem to me riper for Christianity than any nation that ever accepted the Gospel." A somewhat similar remark has been made by others with regard to Japan. Both nations unquestionably need the special prayers of Christians at the present time, and not prayer only, but loving, self-sacrificing, and timely effort.

How MUCH can you afford to deny yourself for the good of others? It was a great mystery to many people why Governor Briggs, of Massachusetts, wore a cravat, but no collar. Some people thought it was an absurd eccentricity. Ah no! This was the secret: Many years before, he was talking with an inebriate, and telling him that his habit was unnecessary, and the inebriate retorted

upon him and said: "We do a great many things that are not necessary. It is not necessary for you to wear that collar." "Well," said Governor Briggs, "I will never wear a collar again, if you won't drink." "Agreed," said the inebriate. Governor Briggs never wore a collar. They both kept their bargain for twenty years. They kept it to the death. That is the reason Governor Briggs did not wear a collar. That is the Gospel of the Son of God. Self denial for the good and the rescue of others.—*Tallmage*.

#### THE NINTH CHAPTER OF DANIEL.

In a paper on the New Revision of the Old Testament, read before the Presbyterian ministers of Philadelphia, Professor W. Henry Green, chairman of the American Old Testament Revision Company, called especial attention to the divergencies of rendering in the ninth chapter of Daniel, between the British and the American revision companies. Professor Green claimed that the British company had made unnecessary concessions to the advanced critics in their translation of this chapter. The German school assigns Daniel to a late date, and interprets the Messianic prophecy which culminates in Daniel ix. 25—27 as referring to Antiochus Epiphanes, rather than to Jesus Christ. Professor Green asserts that the renderings adopted by the British revisers completely shut the door upon the interpretation of these verses, which refers them primarily to Jesus; and that the American revisers rightly protested against this concession, reasserting the renderings of the "Authorized" Version in their Appendix. A glance at the Appendix will show the differences between the two companies. The British revisers have expelled the word "Messiah" from the text in verses 25, 26, translating "anointed one." In verse 25, they punctuate so as to make the period from the command to build Jerusalem to the coming of the anointed one seven weeks, instead of "seven weeks, and threescore and two weeks," a change which favors the reference to Antiochus Epiphanes. In verse 26, they substitute "his end" for "the end thereof," and in 27 "for the half of the week" for "in the midst of the week." Professor Green claimed that these changes were quite gratuitous, and said that he himself was willing to concede all that truth demanded, but no more. Even, however, if the reference to Antiochus were granted, that would not make a secondary reference to our Lord impossible.—*S. S. Times*.

"NOT OF THE DEAD BUT OF THE LIVING."—That was a beautiful idea expressed by a Christian lady, on her death bed, in reply to a remark of her brother, who was taking leave of her to return to his distant residence, that he should probably never meet her again in the land of the living. She answered: "Brother, I trust we shall meet in the land of the living. We are now in the land of the dying."







## DUBLIN YEARLY MEETING.

(Continued from page 780.)

*Fifth-day Afternoon.*—H. Wigham referred to our action in reference to the Sunday closing question, and as E. Gibson, M. P., intended asking the Government on Second-day next as to their intention respecting it, he suggested sending a memorial to the Prime Minister in support of the question.

Several Friends expressed approval, and H. Wigham, Alfred Beale and T. Edmondson were appointed to prepare a draft of memorial.

Reports on Scripture Meetings amongst our members, on Home Mission work, and on care of non-members, were read.

B. Sinton hoped that in connection with our Home Mission work we might obey the command, "bring all the tithes into my storehouse," and that if it is to be a successful work, sacrifices would have to be made.

J. B. Beale noticed with regret by several reports that the Week-day Meetings were given up. Could not some of the members of these meetings follow the example reported in other places, and try to hold a Gospel Meeting one evening in the week, and invite the people around them to come to it?

F. Wood—It is clearly evident from these reports that there is life, and where there is life there is power. We may for this, thank God, and take courage. One object of having these records is to bring before us the condition of our several meetings, so that we may understand it to some extent, and be able to sympathize with those who are doing the Lord's work. There are those in various meetings earnestly engaged in service for Christ, and yet it may be, we are not in full church sympathy with them. We ought to give all such a helping hand.

C. F. Wakefield—It must be evident to us all that there is great deficiency in the attendance of mid-week meetings. He had always taken this attendance as the outward and visible sign of an inward grace. O may the love of God predominate in our hearts! If there is to be a revival amongst us it must begin individually. He would then do great things for us. How would one chase a thousand, and two put ten thousand to flight! If we were thus faithful, others would take example by us.

T. P. Goodbody feared that the Society itself has not come to the level at which the Lord would have it. I rejoice that there are amongst us those who would be ready to throw aside all the shackles of men and let God speak to them through His Spirit in whatever way He sees right. I have often advocated this freedom of the Gospel in our meetings, and rejoice in the belief that the time is almost come when it will be acknowledged. Many of our members are finding out that there is nothing in the forms in which they have heretofore trusted, but that there is everything in the Lord Jesus Christ. May He preserve us from the besetting temptations of formality and the love of ease, and fit us to enter into the fields now opening in the country for those who are willing to be used by Him, without reference to the forms of any church.

Arthur Pim thinks that in one respect the reports give us an encouraging view, as it is evident from them that there is a very good work going on which is not reported. But how does this work bear on the state and prosperity of our Society? We find individuals here and there gathering souls to Christ. Their work is blessed to themselves and to those they help, but how little reflex action on the church! If, on the other hand, the converted members of the Society were banded together not only to uphold special principles, but to witness for Christ, there would be an ingathering

of souls to the church. Our mission work is at present very much shelved into school-rooms, owing to the influence of a few individuals, instead of being in our meeting-houses. But if we had the use of these as the Wesleyans have, those who were brought to God in our meeting-houses would come back again, expecting to find there a continuance of the blessing. Now about our inside work. We are duly informed that our meetings are regularly held, etc., but let us ask ourselves how many souls in those meetings have been converted during the past year? I cannot but feel that as a church we have not come down to where we ought to be, at the feet of the Lord Jesus. How much more would our prayers be answered if the whole church was united to ask and expect a blessing for our members! It has appeared to me as I have recently from time to time attended special meetings for the public, that some of our own members thought they scarcely wanted the Gospel at all. Dear friends, we need a revival in our own borders.

Adam Woods agrees with the statement that there is life in this body, but thinks it is confined to a few. If there was more earnestness there would be more growth. Why have we not grown in the last twenty years? We have had for years a large stock of valuable tracts on these premises; surely if we were earnest in spreading the Gospel we would have found some means of circulating all these; and in contrast to our inaction a Methodist gentleman has come from time to time to ask for these tracts, and I have given them to him in large quantities.

*Sixth-day Afternoon.*—The draft of memorial to W. E. Gladstone, urging on the Government the desirableness of renewing the Sunday Closing (Ireland) Act, 1878, and extending its provisions to the whole of Ireland, was brought in and adopted. The consideration of the reports on our meetings, etc., was then resumed.

E. Sayce—As I have listened to the remarks from sitting to sitting, I could not but feel that there is plenty of good material here to carry on the Lord's work, not only in this island, but in other places. It strikes me much, the more so as I have been accustomed to sit for many years with a very few. Oh! what would be your condition if each one was engaged heart and soul in this glorious work, even if confined to this island? Our mission is not ended, notwithstanding that the professing church is in a more satisfactory condition than when I was young. Others sit under some man; we sit under the Lord Jesus Christ. My message to you is, if there is outside work, bring it close under your care, and if your present arrangements do not suit this, make them so that you can thus do. As I have mingled with you, I have observed that you are an intelligent body, mostly of the middle-aged class, some also of the young. As you surrender yourselves to Him, He will qualify you to use whatever gifts He has conferred upon you in His service.

J. O. Green—What is keeping our Society from progressing? Some say we have liberty. I feel we have not; and this I think is one cause. Then the sheep and lambs require different food. Some who used to speak in our meetings have been discouraged, owing to the way they were spoken to, and have ceased altogether. Still there is a wonderful change in the last forty years. Then there was hardly a meeting held anywhere beyond our own regular meetings, but now they are held everywhere about the country in the North. When do we hear of conversions at our Quarterly Meetings? But in our Mission Meetings we expect conversions and we receive them. Then as to the ministry, if we are to be truly men for the Lord we must give more time to the work. He that warreth







must not entangle himself. Visiting by ministers is latterly very much neglected, yet this is I believe one of the best ways to bring about conversions. There is more often fruit from this pastoral work than by preaching the Gospel.

S. H. Watson would be glad if the suggestion of T. Edmondson was kept in view, and that a series of meetings might be held at this Yearly Meeting. Mission work has been called outside work, but it became so because the Society would not carry it on in its own meeting-houses. George Fox was raised up to deliver people from the tyranny of custom. We have certain ideas of the way meetings should be held, and we object to meetings where other methods are adopted, but God uses these very methods for blessing to souls, and why should we ignore them?

George Satterthwaite wished very much to set before us the command to go forward. If we look at the gloomy side of things we shall never gain strength. I believe it is the will of the Head of the Church that Friends in this country should be of good courage. In listening to the various reports I could not but feel that there were many encouraging things amongst you. There are the increasing number who speak in your congregations, and many more who try to fulfil their stewardship in various directions. Then in your larger meetings is there not an increase of loyalty amongst your younger members? There are, doubtless, many who do not do these things, who do nothing to manifest their love to Christ. We must pray for these, but because of these we must not give up our hope or our courage. Then the question of numbers is really one of quality more than quantity. Forty years ago you had only two men ministers—how different it is today! On the other hand the numbers attending the Yearly Meeting are much less than in the past—but, as I said, quality is of more importance than numbers. I have earnestly desired that the ministry exercised amongst you may be in humility, and that the whole truth may be preached faithfully. You cannot separate what God has not separated—"Repentance towards God, and faith towards our Lord Jesus Christ," is the sum and substance of what the apostle was sent to deliver. May we also be bringing forth the fruits of righteousness. We are told to covet earnestly the best gifts, and one of these is sympathy. We sometimes stand too much aloof from one another, possibly from early training. We have carried a good point too far. I long that we may all come near together to seek unitedly the best welfare of one another and of the church. It is sometimes said of this age that it lacks reverence—there is less disposition than when I was young to take counsel, even when given in a loving spirit. Let us all cultivate a being "subject one to another in love." I desire that we may all go away from this Yearly Meeting with thankful hearts.

(To be concluded.)

For Friends' Review.

#### THE SALVATION ARMY.

A few weeks since a detachment of this body "invaded" Washington, and announced that they had "come to stay." History repeats itself. Fifty years ago there were in New England itinerant street preachers, who in summer time travelled from place to place, holding meetings and speaking in the open air. They did not appear to have any church relationship, but each man on his own responsibility preached what he believed to be the

Gospel. The Salvation Army is the same class organized. Having attended one of their meetings here, I thought a description of it might interest some of the readers of *Friends' Review*.

This particular meeting was held in a building, several rooms of which had been thrown into one, and this furnished with rude but comfortable seats. "Forms," I think the "Captain" called them. One of these, facing the rest, was occupied by the speakers, three in number. The place was bare of anything like ornament, poorly ventilated, and on a noisy corner. There were, perhaps, one hundred and fifty persons present of the class we usually meet at city mission chapels, with this peculiarity (for Washington) that white and colored were mingled indiscriminately.

The Captain, as he was called, was playing a "cornet" when I entered the house, but the instrument did not appear much afterwards, as there seemed to be a difficulty between the singing and the music. Such difficulties are not uncommon, we believe, in this feature of worship.

The "Captain," standing upon a bench in front of him, gave out a hymn, which the cornet did not seem able to manage, but which we believe was pretty well sung (we have no means of knowing) and the services were fairly under way. Some of the movements I scarcely understood. For instance, at one time all three of the "Army" were standing on the bench, and as one of them was a woman, the scene was rather striking.

From the outset the meeting was "thrown open," and some one in the back part of the room offered a prayer. No one was invited individually to do anything, as the leaders claimed that everything should be done as the "Spirit prompted." They had with them hymn books, which they advertised at ten cents, and their paper, *The War Cry*, which I think they distributed gratuitously.

The two men (the woman did not speak) were tolerably well educated and fair exhorters. They had somewhat to say about "doom," and the hymns they gave out dwelt upon the same topic. Now and then they would be disturbed. I was interested in their way of meeting a disturbance. It was thus: "Young men, will you not keep quiet? God bless you."

This was varied a little, as at one time the speaker informed the unquiet ones, that "before he was converted he knew how to behave himself at a place of public worship." The worship itself was not as noisy as we had been led to expect it would be, though no time was given for thought. Probably they considered periods of silence wasted time. The colored people at the South, sometimes say at such times, "Remember the Lord has no dumb children."

The teaching recalled that of fifty years ago. The necessity of immediate decision, illustrated by stories of sudden death within a few hours after a refusal to accept the terms of the Gospel and things of a like character.

The preaching was vehement and very earnest and never disgraced by jocularly. On only one







occasion was a slang expression used. When the collection was taken the audience were exhorted to do their "level best." The occasion for the collection was stated to be the rent of the room, and bread and butter for the "Capt" and his wife.

Once in the course of his discourse, one of the speakers gave a sort of personal reminiscence, which, judging by the quiet and fixed attention of his hearers, was the "precious point" in his sermon. Among ordinary people personal experience is almost always preferred to doctrine.

It is scarcely fair to judge of the probable success of this organization from its development in Washington. There is always street preaching in fair weather in this city, and the National Capital abounds in fluent speakers, notably the Free Methodists.

The Salvation Army is essentially English. With the exception of their semi military trappings they do not bring us anything new, though they may not be without their good influence among a certain class of our people. The endorsement of the Church of England, as well as of certain of our own people in the mother country, is in their favor.

They are said to be unfavorable to outward ordinances, and to speak well of George Fox and the early Friends, but their thought of the direction of the Spirit seems to be that something must be going on all the time.

W. F. MITCHELL.

Washington, D. C., Sixth mo. 25th, 1885.

#### THE SOCIETY FOR HOME CULTURE.

A meeting of the General Committee was held at 2 P. M., Sixth mo. 13th, 1885.

To this the Executive Committee made the following report:

That they had discussed the advisability of admitting "reading members," as proposed in the Twelfth mo., and had concluded that "*those who have been satisfactory students for two years* may, upon the payment of the annual fee, continue the use of such books as are in the library without the usual duties of correspondence. The choice of books may be their own, provided it does not interfere with the work of regular students. Such reading members will correspond directly with the head of the department to which the book chosen belongs, and will be furnished with a library catalogue."

A course of reading relative to "education" will be ready in the autumn, under the care of Ann Sharpless.

The Executive Committee further reported that they had decided "to print for next year's use a revised and stereotyped edition of the circular of the Society, and that they will issue a handbook for the use of correspondents, containing in full rules and methods now advocated by us. For the convenience of correspondents and heads of departments and the use of reading members, there will be a catalogue of the books in the library printed during the summer."—*The Student*.

#### MINUTE OF NEW ENGLAND YEARLY MEETING.

At the Yearly Meeting of Friends for New England, held at Portland, Maine, in the Sixth month, 1885, the following Minute was directed to our Subordinate Meetings:

"The Meeting was brought under an earnest concern that the Spirituality of the Gospel and its advocacy by Ministers and others, shall be maintained inviolate. We desire to protect our membership from all influences which are not in accordance with the clear testimony of our Religious Society and the teaching of the New Testament. We believe in the Spiritual nature of Christ's kingdom, and that all outward ceremonies have been fulfilled and ended in Christ. This Meeting records its judgment for the guidance of its Subordinate Meetings, that those holding or teaching a contrary doctrine cannot be received as acceptable Ministers of the Society of Friends, within our limits."

Extracted from the Minutes of the Meeting.

WM. O. NEWHALL, } Clerks.  
ANNA G. WOOD, }

A NEW school building is in course of erection on the Haverford College grounds, which is expected to be ready by the opening of the fall term for the accommodation of the Haverford College Grammar School. This school, started last fall, has already, under the able management of the Head Master, Charles S. Crosman, warranted the erection of the building for its especial accommodation.

A NEW Monthly-Meeting school will be opened in the fall on the Haverford College grounds under the care of Mary Wilson as teacher.

A CAMP MEETING is to be held on the Allegheny Mountains, at Mountain Lake Park, Garrett county, Md., from the 11th to the 20th of this month, under the charge of Dr. Dougan Clark and David B. Updegraff.

#### AN OUTSIDE VIEW.

The following is from the *Portland Transcript*:

During the past week our city has been honored by the presence of the New England Yearly Meeting of the Society of Friends. Notable men and women of this sect, from all parts of the country, have been in attendance. They have given to our streets an air of holy and cheerful calm, that has been felt as a benediction by all classes of our citizens. Heaven smiled upon them with the loveliest weather. The picturesque uniform of this peaceful army has given a new charm to our June attractions. Our nerves have been quieted for the ordeal of the coming week, when reminiscences of war are to stir us, when trumpets are to sound and drums rattle. Those who have been privileged to attend the meetings, and who are not familiar with the aspects and methods of







modern Quakerism, have probably missed some of the distinctive features they had been led to expect from reading accounts of the early Friends. There is now perhaps the same earnestness in preaching peace, and promoting other great reforms, that characterized the Quakers of the last century. The *work* of the Quakers is now, as ever, thoroughly good. But their methods are changing. They do not continually insist, as did George Fox, upon the one central doctrine of his faith, the imminence of the Holy Spirit. They do not *wait* upon the Lord in golden silence, until they feel their lips touched with fire from the altar. At their meetings they seem to feel like other evangelical sects the importance of "occupying the time," and are impatient of silent worship. This is regretted by many of the older Friends, who would like a return to the simpler and quieter devotions of the former time. This feeling we are sure is shared by many outsiders.

#### A NEW APPLICATION OF ELECTRICITY.

Our readers may have noticed, the autumn of last year, says *Engineering*, reports of a lecture read by Professor Lodge, of Liverpool, on the subject of "Dust." Papers were first read by Professor Lodge in this country, and the subject was afterward more extensively dealt with in a lecture which he delivered at Montreal, during the meeting of the British Association.

In the course of these lectures the Professor brought before his hearers the curious observations which he had made as to the effect of a discharge of high-tension electricity from a point, or points, into glass jars or other vessels containing dust of any kind in suspension. He also made interesting and striking experiments illustrating his remarks. Thus if a bell jar be filled with a dense smoke of magnesia, by burning some magnesium wire inside it, a very long time elapses before the magnesia settles out and leaves the glass clear of smoke. But if a metallic point be introduced into the jar, connected by a wire to one of the poles of a good frictional or induction electric machine, it is only necessary to set the machine to work, and almost instantly an extraordinary effect is observed inside the bell jar. The magnesia smoke commences to whirl about, and then forms itself into large flakes and strings, which rapidly settle on the bottom and sides, leaving the jar perfectly clear of smoke. What would have taken several hours to settle in the ordinary course, is completely cleared and deposited in a few seconds. The same effect is produced if the jar is filled with any kind of smoke, that from thick paper, or from a cigar, being acted upon exactly in the same manner as the magnesia. Professor Lodge told his audience that he and his assistant had made experiments on a very much larger scale than those in the glass jars. Rooms had been filled with dense smoke and rapidly cleared in the above manner.

A report of one of these lectures appeared in our contemporary *Nature*, and was read by Mr.

A. O. Walker. This gentleman is one of the partners in the well known firm of Walker, Parker & Co., lead smelters and manufacturers, and it at once struck him that in these observations and experiments of Professor Lodge might be contained the means of solving one of the principal problems with which a lead smelter has to deal, viz., the condensation of the "fume," or volatilized lead, from the furnaces. Various forms of apparatus have been from time to time proposed as "fume condensers," but with little or no success, the best results being so far obtained by passing the fumes from the furnaces through long flues and chambers. At the large works belonging to Walker, Parker & Co., at Bagillt, in North Wales, the flues and chambers have a total length of over two miles, and still the condensation and deposition of the lead fume is far from complete.

Mr. Walker at once communicated with Professor Lodge on the subject, and the matter being considered very promising, it was decided at once to try experiments on a practical scale. These were carried out by Mr. Walker at the works at Bagillt, with the assistance of the manager, Mr. W. M. Hutchings. Professor Lodge himself gave scientific advice and assistance on special points. The results of the experiments, which were carried on during many weeks, were extremely satisfactory, and fully bore out Mr. Walker's hopes and expectations.

#### RURAL.

AROUND THE HOUSE.—Little wonder that many farmers' wives wear out, grow prematurely old, or die young. There is absolutely nothing attractive for them to look at about the premises. The yard has never been properly graded, and if mowed at all, it is but once a year; generally the horses are turned in to graze it down. Sprouts have come up from the old fruit trees, branches broken down by the weight of fruit or winds of former years, are hanging with their tops resting on the ground, and burdock and other hardy weeds grow up through the dead branches. A dismal picture, but too often true to life.

Two things alone will make a yard beautiful if well arranged and cared for—trees and grass; but the trees must not be in stiff, unnatural rows, nor crowded close to the house, and the yard must be well graded, and the grass kept closely cut.

Flowers will usually give a better effect and be much easier to care for if planted in a small garden than if the lawn is cut up in small beds. The garden can be kept clean much easier, as the grass will be continually encroaching on the small beds. A single square rod will enable you to grow quite a variety of flowers, but several rods ought to be spared for this purpose. Locate the flower garden where the wife can see it when about her daily work, and it will prove a means of grace to her. A very little work done at the right time will keep it in order, and if weeds are never allowed to go to seed in it, the labor of caring for it will be less each year. I cannot think of any other way







in which so small an expenditure of time and money will bring so much pleasure to the wife and education to the children. Try it, and see how much genuine happiness can be had from a little flower garden.

What trees shall we plant and how place them, is always a seasonable question. There are thousands of bleak, bare door yards which ought to be supplied with trees. A few directions may be helpful to the inexperienced. Do not plant too near the house. A tree to remain permanently should not be less than thirty feet away. If shade is what is wanted soon, quick growing trees, like the soft Maple, may be planted closer, to be removed as soon as the more permanent trees are large enough to furnish shade. Avoid trees of soft wood, like the Soft Maple and Box Elder, as they are too liable to be broken by sleet or wind and rendered unsightly. If I were limited to three trees, I would choose the Elm, Hard Maple and Ash. The first for its lithe, spreading branches, graceful contour and great size, the others for their toughness, gracefulness and beautiful autumn foliage. Evergreens I would plant only for protection from prevailing winds in groups or rows to the north and west, and one hundred feet or more distant from the house. If the grounds are large enough a quarter of an acre set apart for the planting of as large a variety as possible of native trees will give a good effect. I have growing on such a plat Hard and Soft Maple, Catalpa, Ash, Elm, Box Elder, Hickory, Dogwood, Wild Crab, Paw-paw, Persimmon and Tulip trees, and hope to add other varieties.

The time for planting is so short, and so many things crowd at this season, that unless you plan for it beforehand there is danger of this work being neglected. If your trees are to come from the forest, go out the first pleasant day and select them and stake out the places where they are to be planted. The stakes will be constant reminders of the work and you will be less likely to forget it for driving them. Determine now that this year shall not pass without making a beginning in beautifying your home.—*Waldo F. Brown in Vick's Magazine.*

#### FROM CENTRAL AFRICA.

*To Editor of Christian Worker and Gospel Expositor.*—Dear Brother:—We have been providentially detained in Loanda for a time—first by the impossibility of getting carriers, and second by a six weeks' absence of the Governor General of Angola. I sent two of our men on, a month in advance, to prepare the way. In response to my letters, by them, to the Governor, he made us welcome, and promised to give us grants of land for our Industrial School farms wherever we might choose to locate them in this Province; viz; for each one, "1000 hectares"—2400 acres of land—but before we arrived, the Governor had gone on a tour 400 miles South, so we had to wait for his return. The detention was a merciful providence, giving us time to learn a little of the life and lan-

guage of the people, and pass through our acclimatic seasoning in the best house and healthiest site in this city, instead of traveling through the country during the weeks of heavy rains we have had.

We will, D. V., honor the Governor's generosity by accepting land for a line of stations leading in toward the centre of the continent, establishing, as I hoped before leaving America, a line of communication thence from our base in Loanda. We shall now soon move inland. We shall, however, leave our ladies and children in these comfortable quarters, till I and some of our strong men go in and select the stations and build needful houses.

Dr. Johnson and I came mutually to the conclusion, from various manifestations of the will of God, that if the Governor would give us "1000 hectares" of land for a station at Mossamides, 400 miles South of Loanda, it would be as well for the general cause of God, and better for the Friends, to run a mission bearing their own name, and entirely under their own care and control.

I waited on the Governor on his return, and applied, as for our inland line of stations, so, also, for a station at Mossamides, to which he cheerfully consented. He and his secretary came to our preaching services last Sabbath afternoon, and when he saw our women and children, in the long talk he had with us after the service, he urged me to take the women and children to Mossamides, on account of the greatly superior healthfulness of that region, but I prefer to turn that region over to the Friends, and to send to it an outfit corresponding with that provided by our transit fund for our other stations. I have not heard a dissenting voice in our camp to this arrangement; so I think it is of the Lord, and hence all right, subject to the modification of His Providence.

The Lord bless you and your people and give you great success in the work of God at home and in foreign fields. Amen.

Your brother in Jesus, WM. TAYLOR.

In a letter in the *Christian Worker* Dr. L. Johnson says:

We have been under the painful necessity of recording the death of one of our party. Charles Miller, of Baltimore, Md., died on the 7th instant. He was in his 22d year, and a blessedly saved young man; one who walked blameless before God, we believe, in entire sanctification. It looks very likely that Delia Rees will have to abandon the field, for a time at least, on account of her continued ill health. If she has not made a great improvement when I get back here from Mossamides, it is decided by the Bishop and myself that it will be best for her to start for home. If so, I shall go with her, and endeavor while there to get necessary arrangements made to prosecute this work, get my family and recruits, and get back here as soon as possible. Even if it is not necessary for her to go, I may find it to be the best thing for me to do; or it may be the best for me to return to Mossamides and look after the work there for a time. It is a time when I feel that it is







very necessary to daily live where I can discern the mind of the Master in every detail, in connection with this great work. Last month, in writing to some of my friends, I said "the time was soon coming when God would speak to our church and ask for volunteers for this work." *That time is now upon us.* We want a man and his wife (and children, if they have any), a young man and young woman, just as soon as possible, to put at our station at Mossamides. There is a vast, unexplored interior, which needs to be opened up and have the gospel preached and *taught* to them. It is estimated that at least 2,000,000 of these natives die annually from inter-tribal wars and domestic slavery, to say nothing about those who die from natural causes.

It is all-important that, by personal example, in every possible way, we contend against all influences injurious to society. Our opportunity for exercising such influence is limited. What we do we had better do right away. The clock ticks now, and we hear it. After a while the clock will tick and we shall not hear it. Seated by a country fireside, I saw the fire kindle, blaze, and go out. I gathered up from the hearth enough for profitable reflections. Our life is just like the fire on the hearth. We put on fresh fagots, and the fire bursts through and up and out, gay of flash, gay of crackle—emblem of boyhood. Then the fire reddens into coals. The heat is fiercer, and the more it is stirred the more it reddens. With the sweep of flame it cleaves its way, until all the hearth glows with the intensity—emblem of full manhood. Then comes a whiteness to the coals. The heat lessens. The flickering shadows have died along the wall. The fagots drop apart. The household hovers over the expiring embers. The last breath of smoke has been lost in the chimney. Fire is out. Shovel up the white remains. Ashes!—*Tallmage.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, SEVENTH MO. 18, 1885.

MANY TIMES it has seemed right, during the last few years, for the assertion to be made and repeated in this journal, that Early Friends were thoroughly *evangelical* as well as spiritual in their belief: adhering closely to the whole testimony of the Scriptures concerning our Lord Jesus Christ. With much regret, therefore, we have read the following sentences in a late letter from William Tallack to the London *Christian*. After giving his own objections, and the prevailing sentiment of London Yearly Meeting, adverse to the denial of the principle of expiation in our Lord's sacrifice, by the authors of "A Reasonable Faith," he says:

"One of the writers pleaded in excuse that the early Friends attached little importance to this principle, and in general they even opposed it.

Unfortunately, there are too many proofs available that he was right in this plea; for whilst it is quite true that a few passages can be quoted from the Early Friends which are thoroughly Scriptural as to Substitutionary Atonement, yet the general drift, the preponderating tenor of many of those Friends, especially Barclay and Penn, is fairly open to a charge of unsoundness, and is markedly different from the plain drift of Holy Scripture. The modern Friends, as a body, hold more Biblical, more Apostolic views on this point than their predecessors."

We are constrained, with due respect to the writer of this statement, to say that it is not correct. Not only a few, but very many, clear and emphatic, passages may be quoted from Penn, Barclay, and all the other standard authors among Friends in the 17th century, showing that their *whole* drift, "more than a "preponderating tenor," is, on this subject, fully in correspondence with the plain drift of the Holy Scriptures. If "modern Friends" are represented by London Yearly Meeting, its newly revised Discipline confirms this estimate of the biblical and apostolic holding of their early predecessors, by adopting, as its Confession of Faith upon fundamental doctrines, the Epistle of George Fox and others to the Governor of Barbadoes, and the Declaration of Christian Doctrine given forth in behalf of the Society in 1693.

All that is true in regard to a few of the controversial writings of Barclay, Penn and others is, that, in defending their convictions against opponents, they were occasionally obscure, employing expressions intended for, and having value only in, such argumentative discussion. Not in these, but in their own clear and positive statements of belief, are we to find what was their real standing in reference to orthodox evangelical doctrine. Take, for instance, that of William Penn. Replying to the charge that the Quakers do not trust in the death of Christ for pardon and salvation, he says: "They are so far from disowning the death and sufferings of Christ, that there is not a people on the earth that so assuredly witness and demonstrate a fellowship therewith, confessing before men and angels that Christ died for the sins of the world, and gave His life a ransom."\*

Or, these words, from a testimony signed in 1676 by Giles Barnardiston and ten other Friends:

"We must confess with the holy apostles (Acts xiii. 30) that even by Him (to wit, that very Christ) all that believe are justified from all things, from which they could not be justified by the law of Moses: and that remission of sins, justification and salvation, as then preached in the name of the same

\*W. Penn's Works, Vol. ii, p. 19, 1663.







Lord Jesus Christ and by His eternal power and Spirit of our God, so the same is constantly believed and witnessed amongst us." "And further, we cannot own any such doctrine or words (by whomsoever spoken) as tend to undervalue the sufferings, death and blood of Christ. For not only a reconciliation was declared and made through His death (Rom. v. 10; Heb. ii. 17), but all His sufferings, and His being the one universal offering and sacrifice, did contribute to man's redemption, and the salvation of all that truly believe in His name; Titus iii. 5, 6. Though without the washing of regeneration and being born again (John iii. 5; I Pet. i. 23) of the living Word and Spirit of life, none do really partake of eternal salvation, or that redemption which is obtained through the blood of Christ, who gave Himself for us that He might redeem us from all iniquity."

What the Early Friends contended against, is pointed at in the latter part of this extract: namely, the idea that one could be saved by the outward work of Christ, His sacrifice upon the cross, without accepting His spiritual, regenerating work of grace in the soul. The repudiation of this error appears often, and in their time needfully, through their writings. Because also of a similar need at that time, much space is given, in Barclay's Apology and elsewhere, to the exposition and defense of the doctrine of the offices of the Holy Spirit; illuminating, convicting, and, if accepted, regenerating the soul: "Christ within you, the hope of glory." But over and over again and often, they testified to their faith in "Him crucified," the "Lamb of God that taketh away the sins of the world."

Far from admitting, then, that Early Friends, or any of those accepted among them as standard authorities, are "fairly open to a charge of unsoundness," it is to be insisted that, upon the doctrine of the Atonement and all other fundamental truths of Christianity, they clung more closely to the teaching of the Scriptures than any other body of theologians, since the days of the Apostles; either before or since the Protestant Reformation. Of all catechisms ever written, R. Barclay's is the model: because, in it, all answers to questions are given in the pure and simple language of the Holy Scriptures.

THE SIXTY-NINTH Annual Report of the American Bible Society has been received. It is a pamphlet of more than 200 pages. Among the Managers of this Society are three Friends: Henry Dickinson, Augustus Taber and W. H. S. Wood.

The total issues of the Society have been, in 69 years, forty-five millions, four hundred and forty

thousand, two hundred and six copies, of the whole or portions of the Bible.

In reading this very full report of the distribution of the Scriptures, in many languages, one can gather quite a fair view of the progress of Christian labor and its results, in all parts of the world. As an example of the kind of information furnished, the following is taken from the pages referring to Japan:

"In the organization of the present government, Mr. Itagaki Taisuke was one of the most active and efficient helpers. He was made a member of the cabinet, and in that capacity manifested such distinguished ability as to receive a special grant of a large annual pension. Differing in his views from some of the men at the court, he resigned his position and became the leader of the liberal party. His eminent services, extensive knowledge of political and other affairs, combined with unusual powers as a public speaker, gave him great influence, and his followers are numbered by thousands of the most intelligent and active men in Japan.

"Under the name of 'liberty,' and 'reform,' bands of ignorant men were stirred up to open rebellion, and the whole movement was brought into disgrace. This led to the resignation of Itagaki and the dissolution of the party.

"Giving up his former plans, this man is now greatly interested in the establishment of Christianity among his people. By his advice and efforts an application has come for the opening of Christian schools and the residence of missionaries in the town where he now resides. (It is reported that he has recently been asked to resume a seat in the cabinet and take charge of the home department; but the truth and result of this is not yet known.)

"A band of his most immediate associates and followers has been formed for the study of the Bible, and are most earnestly seeking for a thorough knowledge of Christian truth. They have secured a supply of the best books, in order to make a thorough investigation of the whole subject. The movement is yet in its infancy, but it gives promise of great and most happy results."

THE TRACT REPOSITORY, a Select Miscellany, is a sheet full of wholesome matter, published by David Heston, at Frankford, Philadelphia. It is especially prepared for distribution among the freedmen in the South; but it is suitable for many other readers also. Its contents are mostly lively narratives, showing the goodness of God, and His rewards to faith, with its fruits of honesty, goodwill and temperance. Although hitherto issued monthly, it seems likely to appear now only at longer intervals; unless voluntary contributions shall replenish its treasury. Such a use of money and labor is, we believe, sure to do good.







THE INSTITUTE FOR COLORED YOUTH in Philadelphia, under the care of Friends, has issued its thirty-third Annual Report. With eight Teachers, including the Principal, and 318 pupils of both sexes, this Institute continues to do a very good work. At its Commencement, Sixth mo. 30th, four young men and the same number of young women were graduated.

Mention was made in these columns some time since, of the important effort of the Managers to complete their arrangements for opening an Industrial School adjoining the present school house of the Institute. To make this successful, as it ought to be, a considerable sum of money will still have to be contributed.

#### DIED.

JOHNSON.—Peacefully entered her eternal rest Sixth mo. 4th, 1885, at her residence, No. 809 Spruce street, Philadelphia, Mary M., wife of Israel H. Johnson, in her 61st year.

"Blessed are the pure in heart, for they shall see God."

JENKINS.—At the residence of his parents, near Dover, N. H., Edward V. Jenkins, aged 22 years.

A kind, honest, obedient son, a true friend and sincere Christian, has gone to his reward. His memory will live in the hearts that loved him.

#### CANADA YEARLY MEETING.

(Concluded from page 781.)

*Second-day, Sixth mo. 29th, 8 A. M.*—The morning devotional meeting was held as usual. It was a blessed season of prayer and testimony, with some teaching. Meetings of a similar nature are held each morning throughout the entire Yearly Meeting, and they grow in interest to the last.

*10 A. M.*—After some routine business had been disposed of, the subject of Temperance engaged the attention of the meeting. A committee previously appointed brought in a memorial upon the subject, which was directed down to the prayerful attention of individual members. It strongly urged upon members that they should unite in an effort to procure prohibition by law, and urged upon all to aid in every legitimate effort to secure the passing of the Scott act in their different counties.

M. J. Weaver spoke of the W. C. T. U. work, and urged the sisters to engage in it.

Seth Rees said this was a subject in which he was very much interested. Nothing had taken the liquor traffic by the throat like the ballot. It was no use working and praying in one direction and voting in another.

The Committee on Arrangements recommended that the public meetings of the Bible school and Pastoral Committees be held in the regular sessions of the Yearly Meeting. This plan was adopted, and all the evenings of the Yearly Meeting left free for Gospel meetings.

The Bible-school work of the Yearly Meeting was then taken up in committee. Interesting reports were presented from most of the schools. In a large number of the schools during the last year the pupils have been encouraged to contribute small amounts for mis-

sionary purposes. Quite an amount in the aggregate has been raised by this means, and the children are taught the blessedness of giving for the Lord's work. The schools are supported by the meetings to which they belong, or by subscription.

The Foreign Mission Committee report the amount of money raised during the year, which with the Yearly Meeting's appropriation has been paid to S. A. Purdie, and will be used as part payment to support Francisco Pena, a native of Mexico, and a minister of the Society of Friends, as a missionary and colporteur in Southern Mexico. The report was accepted and the entire foreign mission work of the Yearly Meeting placed in the hands of the Women's Foreign Mission Society of Canada Yearly Meeting. The Society has been organized during the last year, and now has auxiliaries throughout the Yearly Meeting. It has undertaken the entire support of our missionary in South Mexico. Heartfelt desires were expressed that it may carry on the work thus begun with energy and zeal. A letter from S. A. Purdie to the Secretary of the Association was read at the meeting.

*2.30 P. M.*—A minute of advice from the Meeting of Ministers and Elders was read, and at their request ordered to be printed with the minutes.

Drafts of Epistles to London and Dublin were read and approved.

The Pastoral Work of the Yearly Meeting was then taken up in Committee, J. R. Harris, Chairman of the Committee, presiding. The report showed that with one or two exceptions every meeting had been visited by some one of the workers—that there had been in the field at various times three workers from other Yearly Meetings, and three from our own. \$642 had been expended during the year. Very interesting verbal reports were given by all the workers present. A new committee was arranged for, and the sum of \$400 appropriated from the Yearly Meeting funds for the work, with instructions to the committee to augment the sum by subscriptions from the field of labor.

A considerable length of time was taken up in a verbal report by Samuel Rogers on behalf of the committee appointed last year in the case of Dorland V. Jones. The report was very satisfactory to the meeting.

The committee appointed on the application from West Lake Quarterly Meeting that the Yearly Meeting should take action in the matter of the expense of the litigation in one of the Monthly Meetings there, report that they do not recommend the Yearly Meeting to take action in the matter at present. Adjourned.

A Gospel meeting was held at 8 P. M.

*Third day, Sixth mo. 30th.*—At 8 A. M. the usual prayer and praise meeting was held.

*10 A. M.*—Friends assemble for business. A committee of three was appointed to assist visiting ministers in their mission of love throughout the Yearly Meeting and instructed to draw on the Yearly Meeting treasurer for any means necessary. Epistles to New England, Iowa and Western read and passed. An interesting discussion arose as to the best means of raising funds for the use of the Pastoral Committee. Hitherto the amount raised (last year over \$500) has been subscribed by those present in the meeting. Many thinking that this was not the best means as it gave only those who came up to the Yearly Meeting the pleasure of giving and helping to support this branch of the church's work. It was decided to have a small sum (\$400) divided among the meetings to raise in the ordinary way by quota, with instructions to the committee to augment the sum by other means.

*2 P. M.* After some routine business the following minute was passed: "Realizing that it is for the good order of the Society to follow our discipline as closely







as possible, and inasmuch as the minute which a minister receives from his own Monthly Meeting is intended as a credential that he is in unity with his own church, this meeting decides not to minute the attendance of any from any other Yearly Meetings who attend without minutes.

Epistles to North Carolina, Kansas, New York, Baltimore and Indiana were read and passed. The minutes of the Representative Meeting were read and approved and a new meeting instituted.

The Representatives presented the Treasurer's statement, which was accepted, and \$1000 directed to be raised for the ordinary Yearly Meeting's expenses.

The Secretary of the College Committee read the report of the committee in charge of Pickering College. The report showed that in its educational and Christian work the college has been carried on with a very large degree of success. An address by the Principal, W. H. Huston, M. A., fully bore out the statements of the committee. Financially, however, the college has run considerably behind during the past two years. After considerable discussion the matter was left entirely in the hands of the committee to act in relation to the college according to the advice and authority given them by the Representative Meeting.

8 P. M.—The Gospel Meeting at this hour began with prayer and praise. Seth Rees preached a powerful sermon, basing his remarks upon the incident of the procuring of a bride for Isaac by the servant of Abraham.

*Fourth-day, Seventh mo. 1st.*—The usual prayer and praise meeting at 8 A. M.

At 10 A. M. a public meeting for worship was held. The meeting was addressed by Susan Ratcliff, Seth Rees and others. The subject of sanctification formed the theme of their addresses.

At 2 P. M. the meeting assembled in separate session to finish the business of the Yearly Meeting. After some routine business in the men's meeting the minute of advice to subordinate meetings was read. Some matters of finance were brought up and disposed of. College affairs were again discussed for a short time.

On the invitation of the women the meeting assembled in joint session, and after a time of reverent waiting on the Lord with vocal prayer by the Clerk and others the closing minutes were read, and the meeting closed for this year.

A closing prayer and praise meeting was held in the evening at 8 P. M.

Our meeting this year has been blessed with very much unanimity, many difficult questions have had to be decided, and throughout the year the difficulties which have beset our path have been many; but amid all our trials the Lord has blessed us abundantly, drawing us nearer together, giving us more zeal in His work, increasing our numbers and strengthening us as a church. The thought of the work which He has and is enabling us to do for Him, gives us the courage to bear our burdens. The meeting adjourned to meet at Pickering at the usual time next year.

#### PENN COLLEGE.

Commencement exercises of this institution, at Oskaaloosa, Iowa, began on First-day afternoon, Sixth mo. 21st, with the Baccalaureate Address of President Benjamin Trublood. His subject was "Christ's Mind in Education." Its closing sentences were as follows:

"There is no evidence whatever that skeptical living and thinking continued for some generations along the lines of descent can produce the thought-power necessary to maintain its own existence, much less

that required to further develop the enlarging thought-processes of this century, which are going forth conquering and to conquer. To grow, the human soul and the great chain of human souls which, generation after generation, follow each other in organic succession, need higher hopes and loftier motives than mere negation can give. Christ has supplied these hopes and motives. He has inspired and lifted the human intellect because He has touched the soul all round. He has put man into living relation with the thought and purpose of the universe, because He has put him into living relation with God. He has made it possible for him to grow great and to think great thoughts and achieve great victories, because He has led him into the moral secret of all things. He is still leading on in the cloud by day and the fire by night, to new realms in the world of thought as in the world of spiritual life. Through the multiplied spiritual agencies of Christian countries He is sowing the seeds of progress beside all waters. Japan has already her schools of Christian education, her colleges and universities. Africa is to have the same planted among her teeming millions. 'The isles shall wait for His law,' but shall not wait always. I cannot better close these thoughts on Christ's purpose to the intellect of the race than in the words of Principal Shairp—words which are both an exhortation and a promise—'Trust in God and bid all knowledge speed.'"

On Second-day evening the Senior and Junior Classes were entertained at the house of Professor C. E. Tibbets. The Historical Literary Society gave its annual entertainment, consisting of orations and declamations, interspersed with music, on Third-day evening.

Fourth-day, Sixth month 24th, was the day of the Commencement. Nine graduates received their bachelor degrees; and the degree of M. A. was conferred upon Rosa E. Levis, Professor of English Literature and History in the College. The names of the graduates, with subjects of their orations or essays, were as follows: Ada M. Johnson, "Hypatia;" Jesse W. Marshall, "The African International Association;" Mary Ross, "The Temple of God;" W. R. Clayton, "Socialism;" A. Clifford Johnson, "Egypt;" Anna Phelps, "The Discovery of Gold;" Maggie A. Ross, "Open Session;" S. P. Lucas, "Squaring The Circle;" Rebecca N. Hinchman, "The Gospel of Hunger."

On Fourth-day evening, the Alumni address was delivered by Millard H. Patterson, on "The Survival of the Fittest."

#### COMMENCEMENT WEEK AT WILMINGTON COLLEGE.

The exercises of Commencement week at Wilmington College began with the regular annual entertainment of the Alumni Association, on Fourth-day evening, Sixth mo. 24th, at 8 P. M.

A large audience met at the appointed hour, and were first entertained by a brief, appropriate address by the president of the association, John B. Peelle, of the class of '84. Mary Edwards, of the class of '83, next read a paper on "The Old Civilization and the New," followed by W. R. Starbuck, of '81, on "Crises." Each paper evinced that growth of intellect on the part of the author which is characteristic of the real student.

On Fifth-day morning the 25th, at 10 o'clock, occurred the graduating exercises of the Senior Preparatory Class. The large hall was well filled, and after an invocation by Prof. R. H. Hartley, the following programme was presented to the audience: "What will People think?" Lona Barrett; "Omens," Thomas D. Moore; "Rise Higher," Gertrude W. Hadley;







"Our National Prosperity," Carey Persinger; "Broken Threads," M. Ada Green; "In Praetexta," Charles C. Linton; "The Island of Woe," Layton W. Todhunter; "Sometime," Callie C. Barrett; "The Ship of Pearl," Bessie C. Todhunter; "The Problem of the South," W. Elmer Barrett.

The company then listened to an excellent address to the class by Carrie Browning, of Wilmington, who treated the subject of Education in a fresh, original way.

The exercises of commencement proper took place on the next morning, the 26th. No abatement of interest is felt in the work of Wilmington College, if we may judge by the immense throng that early filled the commodious hall to overflowing, and by the close attention given to the addresses of the two young men who thus closed their college courses. Harold M. Garland spoke upon "Republicanism" and Leonidas E. Speer upon "Positive Conceptions." The degrees of A. B. and B. S. respectively were conferred upon them, after which the degree of A. M. was given to Novetus H. Chaney, he having passed an examination in a special course of German Literature.

The Baccalaureate address was given by the President of the College, James B. Unthank. In his usual vigorous, forcible style he treated of "The Scholar in Politics."

At the close of the exercises, Prof. R. H. Hartley, who has occupied the chair of Moral Science and Greek in the College for the past two years, was called upon for a few parting words, as he has accepted a call to a field of labor among Friends in Des Moines, Iowa, and the close of the present school year severs his connection with this institution.—*Abridged from the Christian Worker.*

#### FRIENDS' SCHOOL AT PROVIDENCE, R. I.

From an account in the *Providence Journal* we learn that the Commencement of the Providence Boarding School took place Sixth mo. 23d, in Alumni Hall. President Augustine Jones, A. M., conferred diplomas upon twenty graduates, of whom twelve were young women. The orations and essays delivered are said to have been of a high literary quality, and rendered with becoming grace and dignity. The President made an affecting address to the graduates. The *Journal* adds:

"The audience then departed, some to their homes, others to inspect the grounds and the buildings. Those who were fortunate enough to stay and look over some of the work of the students were more than gratified with the accomplishments of the pupils in all the departments. The carved work of various kinds of woods is as fine as can be seen anywhere. The pupils who have attained such deftness in this art, are worthy of unstinted encomiums, and their excellent and gentlemanly instructor, Prof. Allen Weeks, can well feel proud of the attainments of his scholars, and of the excellence of his tutorship. Among the curiosities of this department was a clock carved by a boy 12 years of age. In the crayon, oil and water color department, the same high grade of work was seen.

"The school-rooms have recently been refitted. Electric lights have been added throughout the building, thus adding to the purity of the air and the quality of the light. One, the recitation-room, has had \$1300 in handsome pictures and steel engravings added during the past year.

"At 1 o'clock the invited guests adjourned to dinner in the large dining-hall of the school.

"The 228 students of this school are indeed fortunate in the opportunities that are afforded them for education."

#### Address Before the Pennsylvania Legislature, on Constitutional Prohibition.

BY JOSHUA L. BAILY.

(Continued from page 773.)

KANSAS AND IOWA.

So far I have spoken only of the results of prohibition in Maine. This is the initial prohibitory State. But the success of prohibition has been equally pronounced in other localities, and especially so in the States of Kansas and Iowa. Think, for a moment, of the wide theatre which these two great States present for testing this great principle.

A territory three times the size of Pennsylvania, unexcelled in fertility by any region of equal extent on the face of the globe, abounding in natural resources, right in the heart of the continent, and commanding the chief highways of travel from the Atlantic to the Pacific, containing a population which for industry and thrift and general intelligence has no superior, and yearly increasing in population and wealth by prodigious strides; it was on the soil of Kansas that slavery and freedom first drew the sword in mortal combat, and where slavery received her death wound; and it is there to day where that other relic of barbarism, the drink traffic, is waging a desperate struggle against the friends of freedom. Unconditional emancipation from the tyranny of this monster curse has already been decreed by the laws of Kansas and of Iowa, and the people mean to make that proclamation a reality. As you know, there has been a desperate attempt on the part of the drink traffic to nullify the law in Iowa, they have fought it all through the courts; but only the other day the Supreme Court by a unanimous vote affirmed the constitutionality of the law.

#### RESUBMISSION IN KANSAS.

In Kansas an effort was made to elect a Legislature that would resubmit the constitutional prohibitory amendment to the people. You know the result. The number elected in favor of resubmission was insignificant. And what did the Legislature do? Obeyed the popular voice by making the prohibitory law more stringent and increasing the penalties for its violation. The flag of emancipation is waving to day over all the soil of Kansas. The slavery of the drink traffic lingers in only a few of the larger towns. I have it on the most reliable authority that in the city of Topeka, the capital of the State, there is not a saloon left. There are, however, seventeen saloon-keepers there, but—they are all in jail. Go behind those prison bars and ask any of those saloon-keepers whether prohibition prohibits. I read in the papers the public notices given by railroad and express companies doing business in Kansas and Iowa that they will not transport any intoxicating liquors to be delivered in those States. Thus is the majesty of the law respected.

#### PROHIBITION WIDESPREAD.

But, prohibition is fast becoming national. It







has long prevailed in Vermont. It claims thirteen of the twenty-three counties of Maryland, and ninety-one counties of Georgia. Large portions of Kentucky, Tennessee, Alabama, Texas, Arkansas, South Carolina, and other States are to day enjoying the beneficent results of prohibitory laws. In many localities of New Jersey prohibition has prevailed for many years with the happiest consequences. Oregon has just passed a stringent prohibitory law, at the same time embodying it in a constitutional amendment to be submitted to the voters of the State.

#### PROHIBITION IN THE SOUTH.

In some parts of the country where we would ordinarily be least hopeful of the progress of any great moral movement the prohibitory idea seems to be taking the deepest hold, and the enactment of the law has been followed by its strict enforcement. Such has been the case especially in Kentucky, Alabama, Texas, and Maryland. The most recent instance that I know of occurred one day last week in Cecil County, Maryland. Two saloon-keepers were tried and convicted, and when good character was plead in extenuation, the Judge said that this was only an aggravation of the offence, and he fined each of them six hundred dollars and sentenced them to jail. If any one here thinks that prohibition in Cecil County don't mean prohibition, let him go to the county jail and ask either of those saloon-keepers.

#### PROHIBITION NO FAILURE.

It would detain you here to a very unseasonable hour were I to attempt to produce from towns, boroughs, and counties scattered here and there throughout the country a hundredth part of the evidence to show that prohibition is no failure.

One instance at hand is Vineland, N. J., a town of eleven thousand inhabitants, without a saloon and without a jail; one police officer for the town at a cost of seventy-five dollars a year, and no poor-house. How well the people are satisfied with this condition was shown at a late election, when fifty-seven votes were cast for license and ten hundred and fifteen against it. This after twenty-one years' trial of prohibition. Take another New Jersey town—Millville, where are located extensive glass works, cotton factories, and iron foundries. They voted out the saloons some ten years ago, and have never allowed them to return. What is the consequence? No jail, no poor-house, no paupers.

I made a visit there not long ago for my own satisfaction, and I was astonished at the good order everywhere prevalent, and the unmistakable evidences of thrift and prosperity among the working-people. The proprietor of the extensive glass works located there told me that the condition under prohibition, as compared with that under the license system of a dozen years ago, was worth ten thousand dollars a year to them, in the improved character of work which they obtained from their people.

At Grinnell, in Iowa, there are no saloons, and there never have been any, and no one has been

sent to jail, to the poor-house, or to the penitentiary for over twenty years. You know they have been sometimes visited by destructive cyclones in that part of the country, but one of the residents of Grinnell said recently, "We can stand a cyclone occasionally, if you will only keep whisky away."

#### POTTER COUNTY.

But why go so far off for testimony? Why not put on the witness-stand the honorable member from Potter County, the only county in Pennsylvania, I believe, where prohibition prevails by law. That county has made trial of it for twenty-seven years, and what is the testimony of her empty poor-house and her empty jail, her low rate of taxation and her good roads and painted school-houses? I do not want to cast any invidious reflections upon adjoining counties, but I have been told that the change is very marked as soon as you pass the borders of Potter County.

#### COMPENSATION.

One other objection to the prohibition of the drink traffic and one only will I refer to. It is said that the prohibition would be unjust to the owners of breweries and distilleries and places fitted up for the sale of liquors, and that should prohibition be adopted the State should make compensation for the losses which would inure to these manufacturers and dealers.

The Legislature has had under consideration a bill to prohibit the manufacture and sale of oleomargarine, butterine, suine, and such like products. I have no opinion to express on the propriety of this bill. But suppose that the manufacturers of these products should represent to you that they have built factories and have large amounts invested in machinery for the production of these articles, and that all this investment would become valueless if you should pass the prohibitory measure asked for; and should they ask that it should be made a condition of the passage of such a law that they should be reimbursed by the State for all their outlay, would any Senators and Representatives vote for such reimbursement? If it were made to appear to the satisfaction of the Legislature that the manufacture and sale of these articles was injurious and against the public welfare, would not the Legislature give the protests of the dealers to the winds and pass the bill? The Legislature would be very likely to say to these protestants that they went into this business at their own risk, and that with legislators the good of the community must be the supreme consideration. I do not mention it to prejudice the case one way or the other, but the State of New York has already passed a prohibitory law as to the manufacture and sale of oleomargarine, and not a dollar of reimbursement was provided for.

(To be concluded.)

LET us keep our scorn for our own weaknesses, our blame for our own sins, certain that we shall gain more instruction, though not amusement, by hunting out the good which is in anything than by hunting out the evil.—*Kingsley.*







## THE INTERNATIONAL LESSON.

## THIRD QUARTER.

## LESSON IV.

Seventh month 26th, 1885.

## ELIJAH THE TISHBITE.

I Kings xvii. 1-16.

GOLDEN TEXT.—So he went and did according unto the word of the Lord. I Kings xvii. 5.

We have seen how Ahab, with the help of his wife, established idolatry in Israel, and we find from numerous indications (cf. ch. xviii. 13; xix. 10, &c.) that a severe and thorough effort was made to exterminate the worshippers of Jehovah, but the book of Kings contains no direct account of the persecution; the portion of the sacred narrative which must have contained that, as well as possibly some account of the early life of Elijah, if it ever existed, has dropped out of the text, leaving a gap between our last lesson and the beginning of the seventeenth chapter. We know that the land was full of wickedness, the fearful and licentious worship of Baal and Ashtoreth prevailed everywhere. "Elijah thought that every person had yielded to idolatry, and even God's eye saw only 7000 who had not bowed the knee to Baal (ch. xix. 18). And now suddenly, as he appeared in his lifetime before Ahab and the children of Israel, Elijah appears before us in the narrative."—*Stanley*.

1. *And Elijah the Tishbite who was of the inhabitants of Gilead.* The name *Elijah* is compounded of two divine names, and means "Jehovah, my God."—*Taylor Lewis*. Elijah's birthplace is extremely uncertain. He may have belonged to Manasseh, Gad or Reuben. See Deut. iv. 12 and 13. At any rate, he was of the inhabitants of Gilead, the wild hill country east of the Jordan. "They were always a wild, vigorous, fierce and lawless race, more barbarous than civilized, more Bedouin than Israeliitish."—*Todd*. Such are the people of this district to this day; and such in dress (II Kings i. 8) fleetness and strength (II Kings xviii. 46) powers of endurance (I Kings xix. 8) and fondness for wild and especially for mountainous regions, was Elijah. He had most probably lived up to that moment in retirement, his prophetic activity beginning with this encounter with Ahab. We have an indication (James v. 17) of the sort of preparation that must have preceded it, whilst the state of the nation and its dangers burned in his soul like the fires in the heart of a volcano. *There shall not be dew nor rain.* Drought was one of the punishments for turning after other gods. See Deut. xi. 17; xxviii. 23; Lev. xxvi. 18, &c. The fertility of Palestine is entirely dependent upon the regularity of the rainy season and in the intervals upon the heavy dews. Deut. xxxiii. 13, 28; Ps. lxxii. 6; Hos. xiv. 5; II Sam. i. 21; Isa. v. 6, &c.

3. Elijah was now exposed to famine and death, like the other inhabitants of Canaan, and would doubtless also be execrated by the whole nation.—*Krumacher*. But the word of the Lord came to him saying, *Turn thee eastward and hide thyself by the brook Cherith.* *Cherith* means the brook of the gorge, and Elijah was to conceal himself in the thickets which no doubt filled the gorge. *That is*

*before Jordan.* The word "*before*" sometimes means "to the east of," as in Josh. xviii. 14, but also means "towards," as in Gen. xviii. 16; xix. 28. The brook Cherith cannot be identified, but it is probably to be sought in the region east of the Jordan, where, indeed, Eusebius and Jerome place it. Elijah would naturally go to his own country, whose wilds and fastnesses would be perfectly familiar to him.—*Spence*.

5. *So he went and did according to the word of the Lord.* This command seems like a great test of Elijah's faith; indeed, the promise which accompanied it was a very strange one. But he, who was "as if constantly in the Lord's hand," whose habitual expression was, "as the Lord liveth before whom I stand"—a slave constantly waiting to do his master's bidding—(Stanley) obeyed without hesitation.

6. *And the ravens brought him, &c.* "Thither, we are told, night and morning came the ravens that frequented that one green spot, 'the young ravens of Palestine that cry to God' (Ps. cxlvii. 9) 'the ravens whom God feedeth, though they neither sow nor reap,' and laid their portion of bread at break of day and at fall of evening by the side of the gushing stream, and of the fresh waters of the gushing stream he drank, and life was preserved."—*Stanley*.

7. *And it came to pass after awhile.* Probably Elijah's abode in this lonely spot was nearly a year. *The brook dried up because there was no rain in the land.* Krumacher points out that the brook dried up from natural causes after being miraculously preserved for a time, and Elijah must have been tempted to feel that now indeed the Lord had forsaken him. Cf. Jonah iv. 8, 9.

9. *Arise, get thee to Zarephath, which belongeth to Zidon.* This place is now represented by an insignificant village, Surafend. It lies still, as no doubt it did then, on the high road between Tyre and Sidon. The prophet would thus be in the lion's den, in the very heart of the dominions of Ethbaal.—*Pulpit Com.* Ahab sought everywhere for Elijah, but he would not dream of his going into the territories of Jezebel's father, and as a peasant in the cottage of the widow he would be unsuspected.—*Green*. Still, had his pursuers known the ways of the Lord, how He cares for His own, the single fact of the well-being and nourishment that was in the widow's family would have put them upon the right track. But they did not know them, for "the secret of the Lord is with them that fear Him" (Psa. xxv. 14), and with them alone. *I have commanded a widow woman there to sustain thee.* The same expression occurs of the ravens, v. 4. It is not necessarily implied that God spoke directly either to the birds or the widow.

10. *So he arose and went to Zarephath.* It was a long and probably perilous journey for Elijah, as he must have traversed a great part of the dominions of Ahab. But when he came, "Behold the widow woman was there." Cf. Eph. ii. 10, margin.







12. *And she said, As the Lord thy God liveth.* She says, *thy God.* Probably this shows the ordinary acknowledgment of the God of another nation, and is not to be taken as proof that she believed in Jehovah herself. *I have not a cake, rather loaf,* the smallest kind of bread. Three of these loaves were allowed for each person for one meal (Luke xi. 5). The famine prevailed there, and she was in the last extremity. She needed Elijah much more than Elijah needed her help.

13. *Make me a little cake first.* This was not said from selfishness, but partly to test her faith, partly that she might have immediate opportunity of proving the truth of God's promise to her.

14. *Thus saith the Lord, the God of Israel.* In this truly Christ-like way, through the supply of her bodily needs first Elijah preached the God of Israel to this Phœnician widow. Christ's comment on all this history, Lu. iv. 25, 26, brings a striking point. *To none of them was Elijah sent, save to Zarephath, a city of Zidon.* Stanley says, "He whose life was to be employed in protesting against the false worship of Tyre and Zidon was now to have his life preserved by one who was herself a slave of that false worship. It seems like a foretaste of Gospel times that this one gleam of a gentler light should be shed over the beginning of his fierce and stormy course."

#### PRACTICAL THOUGHTS.

1. We are responsible for obeying God and for nothing more. It is God's part to take care of the consequences.

2. The Lord sometimes calls us to confess Him and to declare His truth against apparently fearful odds, and at other times leads us into desert places, and even into absolute retirement. We can only know which course is indicated for us by listening to the voice of the Lord. Elijah was as much in God's ordering in his exile by the brook as when preaching to Ahab.

3. God reveals our way *step by step.*

4. It is always safe to give freely to the Lord. Our alms will not lessen, but increase our store; the heart grows rich in giving.

5. "Elijah had to make good, first of all, obedience and resignation to the will of God at the brook Cherith, compassion and love at Sarepta; then it was that he appeared in the sight of God, furnished with iron severity to judge and to punish. 'Now since thou hast learned sympathy, go hence and preach, and speak to the people' are the words to him, which Chrysostom puts into the mouth of God."—*Lange.*

#### TO J. G. WHITTIER.

Oh, friend beloved, unseen, but not unknown,  
While yet thy bark is moored beside the shore  
Where thou dost calmly wait "the muffled oar,"  
To bear thee far from ocean's weary moan  
To where "His islands" shew the sapphire zone;  
Our friend of many days, enshrined of yore  
Within our heart of hearts for evermore,  
We send thee greeting in love's tenderest tone,

For thy sweet songs have cheered our desert path;  
When faith and hope were low, thy living voice  
Hath roused us; and because thy fearless lays  
In God's name have rebuked the tyrant's wrath,  
Have bade the stricken and the slave rejoice,  
Therefore we offer gratitude and praise.

Not praise to thee, thou wouldst not have it so,  
But praise to Him who tuned thy spirit's lyre,  
And hung it where no whirlwind storm nor fire  
Of passion and ambition it would know,  
But where His Spirit wind would only blow,  
Even as it listeth on each trembling wire,  
Down from the places of the angel choir,  
Drawing forth melodies for souls below,—  
Such melodies as Alpine peasants hear  
When far from their own past'ral heights they roam,  
And, as the music strikes their careless ear,  
Dear memories wake of fatherland and home—  
Such heavenly "heimweh" Oh our poet dear  
Doth with thy singing to our spirits come!

And so we bless thee—if indeed we may  
Reverse the old time order, and the less  
The greater and the worthier may bless.  
We bless thee in our Father's name, and pray  
That His sweet Presence with thee day by day,  
And night by night, may be thy Holy Place,  
Keeping thy spirit in its perfect peace—  
And as the shadows gather round thy way,  
And voices of the loved ones gone before  
Call thee to join their sweet familiar band,  
While faint farewells still echo from the shore,  
Oh, mayst thou know the guiding of the Hand,  
The shining of the face that evermore  
Will be the glory of the heavenly land!

Scotland.

H. M. W.

#### SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 12th inst.

GREAT BRITAIN.—In the House of Commons on the 7th, the Chancellor of the Exchequer moved that the Government have precedence in the business on two days of the week. The main business now should be the subjects of supply and ways and means, and a few important bills. Gladstone supported the motion, thinking it desirable to wind up the business of the session speedily. In regard to foreign policy, he believed the late Government should support the present one in the prosecution of important national aims. As to Egypt, the present Government should avoid committing itself, and should be allowed time to obtain the fullest and best advice. The question of finance was most important, and nothing could be done until it was settled. On Irish affairs, he regretted that a controversial matter had been introduced. When the Liberal party proposed the coercive measure, it was accompanied by remedial measures. The Government incurred great responsibility in abolishing the Crimes act; but it was not the business of the opposition to wish the Government to fail, and if it could protect property by ordinary law, he wished it success. The motion for precedence was adopted, 151 votes to 2.

The budget was introduced on the 9th on behalf of the new Government. It retains all the proposals of the previous one which were not affected by the recent votes of the House. The expenditures on account of the \$55,000,000 credit exceed the \$45,000,000 to which the Liberal estimate limited them. The Government proposes to issue \$20,000,000 in Treasury bills to cover the deficit of the past and present years.







The Marquis of Salisbury is said to have presented to the Russian Government a memorandum proposing to treat Persia and Afghanistan within its new boundaries as beyond the sphere of diplomatic action, and inviolable by other Powers; to define the Russian boundary, roughly speaking, at from north of Zulficar in the west to a point south of Penjeh in the east; the British boundary as the line marked on war maps during Lord Beaconsfield's administration, known as the scientific frontier, including Candahar, and comprising the rugged mountain ranges running north-eastwardly toward Peshawur. This practically concedes to Russia a line advanced beyond the new boundaries marked on the military maps of 1873, and to England the only frontier she has ever seriously claimed, leaving a large territory between them. If accepted in principle by Russia, the memorandum will be made an official note and communicated to Parliament. If Russia refuses, the Cabinet will allow the negotiations to be indefinitely postponed, declining to pledge itself either way, and making such arrangements, peaceful or otherwise, with the Ameer, as to insure the occupation of the Candahar boundary when railroad connection with strategic points can be completed.

**IRELAND.**—At the opening of the Assizes at Limerick, on the 10th, the Court congratulated the Grand Jury on the peaceful condition of Ireland, and the Jury passed resolutions thanking the Government for allowing the Crimes act to lapse. At Listowell, however, on the 11th, twenty persons arrested for intimidating a person left in charge of a farm whence tenants had been evicted, were arraigned under that act, but discharged for want of evidence. Some regarded this course as a breaking of the Government's promise.

**FRANCE.**—At a meeting of Moderate Republican members of the Chamber of Deputies held on the 10th, a manifesto was presented which the Republican party intend to issue just before the coming general election. The main points are: 1. A demand for a reduction in the period of military service to the shortest time compatible with the exigencies of the national defence. 2. A demand for economic reforms, a readjustment of taxation and a re-establishment of equilibrium in the budget. 3. A declaration that while opinions differ respecting a separation of church and state, all may agree upon a policy which will guarantee freedom of conscience, yet resolutely oppose clericalism, "which, under the mask of religion, is really a union of all the factions hostile to the Republic." 4. Condemnation of a foreign policy of adventure, and a declaration that the party desires a national policy based on self-respect, firmly carried out. 5. An appeal for union of all Republicans.

**DOMESTIC.**—In the U. S. Circuit Court at Baltimore, on the 7th inst., Judge Bond affirmed the decree of the District Court awarding three colored women damages of \$1000 each for having been excluded from first-class sleeping apartments on a steamer, after having purchased first-class tickets. This settles the question so far as travelling on steamers in Chesapeake Bay is concerned.

About 1000 conductors and drivers on one of the street railways in Chicago struck on the 30th ult. because the company refused to reinstate several conductors who had recently acted as a committee in stating some grievances of the employees to the company, and who were afterward discharged. Attempts to run the cars with other drivers were resisted by a mob of the strikers and their sympathizers, and for some days only a few cars ran under police protection. Finally on the 7th inst. the company and the strikers came to an

agreement that the causes of the discharge of the men should be submitted to a disinterested committee.

#### NOTICE.

**NORTH CAROLINA YEARLY MEETING** opens on Fifth-day, Eighth mo. 6th, at High Point. Over the Richmond and Danville Railroad reduced tickets will be on sale Eighth month 4th and 5th, good for ten days. From Washington, \$18.90; Lynchburg, \$7.80; Richmond, \$12.25; Burkville, \$9.05; Ashville, \$10.75; Warm Springs, \$13; Goldsboro, \$8.70; Raleigh, \$5.75; Statesville, \$3.55; Salisbury, \$2.05; Augusta, Ga., \$16.15; Charlotte, \$4.70; Thomasville, 40c.; Jamestown, 30c.; Greensboro, 90c.; Winston, \$2.65; New Garden, \$1.30; Kernersville, \$1.90; Durham, \$4.20; Co. Shops, \$2.15. Tickets on sale from Greensboro during the meeting.

Tennessee Friends will buy the regular Summer Spring tickets to Warm Springs and buy from there to High Point on Eighth mo. 4th and 5th. Friends at Norfolk, and Suffolk to Burkville at 5 cts. per mile if not less than five persons come together. From Portsmouth, Suffolk, Seaboard, and Franklin to Weldon, any number at one first-class fare. Weldon to Raleigh for 3 cents. Tickets on sale Eighth mo. 2d and 3d. No limitation as to number, except on Norfolk and Western Railroad. Cape Fear and Yadkin Valley sells return tickets at 3 cts. per mile each way all the time.

D. W. C. BENBOW.

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Although we have the gratification of reporting some increase of subscribers of late, yet it is not at present enough to warrant a reduction of the rate of annual subscription. Being still desirous, however, to accomplish this, if practicable, and in order to secure the help of our present subscribers to this end we make the following offer. To each present subscriber who will secure one or more new subscribers for the coming or thirty-ninth volume and remit payment *in advance*, we will send the *Friends' Review* for one year to him and the new subscriber or subscribers, at one dollar and fifty cents each.

In addition, we will allow a commission of twenty-five cents each, on all the new subscribers thus secured, except one. To illustrate:—Suppose one of our present subscribers should secure five new ones. He would collect from these one dollar and fifty cents each, and remit to us three dollars for his own subscription and one of the new ones, and also one dollar and twenty-five cents each, or five dollars for the other four new ones. He would, therefore, remit to us eight dollars in all and retain one dollar for his commission.

We have during the past year received words of encouragement from so many of our readers that we still feel assured of the statement we made about a year ago, that the usefulness of our paper as a medium of exchange of thought, feeling and general intelligence amongst Friends and others will be increased by enlarging the number of our subscribers and readers. We, therefore, hope our friends will help us in the good work, and at the same time secure to themselves our paper for a year at a reduced rate, besides a good sum for commissions. The first number of the next volume will be dated Eighth month 8, 1885, and we would ask that the names of new subscribers be sent at an early day, in order to enable us intelligently to make arrangements for printing the number of copies that will be required. We are always ready to furnish sample copies on application.

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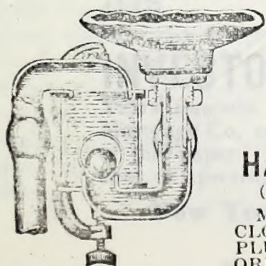
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# Friends' Review.

A RELIGIOUS, LITERARY AND MISCELLANEOUS JOURNAL.

VOL. XXXVIII.

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## BROTHERLY RECONCILIATION.

From the Journal of Benjamin Johnson, who sailed for England, 5 mo. 18th, 1796, in company with William Savery, and traveled with him nearly two years, most of the time on the continent, in France, Holland and Germany.

"During our stay at Pymont we visited the families of all who go under our name, also five other families who were separated on account of a difference which occurred several years ago, and arose from some small matter to a great height, so that they refused to speak to each other in the streets, and some privately injured each other in the opinion of their neighbors. Some of our company undertook to be mediators between them. After several interviews with both parties, and having in writing the accusation of each against the other, they were advised to come together. They consented—a time was fixed, and they all attended about 6 P. M. After spending nearly four hours together, during which much advice was given them, they appeared tender, arose, shook hands, embraced each other with every appearance of sincerity—one excepted, who refused his hand to a particular person of the other party—said he was not yet prepared, but was endeavoring to forgive, but thought himself much injured; that as soon as he felt himself sincere, he would come for-

ward and be reconciled. In a few days he came and reconciliation took place to their mutual satisfaction. Thus a schism which had continued for nearly ten years, and threatened the dissolution of the little society there, was happily healed, and they since appear to live in harmony, and during our stay among them they all attended meetings regularly."

William Savery, in his journal in the first vol. of Friends' Library, page 382, tells of this. "The meeting then concluded in heartfelt praise and supplication to the Fountain of love and mercy, who had in so remarkable a manner blessed the labor and exercise of the evening, and crowned us with gladness. When we parted I thought myself amply paid for the long journey and voyage, and the trying separation from home and friends, by being made a witness of the love of God poured forth I thought as in the beginning among Friends." Benjamin Johnson afterward tells, somewhat more in detail than William Savery, of a similar reconciliation at Minden, a small settlement of Friends not far from Pymont. In 1832 Stephen Grellet visited both places in his last journey through Europe and writes of it: "On the 3d and 4th of Eighth mo. we visited those who are in religious profession with us, in and near Pymont. I find the little company in a more hopeful state than when I was with them before. Love and harmony prevail in a good degree among them. There are







also several interesting young persons. In some of our religious opportunities there was tenderness of spirit manifested, with an evidence that the knowledge and love of the blessed Redeemer, the Lord Jesus Christ, has taken root in some of their minds, whereby fruits unto holiness may be hoped for, to the glory of God. On First-day, the Meeting house of Friends, which stands near one of the avenues leading to the Mineral Springs, was attended by a considerable number of those who resort here. Many in the meeting were serious, and manifested a reverent frame of mind; but others were unsettled, but keeping closely under the guidance of the Lord's Spirit, He enabled us, His dependent servants, to minister to the several conditions of that mixed company." Page 258.

For Friends' Review.

#### THE SPITALFIELDS GENIUS.

Under the above title there has been lately retold, in a book of just 200 pages, the story of William Allen,—the author being J. Fayle, who is stated to be "late scholar Trinity Hall, Cambridge," and presumably not a member of the Society of Friends. The book is a very readable one for the general public, the compiler doing full justice to the conscientiousness, pains-taking industry, philanthropic spirit, simplicity of character, and Christian devotedness of the Friend whose life-history he briefly narrates. Some of the matter, he says, is from original sources.

As showing W. Allen's unswerving adherence to the principles of peace, the author mentions a circumstance which I think does not occur in the large three-volume "Life," to wit, that the Emperor Alexander, willing to testify in a substantial manner his friendship and esteem for his Quaker counsellor, made him the offer to supply all the drugs which would be needed by the Russian armies. The offer was declined. The Royal Society, struck with this manifestation of adherence to principle, placed the following estimate of it upon their records: "To his honor be it spoken, he resisted a temptation the value of which it would be difficult to estimate. At the end of a long life he could say that he never compromised his public usefulness for private interests."

Quoting from Fleet's "Glimpses of our Ancestors," the passage in which, speaking of "The Quakers in Sussex," the remark occurs, "As a religious body the Friends may be regarded as extinct," our author adds (the italics his): "Perhaps so; perhaps their mission is done; but their history is such a bit of the world's life, that one can only hope for a revival. It will not come from imitating this or that sect, but a return to *first principles*, such as Fox's, and Grellet's, and Allen's."

J. W. L.

THE steady burning candle of the Lord need not repine because it is not an electric light. Let the main care be not to hide its light under a bushel.—*Christian Register*.

#### OUR LONDON LETTER.

At the Meeting for Sufferings, held on the 3d inst., a letter was received from the "Two Months' Meeting" of South Australia, dated Second mo. 1st. Allusion was made to the great pleasure with which the Friends had just welcomed Frederic Mackie and his wife back again, after their four years' absence in England. Only one circumstance clouded their arrival, and that was the removal a few days previously of Frederic May, of Mount Barker, a brother of Rachel A. Mackie, and one of the oldest Friends in the Colony. The letter referred in very appreciative terms to the new edition of the Book of Christian Discipline. So highly is this volume esteemed, that the Friends of Adelaide have now read through in successive portions the whole of parts I and II in their meetings. From time to time they also avail of opportunities to give it a wider circulation. One Friend has written home for a few more copies, which will be gladly sent out for this purpose.

The meeting in Adelaide appears within the last few years to have rather increased its numbers—principally by new arrivals from the "Old Country." An effort has been made to establish a local Peace association; but it has failed for the present, in consequence of the very small interest taken in the question by the general public. It does seem sad to reflect on the readiness with which the Colonies have yielded to the absurd excitement of warlike preparations. The nations of Europe have grown up under the shadow of this deadly Upas tree, and can scarcely shake off the vicious influence of the old associations. For these, therefore, there may possibly be some shadow of an excuse. But one had hoped that our younger colonies, so favorably situated by nature, and having the great advantage of starting in life free from many of the old-world superstitions, would have shown more calmness and wisdom.

A rather curious point in connection with the subject of Oaths has lately been brought to our notice. A young man who joined the Society by conviction some years ago, has had a situation in the Excise, where one of his duties consists in the administration of an oath to others from time to time. This has been a source of much uneasiness to his mind, as he believed it to be a violation of Christian principle, not merely to *take* an oath, but also to administer it to others. He felt it right to state his conscientious scruple, even though it should cost him his situation. For some time it seemed likely that he would thus lose his employment altogether, but we are glad to hear that his employers have permitted him to take another branch of the department, that will be free from this special difficulty.

London, Seventh mo. 4th, 1885.

ADULTERATION of food is a minor offence compared with the circulation of reading matter adapted to corrupt the mind and impair the strength of moral principle.—*Watchman*.







## BOOK NOTICES.

**TREE PLANTING AND ARBOR DAY.**—"A tree, to the thoughtful and loving student of nature, suggests ideas of beauty and perfection to which the mind cannot be lifted, save by a process of wondering admiration."—*F. G. Heath.*

"The wealth, beauty, fertility, and healthfulness of the country largely depend upon the conservation of our forests and the planting of trees."—*J. G. Whittier.*

These thoughts, with others of kindred import, we find quoted in another pamphlet sent out by Commissioner Eaton from the Bureau of Education: "Planting Trees in School Grounds, and the Celebration of Arbor Day."

The first clause in this title is the subject of a letter written by Dr. Franklin B. Hough, chief of the forestry division in the Department of Agriculture, in reply to many applications for "advice on the matter of tree planting, wherein the writer anticipates and answers such questions as how, where, when, and what to plant." As to how. The trees should be about two inches in diameter; should be taken up with an abundance of the small fibrous roots; the ends of the broken roots should be cut off smooth before planting; the tree should be placed a trifle deeper than it stood before; the roots should be spread out, so that none are doubled; the surface soil should be thrown in first upon the roots; and finally the trees should be protected from injury by a guard of wood or wire.

The "where" is so dependent upon locality and special circumstances, that it is scarcely desirable to copy from it here. The best time for planting is in spring—but deciduous trees may be transplanted with more or less certainty at any time between the fall of leaves in autumn and their new appearance in spring.

The answer to "what should we plant" enumerates a fair variety, of which the elm and maple head the list; the gray willow being recommended as a wind-break where needed; and of evergreens, the arbor vitæ, Norway spruce, and red cedar. Where school grounds are sufficiently ample it is recommended that many varieties be planted, with the added and excellent suggestion that they "should always be labeled with their botanical and common names." A further proposal is that specimens of different woods be collected by the students, so arranged as to show the bark, the grain of the wood, a planed and a polished surface, and with these, when possible, dried specimens of the leaves, blossoms and fruit of each variety. "Such collections made up by the scholars and correctly labeled, under the care of teachers, would become object lessons of first importance, would afford the most profitable kind of employment for leisure hours, and might awaken a love of close observation and a thirst for further knowledge that would ripen into the best of fruits."

There follows in this little book a general discussion of the subject of tree-planting, and account of forestry associations and Arbor Day, compiled and

in part composed by J. B. Peaslee, Superintendent of the Public Schools of Cincinnati; having a preface by Judge Warren Higley, President of the Ohio State Forestry Association.

These writers give us some startling facts in regard to the reckless clearing of our forests, and their statistics show that we have already (our country yet in its infancy) reduced a large part of our forest land to the minimum per cent. estimated by economists as a suitable proportion; this being about one-fourth the entire area. In 1880 the woodland in nine States was less than ten per cent.; and "in the whole United States the woodland occupied thirty-five per cent. of the whole reported area." This depletion implies also the loss of a very large portion of the most beautiful and valuable woods: oak, elm, walnut, maple, being in demand, have been sacrificed without stint or hindrance. "Ohio was once supposed to possess an unfailing supply of black walnut, but it has been shipped into other States and to foreign countries in such vast quantities, that there is now scarcely a first-class tree of this kind to be found in her bounds."

Upon this lavish waste of wood there are serious attendant losses. It is claimed that in consequence of the denudation of forests "our springs are later, our summers are drier, our winter climate subject to far greater changes of temperature than formerly." From this cause freshets are common and terribly destructive in the spring, and the land is parched with drouth in summer months. Cereals yield uncertain returns, and fruit crops often fail. Evidently it is time we were restoring the waste places.

And it is encouraging to learn that—"It is not too late to repair the damage. A regulation of the use of timber may be effected without injury to the legitimate lumber trade, and the replanting, as well as the establishing of artificial forests may be made profitable for private as well as public enterprise." "In Germany vast tracts of sterile land have been redeemed by government forestry." Prussia has ten millions of acres of State forests, and many other of the countries of Europe have forests and schools of forestry under government control. Our own government has initiated something of the kind in the Yellowstone Park, and in a few of the States the experiment of cultivating forests has been tried with gratifying success. The American Forestry Congress, instituted in 1882, for the United States and Canada, and two or three State forestry associations, are zealously working for the protection and culture of native and transplanted groves; and the village improvement societies, originated, we believe, by Hon. B. G. Northrop, of Connecticut, tend in the same direction.

It is proposed in these pages that the assistance of the people be called to this endeavor to beautify our homesteads and school grounds, and in some manner restore our wasted woodlands, by inviting the children of our public schools to the work, and that there be united with the planting of trees such other exercises as may make the day devoted to this object a day of gladness to all.







To Nebraska is accorded "the honor of originating Arbor Day," but in Cincinnati, under the management of Superintendent J. B. Peaslee and others, the celebration took the form of a memorial service, trees and groups of trees being planted, with elaborate ceremonies, in memory of pioneers, presidents, soldiers, authors, citizens and events, and this plan has been adopted in other places, both in this country and in Great Britain.

Some features of the "Cincinnati plan" are such as would not commend it to those who maintain the principles of peace, and many of them could only be appropriate in the larger cities; but every public school, every village in the land might plant the trees, and with such associate exercises as would prove a means of culture to heart and mind, and make the day a delightful one, whose annual recurrence would be anticipated with joy.

Is it not possible that Friends, who find it a duty to withdraw from so many of the popular amusements and national celebrations of our time, would do well to participate more generally in such as are to be approved? There is truth in the German proverb, "What you would have appear in the nation's life you must introduce into the public schools," and there is a beautiful consistency in the association of the life of trees and flowers with the vigor and loveliness of youth. Why not then restore the glory of our American forests through the agency and in the interests of American children? Why not by the celebration of a joyous national holiday? And why not let "Arbor Day," which is for the culture and pure enjoyment of the living, and of generations yet to live, take fitting precedence of one\* only partially observed, which does but offer a futile tribute to the unconscious dead? H. L. B.

**BISHOP OF AFRICA; OR, THE LIFE OF WILLIAM TAYLOR, D. D.** By Rev. E. Davies. Published by The Holiness Book Concern, Reading, Mass. Pp. 192. Price, 75 cts.

The author tells us he was prompted to write this book by the Holy Spirit; that he has given a concise and somewhat complete account of Wm. Taylor's life and travels, which have been very extensive, and also of his African mission work. He wishes to show and commend his self-supporting method of mission work, and he also hopes by the sale of this book to raise a nice sum for the "Transit and Building Fund" pertaining to the Taylor mission work.

The ardent admiration of the author for the subject of the narrative often leads him into superlative, if not extravagant laudation, but this, no doubt, will be pardonable with most people, and the book will be interesting to a large circle who are deeply interested in Bishop Taylor and his great work. J. H. S.

HARRIS KNIGHT has compiled a 36 page pamphlet of "Illustrations of the pouring out of the Spirit

\*Decoration Day.

in the last days on servants and handmaidens, foretold by the Prophet Joel, and experienced in a wonderful degree by the Apostles on the day of Pentecost; also, some extracts from the counsel which those servants have, by the same Spirit, been led to give for the benefit of the inexperienced and backsliding ones." In the preface the compiler gives a Scriptural argument against the limitation of the outpouring to the Apostles in favor of its broader range to all who are willing to faithfully follow its teachings; and although manifesting its power through a variety of temperaments, and colored more or less by the medium through which it shines, yet there are points of resemblance. Amongst different persons there may be observed:

1st. A fear that they may be mistaken in the call, and wish for a more clear proof of its genuineness.

2d. A feeling of unworthiness to receive so important a commission, and inability to rightly perform it.

3d. A discouragement at the greatness of their task, and the consequent persecution.

4th. A fear that in executing these duties ridicule may be returned by those to whom they were sent.

5th. On the other hand a strong desire that no human fear may deter them from a direct and childlike obedience.

John Pease is cited as an illustration, who at the age of 22, received the Divine call to the ministry. Also Daniel Wheeler at the age of 42, Mary Dudley aged 23, and Thomas Shillitoe aged 24, John Bunyan, John Justin and others, until the thirteenth is reached in the person of Sarah Mallett aged 20 years.

The interest and value of the pamphlet centres in the grouping of illustrations of the direct operation of the Holy Spirit on the hearts of believers, a doctrine and experience so inexpressibly dear to our fathers in the church. O. W.

Two little tracts lie before me from the pen of Harris Knight, entitled respectively, "Questions" and "Answers for the use of Bible Schools." "Who was king before Saul?" "Ans. Jud. ix. 6 to 22." "Where is the tenth commandment said to be similar to the second?" "Ans. Col. iii. 5, and Eph. v. 5;" are examples showing the line of departure from the ordinary track.

A wide awake superintendent could get interesting suggestions from them for use in general exercises. O. W.

#### RELIGIOUS INTELLIGENCE.

AN Atlanta correspondent of the *Advance* says: "During the last week Atlanta has been lifted toward Heaven on a great tidal wave of spiritual awakening, such as has never been known in the city before, say those who know her history. It has come through the International Convention of the Young Men's Christian Association, held in this city. The three hundred Christian workers who met in the First Baptist Church during these days knew little, I think, of the blessing that would







follow their bright, earnest, business-like meetings. It has come almost as a surprise upon us all. The great church was filled at every meeting, and people of the city listened with breathless interest to the accounts of practical work for Christ's sake, all over the world; work among all classes of young men, and with every variety of method, but all having the same great end in view, the saving of the countless tempted ones of town and city. The meeting for young men only, held at the Opera House on Sunday afternoon, was thronged, and, according to accounts, was intensely solemn and impressive, men sobbing like children, and many asking for prayers or confessing Christ for the first time. Then came the wonderful farewell meeting after evening service, and the convention was over. But this was not the end. Meetings have been called every night this week at private houses. Forty thousand dollars have already been subscribed for a Y. M. C. A. building, and many of the prominent business men of the city have professed conversion, among them Henry Grady, known to all the country through the *Century*, Major Howell, his associate editor on the *Constitution*, who recently declined the office of United States Consul to Manchester, Eng., and others whose names carry weight through all the city, and whose stand for Christ at this time will have incalculable influence. One of the most influential members of the fashionable 'Capital City Club' has resigned, giving as his reason, 'My money shall go for good after this.' Another well-known business man refused to drink with an old friend, saying, 'I've taken my last drink with you. I've stopped drinking, and am going to live a Christian life from this time.' One of the prominent liquor dealers remarked to a clergyman, a few days since: 'My business is growing to be disreputable and I shall give it up.'

ONE of the most successful of the Wesleyan missions is that of the Friendly Islands, known as the Tongan mission. It was established some sixty years ago, when the islanders were a desperate and ferocious people. Under missionary influence they have become transformed, and are a graceful, prosperous and happy nation, with a constitutional government under old King George. The character of Christians the Tongans make is of the highest. They not only form a strong and self-reliant church, but have contributed large sums to missionary funds and have furnished faithful and efficient missionaries and teachers for other South Sea missions. For many years the Tongan mission has been connected with the Australasian Wesleyan Church, in common with the other Wesleyan missions in the South Seas. In 1881 King George petitioned the General Conference of the Australasian Church to take Tonga out of the list of missions and constitute it a district of an annual conference, claiming that there was no longer an idol or a heathen in the whole group. The request was complied with. Last year the King asked the General Conference to transfer the relation of the district from the New South Wales to the New

Zealand Conference. The Conference appointed a commission to inquire into the matter, and provided for the making of the transfer if it should be found desirable. But the commission decided against the transfer, and many of the Tongans were greatly disappointed. The relations with the New South Wales Conference have been unpleasant, and talk of a free or national Church began to be heard. The prime minister, formerly a Wesleyan minister, encouraged the project of a national Church, and, under the lead of a missionary, Mr. Baker, a secession took place recently, and the king has given his aid to the formation of an independent or national Church. He has appointed an old Wesleyan missionary, Mr. Watkin, first minister over the new Church. In three weeks, 11,000 adherents of the Wesleyan Church, with twelve ordained native ministers, 800 local preachers, 600 school teachers, 700 class leaders, and upward of 5,000 members seceded to the new connection.—*Independent*.

ONE hundred thousand Jews have accepted Christianity since the beginning of this century, though only about two hundred and seventy missionaries have been employed among them. At the present time, about a thousand Jews publicly go over to Christianity every year, and amongst these converts are men of high position and superior intelligence.—*Episcopal Recorder*.

AN International Faith Healing Conference was recently held in London in the Islington Agricultural Hall. Some 2,500 people were present at a time. Dr. W. E. Boardman presided. As many as 250 at a single meeting were anointed with oil, to be healed, and some testified that they were benefited.

DR. S. D. FERGUSON, who, when six years old, with his parents emigrated to Africa, where he was educated, was consecrated a Missionary Bishop of the Episcopal Church at Grace Church of New York recently. He is the first colored member of the American House of Bishops.

A CONVOCATION under the lead of D. L. Moody, is to be held at Northfield, Mass., 8 mo. 5—15th.

#### A BOY'S DECISION.\*

Many years ago, Mr. Hall, an English gentleman, visited Ireland for the purpose of taking sketches of its most beautiful scenery, to be used in an illustrated work on Ireland, which has since been published.

On one occasion, when about to spend a day in the neighborhood of Lake Killarney, he met a bright young Irish lad who offered his services as guide through the district.

A bargain was made with him, and the party went off. The lad proved himself well acquainted with all the places of interest in that neighborhood, and had plenty of stories to tell about them. He did his work well, and to the entire satisfaction of

\* From "Bible Models," by Richard Newton, D.D. (Barrie, Philadelphia.)







the visitors. On their return to the starting-point, after a day of great enjoyment, Mr. Hall took a flask of whisky from his pocket, and drank some. Then he handed it to the boy, and asked him to help himself. To his great surprise the offer was firmly but politely declined.

Mr. Hall thought this was very strange. To find an Irish boy who would not touch or taste whisky was stranger to him than anything he had seen that day. He could not understand it; and he resolved to try the strength of the boy's temperance principles. He offered first a shilling, then half a crown, and then five shillings, if he would taste that whisky. But the boy was firm. A real manly heart was beating under his ragged jacket. Mr. Hall determined to try him further, so he offered the boy a golden half-sovereign if he would take a drink of whisky. That was a coin seldom seen by lads of this class in those parts. Straightening himself up, with a look of indignation in his face, the boy pulled out a temperance medal from the inner pocket of his jacket, and holding it bravely up he said: "This was my father's medal. For years he was intemperate. All his wages were spent in drink. It almost broke my mother's heart; and what a hard time she had to keep the poor childer from starving! But at last my father took a stand. He signed the pledge, and wore this medal as long as he lived. On his death-bed he gave it to me. I promised him that I would never drink intoxicating liquor; and now, sir, for all the money your honor may be worth, a hundred times over over, I would not break that promise." That boy's decision about drink was noble. Yes; and it did do good, too. As Mr. Hall stood there astonished, he screwed the top on to his flask, and flung it out into the water of the lake near which they stood.

Then he turned to the lad and shook him warmly by the hand, saying, as he did so:

"My boy, that's the best temperance lecture I ever heard. I thank you for it. And now, by the help of God, I will never drink another drink of intoxicating liquor while I live."

#### INDIANA YEARLY MEETING BIBLE-SCHOOL CONFERENCE.

The Fourth Annual Conference of the Sabbath-schools of Indiana Yearly Meeting of Friends was held at Fountain City, Indiana, continuing from Fifth mo. 26th to the 28th, 1885.

The address of welcome by Dr. Huff, of Fountain City, was brief, terse and direct, extending to the Delegates and to all an open-hearted welcome to the fellowship and generous hospitality of the town and neighborhood, claiming for Fountain City the honor of being foremost in the organization and support of Sunday-schools. That it was the central station on the "underground railroad," and that the honored President of that road, Levi Coffin, lived there for a considerable portion of the time that the road was operated, and that Levi Coffin was also a pioneer in Sunday-school work. The response of L. J. Woodard did honor to both his mind and heart, and was well delivered. It was followed by a succinct history of the Sunday-

school work in the Society of Friends from its origin in Indiana in 1822 to the present time; showing the opposition it had met from prejudice and traditional grounds, and closing with the thought that "there can be no monopoly of the gifts of God's Holy Spirit, for He is no respecter of the persons of men."

The President, Allen Terrell, explained the spirit of the Sunday-school work in an able and eloquent address, founded on the words of Ruth, when she asked leave of Naomi to glean after the reapers among the sheaves. So the Spirit prompts and the church liberates the Sunday-school worker to the gleanings in the highways and the byways of life, gathering in the scattered and lost. And like Ruth we ask leave and are glad to glean, for the field is the world and the reapers are the angels.

The evening ended with a most pleasant social.

The Praise Meeting was led by William J. Hiatt, of Dublin. Leading thought: God expects every man to do his duty. To do all that he can. "Ways of increasing attendance at Sunday-schools," a paper by Caleb Peele, of Palmyra, New York, was read by Mrs. William J. Hiatt.

The points made were: (a) Make the rooms attractive; (b) Secure competent teachers; (c) Make it as much a business as any other thing and prosecute it as such; (d) Visit pupils and your neighbors in the interest of the Sunday-school.

With due diligence and care the school can be made whatever you will have it to be.

The Statistical Report by O. S. Henley, of Carthage, showed some improvement over last year; yet many Sunday-schools were not reported.

The fact was developed that in the Quarterly Meetings reported an average of 27 per cent. of the membership attended Sabbath-schools. Not a very encouraging state of feeling.

Emma Newlin's paper on "Giving" was read by Mrs. Henley. It recommended teaching the children to give. Giving to the poor children that they might have something to contribute with the other pupils. Also putting the same class in the way of earning something to give. "As it is more blessed to give than to receive." The paper also called attention to the influence it had on the children to form the habit of giving.

On Fourth-day at 11 o'clock Meeting for Worship was held, it being the regular time for Friends' Meeting at Fountain City.

In the absence of S. C. Cowgill and any word from him, Hiram Hadley, of Indianapolis, being called on by the Conference, opened the discussion on Fourth-day by an extemporaneous speech. H. Hadley thought that it was of vital importance that a superintendent carry into his Sunday-school work his business principles. He must be prompt, energetic, punctual in regard to time and attendance, and that it was no small factor in the success of the school management for the superintendent to be able to recognize at all times and in all places each member of the school and address him by name.

The Graded System in Sabbath-schools was ably discussed by J. P. Bogue, of Spiceland, Indiana. His first purpose was to disarm opposition by approaching the subject on an unexpected side and in an unusual manner. He then set forth some of the hindrances from success: one of these, a recognized need in all other schools, proper grading, difficulties in the way of doing this thoroughly, how to meet these, and the result to follow when they are overcome.

His first words were: "There is a tide in the affairs of men, which if taken at its flood leads on to fortune," but if you fail, or neglect to avail yourself of its







abounding surge, the after flow will surely carry you back into the cavernous troughs of the sea. This proposition is as true when applied to the work of the Sabbath-school and the church in the bringing of "men from darkness to light, and from the power of Satan to God," as when in the fulfillment of ambition for honor, knowledge or wealth, it proves to be practically and scientifically true. \* \* \*

If we expect to live and maintain a distinctive position in Christian education and evangelization we must be willing to employ the most practical and enlightened processes of the time in which we work, unbiassed by creed or sectarian prejudice. The *true* thought that all religious work should be done under the guidance of the Holy Spirit has been so manipulated and misunderstood as to completely barnacle the old ship Zion and make her Pilgrim landings in *our port* comparatively few.

From the next article, "Advantages that come to Teachers from their work," by H. E. Davis, of Spiceland, the following summary of points may be made:

A—Subjective:

(a) General mental and moral growth. (b) Increased power of observation and deduction, and a wiser, keener comprehension. (c) A clearer understanding of self and a better control over one's own spirit and impulses.

B—Objective:

(d) The development of a broader, deeper love for one's fellow men. (e) An opportunity to develop a beautiful manhood out of what otherwise might have been only a corrupting mass of deformity. (f) A knowledge that such a life so influenced will reach out to other lives in endless multiplying circles down the coming years.

"St. Paul as a Missionary," by Dougan Clark, M. D., of Richmond, was a paper which showed much research and great and thoughtful care, and was well delivered. He first reviewed each journey, then went back and considered each in respect to the motive and the difficulties and the result.

"Proper use of Lesson Helps:" Maggie Lamb, Amboy. Use all the Lesson Helps you can obtain; commentaries, dictionaries, geographies, histories, notes; especially search the Bible, comparing text with text, and every illuminating reference. But don't take your helps into the class. Have the information they have aided you to in your own mind. Helps taken to the class are not helps, but hindrances. A more thorough preparation of lessons by teachers would develop more interest in classes, and would lead to more conversions among the pupils.

"Difficulties that a Superintendent has to meet and how to meet them," was the subject of a very well received paper by J. Walter Malone, the Superintendent of a very interesting Sunday-school at Cleveland, Ohio.

The difficulties of the Superintendent were not much dwelt on. How to meet them? Go to God in prayer with them. The teachers' meeting was a help to superintendent, teachers and school. He would have the opening and closing exercises for each day varied. Music and singing he found were attractions that would draw children into the Sunday-school's circle of influence.

"The Supplement Lesson," by Mary Burson, Richmond, was to be a summary of the salient features of the lesson, outlined by the superintendent at the close, to aid in making clear and fixing the chief points of that day's lesson.

"The Sunday-school Teacher's Preparation for his Work," by Emily W. Mills, Richmond, was a thoughtful, able, suggestive and lengthy discussion of the question, and deserves, as did the paper following it,

more than the passing notice, which, without notes, I am able to give.

"The Bible as Literature:" R. E. Pretlow, Dublin. This was a scientific review, showing a great many excellent features in the literary character of the Bible. The poetic beauty of the books of Job and Isaiah was dwelt upon.

The occasion throughout was enjoyable and instructive, and more than fulfilled the hopes of the committee in charge and those in attendance.

[Might not the term *Bible School* be used, with advantage, amongst Friends, instead of *Sunday School*?—Ed. *Friends' Review*.]

## RURAL.

AMERICAN KITCHENS.—Said a French restaurant-keeper the other day: Your waste in the kitchen is great, inexcusable. In the average American household there is more meat, for example, used and wasted than would supply three ordinary French families of the same size. Why is this? Your cooks, as a rule, are not cooks at all. Where do they come from? From the poorer classes of your people, who do not know how to live, and have never learned the art of cooking. In France it is a part—and a very important part—of the education of every girl that she be taught the art of cooking; for it is an art in which the learner must gather her knowledge from the experience of others as much as in any branch taught in schools. Inspiration in making new and acceptable dishes never comes to the novice, but only to the accomplished cook. Therefore, from the highest to the lowest, every French-woman is supposed to be either proficient in the art of cooking or to have enough knowledge of it to direct the work of her kitchen. Here, how few know anything about cooking. How many even know how to cook potatoes? The French cook their meats and vegetables thoroughly, and waste nothing. They make them palatable by appetizing sauces and gravies, and more easily digestible by the manner in which they cook and manipulate them.

Take the article of beef, for example. I can cook it in a hundred different ways—yes, more than a hundred. The dishes I could make of it would make one-half the amount of meat satisfy the appetite and leave no dyspeptic symptoms to contend with. Dyspepsia—that is an American disease, which comes from eating too much heavy, indigestible food. In France we have no dyspeptics. Sometimes great eaters have indigestion, but it is only a temporary trouble which can be remedied by abstinence, not a disease like dyspepsia.

In making other dishes each has its peculiarity, but all are made, first, to be palatable; second, to be satisfying to the appetite; and third to be easily digestible. Then, we study economy. We waste nothing that can be used for food. The result is, that we can live much cheaper than Americans do, and much better. Your people waste because they do not know how to cook. If you have a roast turkey—after a meal or two from it, what remains is thrown away. We would then make a fricassee,







or a stew, or a soup of it, and in this way waste none of it. The same is true of most other meats, and especially true of vegetables which have been left over. The cooking in France, except, of course, in hotels and restaurants, is done mostly by women. Male cooks are what may be called professionals in France. They study cookery and practice it as a doctor would study and practice medicine. There is no way that I can see that the waste in American kitchens can be stopped but to teach your American girls, your cooks, how to cook properly and administer the affairs of the kitchen economically, and to accomplish this they must have the right kind of training by teachers who know and practice what they teach.—*Boston Herald.*

**THE LIMA BEAN.**—In order to have the beans very early, it is advisable to start the plants in heat under glass, and this is best done by planting the seeds on small sods covered lightly with earth and placed in a shallow box in a gentle hot-bed. Do not transplant them until the weather has become warm and settled. If this operation is carefully performed their earliness is increased some two weeks, and if Bliss' Extra Early is thus treated a gain of some ten or fifteen days more can be obtained. The following are the varieties, briefly described:

**Large Lima**—this is so well known as to need no description.

**Small Lima, or Sewee**—similar to the Large Lima in all respects, but produces beans only half the size. It is considerably earlier and more productive than that well known sort, but inferior in flavor. Bliss' Extra Early Lima will, I think, supersede this; planted at the same time, it is fully as early as the Small Lima, and is far superior in flavor.

**Dreer's Improved Lima**—Very productive and of superior quality, besides possessing the desirable habit of forming the beans closely together in the pod. This and the following are the only two varieties of the Lima Bean worth the attention of amateurs.

**Bliss' Extra Early Lima**—Resembles the Large Lima in all respects, excepting that it is some ten or fifteen days earlier. Of superior quality and remarkably productive. This variety should be found in every garden.—*Charles E. Parnell, in Vick's Magazine.*

## THE FRIENDS' REVIEW.

PHILADELPHIA. SEVENTH MO. 25, 1885.

**THE SUN OF RIGHTEOUSNESS.**—A correspondent with whose purpose we have entire unity, deprecates some of the expressions in an editorial in this paper (No. 49, p. 776), as likely to be misinterpreted so as to seem to ignore our need of our crucified and risen Lord as our Redeemer. To this

we must reply, that those who would misinterpret such language would likewise pervert (or misunderstand) anything that could be said on the subject, even in the very words of Scripture. What is called a "foregone conclusion," in a certain class of minds, shuts out all but one view of any subject. They are like crystals which polarize rays of light; changing their direction as they pass through them, and bringing all into one or two special planes.

Since any expression, not Scriptural, which has become a symbol of error, may do more harm than good, we are quite willing that the phrase "the inward Light" should pass away from the conventional language of orthodox Friends. But our conviction is strong, that the best way to meet heresy is not to ignore any part of the truth, but to maintain, in right proportion of its parts, *the whole Gospel*. What our Lord Jesus Christ has done for us, without us, and the regenerating and transforming work of His Spirit within us, must both be accepted. No one who has the opportunity to know of the former, through the Scriptures or the preaching of the Gospel, and rejects or neglects to avail himself of that knowledge, will be saved by anything within him. The light that is in him is darkness. "Every spirit that confesseth not Jesus is not of God." (I John, iv. 3. R. V.) Only concerning such as have not heard of Jesus of Nazareth, the Saviour of the world, is there a sure ground of hope like that taught by the Apostle for the Israelites of old, in the unseen Rock; "and that rock was Christ."

To show that our view of Scriptural truth on this subject is not strained, we may quote the following, which appears as a short editorial in the last number of the *Sunday School Times*; a journal as far as possible removed from any bias of "Quaker" traditions or prepossessions:

"None of us can prevent the sun from shining, but all of us can prevent the sun from shining on us. The great orb of day still floods the earth with undimmed lustre; but we can shut ourselves away from his beams, in caves and holes of the earth. So we may shut ourselves away from that Sun of the soul who lighteth every man that cometh into the world. We cannot make God less loving, less merciful, less gracious, than He is; but we can stand apart from that love, that mercy, that grace. 'Behold the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear: but your iniquities have separated—are separating—between you and your God, and your sins have hid His face from you, that He will not hear.' Would you have the Sun shine on you? Tear down the wall and roof of separation which you have built between you and Him."







COLLEGE DISCIPLINE is a topic, just now of frequent and animated discussion. In this country especially, the tendency of late has mostly been towards an increasing amount of liberty. There is much fascination in this idea. Behind it lies the truth, that self-government is the best, almost the only effective government anywhere. At Amherst, and elsewhere, the experiment has been reported within a few years to be successful, of placing the administration of discipline, in regard to conduct, very much in the hands of the students, organized for the purpose.

But, whoever administers it, there must be government. With care as to their admission, *most* students at College, under proper instructors, will behave well. Yet the exceptions must be met; with timely dealing, because evil is contagious. Not many rules, but well understood principles, are required, affixing prompt and certain consequences to their violation.

It is interesting and instructive to look at these things from the students' standpoint. The following sentences are from the last *Haverfordian*:

"When our fathers attended college, the case was far different. Then, *men went* to college; now *boys are sent*. These are two grand differences. There is a vast deal of difference between *going* to college and being *sent*, and almost as much between men and boys. This much, at least, is certain; the average age of college students now, is four or five years less than fifty years ago. When men, competent to judge for themselves, undertake to educate themselves, we take it for granted that they know what they want to study, and that they are able to be their own judges of conduct.

"Were this the case, the question of required studies, as well as discipline, would not puzzle the brains of the professors. But what are you going to do with the boys? \* \* \* Boarding-school tricks and boyish conduct, by a few only, impose iron-clad rules on all. The college discipline of the future depends on this one thing: if boys are admitted, we must have rules for boys; if they are not, we may have few rules or none, not only with impunity, but with real advantage to all parties."

Men too, however, as the world's experience shows, sometimes need restraint. Because of the possible evil, however exceptional, law is needed; with its penalties "*in terrorem*," always in view. West Point, with its severe discipline, has turned out the most masterly military men; since, in order to command, one must first learn to obey. While the question of college discipline and of the choice and control of studies is being discussed by the authorities, some of these have been also considering the subject of physical culture; and the students

themselves are working out the same sort of problem in regard to athletics. As to the former, attention may be called to the now extensive adoption of *prescribed* courses of exercise, required in colleges and schools; instead of the unlimited freedom of choice once prevailing. In regard to athletics, we take the following from a contemporary journal, simply as a part of our argument:

"While we deplore the evils connected with college athletics, we must acknowledge, nevertheless, that they have in some ways a salutary influence upon college life. There is a certain moral discipline enforced upon those actually participating in the sports that is not without its effect upon the college at large. The months that are spent in 'training' are marked by regularity of habits, by temperance and self-denial, and by strict obedience to the necessary regulations of athletic life. This restraint is usually and very naturally rewarded by victory, and the colleges, therefore, have come to believe in and insist upon the most stringent moral discipline. The season just ended has afforded some good illustrations of the effect that this discipline seems to have upon success in athletic contests. It is well known, for example, that there was much insubordination among the members of the Yale crew that was defeated at New London last week. Because they were a veteran crew, and one that was victorious a year ago, they were quite too confident of a second victory; and their confidence begat a distaste for discipline. Although their restiveness under the winter's training was not accompanied by any indulgence or excesses in their habits of life, we are assured, nevertheless, that their disregard of the necessity of obedience to those authorized to direct them was the primal cause of their defeat last Friday. On the other hand, Harvard has maintained during the year her established reputation for strict discipline; and to this, we believe, she owes, almost entirely, her success in boating, and, very largely, her success in base ball. While we have heard no reflections on the discipline of the ball nine at Yale this year, it is yet undoubtedly true that Yale in her athletics has much to learn from Harvard in this matter of discipline."

Holding these views as to the necessity of some form of college discipline, we have read with much satisfaction a circular lately addressed by the Dean of Haverford College, Professor Isaac Sharpless, to the patrons of the College. In order that its information and suggestions may have a wider influence, we will extract several passages from it:

"The College feels strongly the responsibility for the minds and morals of the young men over whom it assumes the care. This has induced us to make our public announcements that young men of low morals or incorrigibly lazy habits will not be retained, even if, in our ignorance of their character, they should be admitted.







"In order to preserve the standard of scholarship and morals, it seems necessary to us to adopt certain regulations in minor matters which are perfectly understood by our students, but about which parents often are not correctly informed.

"We expect every student to attend regularly all his class exercises, lectures, the meetings for worship, and evening collections, unless definitely excused.

"There are several reasons why we consider it important that students should be present in the dining-room at the morning Bible-reading at 7.35 o'clock. We give a mark for each absence. If these number more than four in one quarter they are indicated in the reports. After certain definite numbers of marks have thus been received the delinquents are warned, and it is possible to arrive at a point where suspension from the College will be the penalty.

"The use of intoxicating liquors is absolutely prohibited, and is cause for dismissal.

"The use of tobacco has been a great trouble to us. We desire not to confound in the minds of the students such delinquencies as this with real moral crimes. The testimony of medical men as to the hurtfulness of tobacco to students of the age of ours is, however, so strong and uniform, and the annoyance of its presence would be so great, that it is right to keep it out of the College. There are many colleges open to smokers, and we desire parents whose boys must smoke not to send them to Haverford, for it will only lead to disciplinary difficulties and unpleasantness.

"These are not new regulations. They have assisted us in the past in keeping together a body of young men of high character and good habits. The moderate amount of restraint which they impose are not serious limitations to any desirable liberties. We feel that one of the strong points of the College would be done away if the individual care and influence over the students, reinforced by such regulations as these, should be abolished. We desire that those of you who wish the Haverford method applied to your sons should have a correct understanding of it, and give us full co operation.

"We have very few penalties at the College. If students flagrantly or frequently disobey our rules, or give cause to believe that they exert an unwholesome influence, or do not seem to be accomplishing the objects of being here, and warnings and advice produce no material improvement, we usually request their parents to withdraw them quietly from the College. Previously to this it is our custom to express to parents our concern, and request them to exert their influence; this influence of parents is the strongest and best assistance we possess in securing order and morality."

ABOUT one million Jews may be counted on as those who are prospering in various parts of the world, and they are actively engaged, through the "Universal Jewish Alliance," in ensuring the safety and improving the condition of five million Jews who are still oppressed and in need of protection and education.

## DUBLIN YEARLY MEETING.

(Concluded from page 788.)

*Seventh-day Morning.*—Women Friends present. Prayer was offered by Geo. Wood and Susan Williams.

The Clerk explained the reason of our meeting jointly, to receive the report from the committee appointed last year on the subject of Home Missions.

The following were the suggestions submitted for the consideration of the Yearly Meeting:

*First.*—That the present Home Mission work carried on in various parts of Ireland under the care of Friends, either individually or associated together, should be brought more closely under the cognizance of the Society generally, so that those of our members who are thus engaged may feel that the sympathy of their friends is with them in their work.

*Second.*—That these various efforts would be likely to be assisted by the appointment by the Yearly Meeting of a committee (composed of men and women Friends) which, whilst not assuming the control of existing organizations, or making the Society responsible either for their action or that of individuals, would take counsel with those already engaged in Christian work; and would be a means of affording encouragement to those needing sympathy, and help; some of whom are now working in comparative isolation.

*Third.*—That such a committee would have in view the further development of mission work, either in those places where to some extent it is at present carried on, or in others where it does not now exist; and should it appear that there was an opening in any part of the country for the Gospel labors of our ministers or other Friends, the subject might be brought under their notice by this committee. It is believed that in many parts, and especially in the North of Ireland, much openness exists for such service. In undertaking services of these kinds good care should be observed to seek the sympathy and help of Friends in the several localities.

*Fourth.*—That funds, to be raised by voluntary contribution, should be placed at the disposal of the committee for the needful expenses of such an organization, and for such pecuniary assistance to the workers and their families as may be found requisite, care being taken in every case not to impair our testimony to the freedom of the Gospel ministry.

*Fifth.*—In all arrangements for conducting schools or meetings, good care should be taken that no undue pre-arrangement should be allowed to interfere with the free exercise of the gifts of the Spirit; and it should be the earnest desire of all those who are engaged in this work, that true preparation of heart may be experienced for the service.

J. M. Richardson considered this a very important subject. No machinery which we could adopt will be of any use unless we have the working power—the Holy Spirit. But I thankfully believe He has been working, breaking down the prejudice of education in the older members and bringing them into sympathy with the younger. I trust good results will attend this step here, as they have in England, and that many of the young will, through the action of this Yearly Meeting, be brought to accomplish a good work in the church. If we are going to do the work which we ought to do in the world around us, I think we shall have to make the way of admission into the Society a little more elastic than it is.

H. Pumphrey alluded to the work at Birmingham, and which they had imitated at Sunderland. We bring the people together in little meetings, and this helps to prepare them for admission into the Society.

J. Adair hails with joy anything that is likely to for-







ward our usefulness. The foundation must be well laid, however, if the building is to be permanent. He fears this draft of report is too much on the lines of other evangelistic associations, and which some of them are trying to lay down, owing to the difficulty of getting spiritually-minded men for the work.

T. Pim, Jr., thinks it is well to go back to Bible times rather than to the present. I attach a wider meaning to the words "minister of the Gospel" than was expressed by the last Friend. Now I think ministers include such women as Dorcas and many of our own members who are actually engaged in similar work. I believe the time has come when it is a matter of necessity for the Society to show its interest in this work. We must be an aggressive church if we are to be of any use. At present we have our workers helping to bring others to Christ—but why should they not be working to the same end amongst ourselves? I have felt for some time that we want a mission to our own church. Some may think this would be a very strange thing; but don't let us magnify prejudices into principles. I hope the report will be adopted.

James Clibborn, B. Sinton and others expressed approval of what had just been said.

Fifteen men and five women Friends spoke subsequently, all in favor of the proposals before the meeting.

The Clerk thought the time had come to state that the report had been accepted by the meeting, and drew its attention to the second paragraph and to the mode of appointment of the committee referred to therein.

Several Friends recommended the appointment of a Committee of Selection to propose names to a future sitting. This was agreed to, and the report was adopted.

*First day.*—Meetings for Worship were held in the morning and afternoon in Dublin, and at Monkstown, Churchtown, and Bray. They were good meetings, and mostly well attended.

*Second-day Morning.*—After a short time of prayer, the 106th Psalm was read at the request of a Friend.

The report from the Trustees of the Educational Fund was read, and a minute was made setting apart the usual sum of £100, if required, towards the education of Friends as teachers.

After the report of the Committee on the Treasurer's Accounts, the reports on General Meetings were read; but in view of the appointment of the Home Mission Committee it was deemed unnecessary to send any direction on the subject to our Quarterly Meetings.

The remainder of the sitting was occupied with a minute of Wexford Monthly Meeting, sent forward by Leinster Quarterly Meeting, making various proposals with a view to the Society becoming more earnest and aggressive as a church; on the reading of which a long and lively discussion ensued, but it was finally decided not to take up the subject at the present time.

*Second-day Afternoon.*—An Epistle from Ohio Yearly Meeting, just received, was read.

The minute on the consideration of our condition as a Christian church was brought in by the Clerks, as directed at a previous sitting, and adopted.

H. Wigham alluded to the subject of Peace, and hoped there might be time given for consideration of it before the close of the Yearly Meeting, and reminded Friends of the conference held last year. In view of the possibility of war with Russia, he thought that we ought to consider what are our responsibilities in connection with the subject.

The report from the Educational Conference was read, from which it appears that in the three Provincial Schools there are at present 92 boys and 52 girls.

Of these 36 boys and 13 girls are not members, while 29 boys and 22 girls are admitted at the lowest rates.

Reports from the Quarterly Meetings on the use and sale of intoxicating drinks by our members were then read; and some of these conveyed very satisfactory information as to the healthy condition of some of our particular meetings as respects both points of the subject.

An interesting discussion ensued, and the subject was again commended to the attention of our Subordinate Meetings.

*Third-day Morning.*—Geo. Satterthwaite was liberated to visit the Women's Meeting.

Reports on the subject of Peace were read.

J. N. Richardson, J. Adair, and others hoped a minute might be sent down encouraging Friends to continue action on the subject.

H. Wigham expressed the hope that this Yearly Meeting, although so near its close, might have a time for prayer in reference to the dispute with Russia, and that it might be brought to a peaceful termination.

A season of prayer followed, and petitions ascended to the throne of grace, after which several Friends spoke to the subject, and the Clerk read the minute which had been prepared; but the spirit of prayer still prevailed over the meeting, and vocal prayers were offered by several Friends, all in reference to the maintenance of peace.

The report of the Foreign Mission Conference, held the previous evening, was read, followed by remarks from several Friends, T. Pim, Jr., recommending that we should go beyond our own Society to obtain the funds for our foreign mission work, and that when meetings were held on the subject those who had been Friends should be invited to them.

The committee appointed on Seventh-day to propose names for the Home Mission Committee sent in the names of 32 Friends, which were approved of by the meeting, and the committee was appointed.

The draft of the Epistle addressed to the Yearly Meetings in the United States was read and approved.

*Third day Afternoon.*—After the reading of the proposed Epistle for Canada Yearly Meeting, several Friends expressed regret that it was not addressed to all the Friends there. After considerable discussion it was finally decided to address it "to all who bear the name of Friends in Canada."

Letters to Friends in Madagascar, India, and Syria were read and agreed to.

The summary of reports on Meetings for Worship and Discipline, prepared for London Yearly Meeting, was adopted. The Epistle to London was also read, and, after passing a suitable concluding minute, the meeting was brought to a close by vocal thanksgiving and praise.

Conferences were held as usual on the subjects of Total Abstinence, Home and Foreign Missions, and were all of a very interesting character.—*Abridged from the British Friend.*

From The (London) Friend.

#### LONDON NOTES.

The Annual Breakfast Conference arranged by the Committee of the Bedford Institute Home Mission Association during the Yearly Meeting was held this year at the Memorial Buildings, Bunhill Fields, on the 23d of Fifth month; about 120 Friends assembling to an eight o'clock breakfast. William White presided in the unavoidable absence of Theodore Fry, M.P., whose name had been announced.







While breakfast was proceeding, A. T. Alexander gave some interesting particulars of the work going on in the six mission centres, under the care of the Association, showing that the aggregate attendances in one week exceeded 7000 persons, of whom about 3800 were adults, and 3200 children and young people. There had been a very marked increase in the attendance at the adult school, and other meetings at Bunhill Fields this year. The work at Hart's Lane, Bethnal Green, was sadly in want of better premises, and the committee were now negotiating for a piece of land for building. The continual growth of the work, with the necessity for enlarged premises, required increased expenditure for maintenance. The committee have this year lacked the help of some special donations given last year, and will require £500 in addition to the renewal of regular subscriptions to cover their current expenses.

William White expressed the pleasure he derived in being present at such gatherings, and spoke of the beneficial influences of the adult schools under his immediate notice. The scholars, he said, exhibited a constant desire to draw others under the same care, and were found to be most excellent workers among their own class. A remarkable instance was given in reference to a few men attending the Wallsall First-day schools. These men were anxious to carry the good news to the working men at Darlaston, a neighboring town, and on an appointed First-day they went over, and on a spot called the Bull Stake commenced to draw together a concourse by singing hymns. Afterwards they told the glad tidings of a Saviour's love, with earnest appeals to the men gathered around, with reference to their present wants and deficiencies. They asked how many would join a First-day school, when a large number of hands were held up, and on the following First-day upwards of fifty assembled in the school-room, the use of which was volunteered by the clergyman of the district. The Darlaston First-day school now numbers 160 scholars.

Henry S. Newman then gave, in his usual vigorous style, a most interesting address on the "Need for Evangelists at Home and Abroad." The need for evangelists was greater in foreign lands than at home. In our own land it seems to be the time of reaping, but abroad the sowing has hardly more than commenced. Home mission work was an excellent training, and one of the best kinds of training for foreign service was mission work in the streets. There the evangelist acquired experience not to be gained elsewhere. He needed all the intelligence and coolness possible, in order to maintain his thoughts against the frequent interruptions; he must possess the power of attracting an audience, and be able to retain it. The man who can maintain the attention of an audience, among moving crowds of a street, for fifteen minutes, would be a competent evangelist abroad. Besides the study of the "Good Book," the evangelist needed to study others. There is the great book of Nature which furnishes illustrations for all times and all seasons; and there is the book of human character, without the study of which he cannot possibly succeed. He must learn to know the people, and thus he will know what is needed to meet the case with which he has to deal. The speaker concluded his stirring address by urging his hearers to renewed diligence in the work, to seek out their right places in the great harvest field, and by united effort help to make known the glorious tidings of the Redeemer's love to every creature.

Allen Jay, from the United States, and Maria Feltham afterwards made a few remarks, and the meeting terminated with prayer.

A meeting for young Friends was held at Devon-

shire House on the 15th inst., and was addressed by Allen Jay.

On the 17th inst. a gathering of a social character, to which members and attenders of Devonshire House Monthly Meeting were invited, took place at Stoke Newington, to meet Samuel Baker, who has recently returned from India, and who gave the meeting some interesting particulars of Indian life and the work of the Friends' mission there.

Open-air meetings are a feature of the London mission work during the summer months, and in addition to regular weekly meetings the workers at the Bedford Institute hope to hold a week's open-air mission next month in their neighborhood.

Abridged from *The Christian Worker*.

#### COMMENCEMENT WEEK AT EARLHAM COLLEGE.

Commencement week at Earlham has been one of more than ordinary interest. First-day, Seventh mo. 5th, Dr. Dougan Clark, of the College, gave a very able and interesting discourse from Philipians i. 9, 10, 11.

In the afternoon a meeting of the Earlham College Foreign Missionary Society was held in which a review of the work accomplished by the organization was given by Ethel Kirk, following which was an expression of the individual benefit received by the members.

In the evening the usual College prayer meeting was held.

On Second-day afternoon, Allen Terrell, of New Vienna, Ohio, delivered an address to the Y. M. C. A. and Y. W. C. A. of the College, in which he showed the advantages which young Christians of to-day have for organized Christian work over those of a few years ago. His address was adorned with many pointed and beautiful illustrations, and he cited from the Bible several examples of faithfulness and trust in God; which, no doubt, served to strengthen the good resolutions of all present.

In the evening the Ionian and Phoenix Literary Societies gave a joint entertainment.

Nothing marred its excellence and completeness except that one of the intended performers was not able to be present on account of illness,—a fact which called forth many expressions of regret from her friends.

On Third-day morning the graduating exercises of the Senior Preparatory Class were held. The following programme was given: Devotional Exercises, conducted by Allen Terrell; "The American Boy," Howard Sutton, Richmond; "Old Age," Lilia J. Wright, Marion; "Charlemagne," Robert Webb, Richmond; "Beneath the Lotus," M. Grace Way, Sanford, Fla.; "Speckled Axes," Don C. Barrett, Spring Valley, O.; "Charles II," Sorena A. Townsend, Fountain City; "The City in the Sea," Will. H. Malone, Bradford, Pa.; "He That Overcometh," Nora G. Knight, Marion; "Keene Street," Lewis J. Rice, Georgetown, Ill.; "Parseeism," Anna M. Townsend, Fountain City; "Culture," Edgar Hadley, Mooresville; "Beyond the Mountain Mist," Ida I. Johnson, Grand River, Ind. Ter.

In the afternoon, Hon. William Cumback delivered a public lecture to the Ionian and Phoenix Literary Societies, on the subject "*A Successful Life*."

In the evening, Dr. Erastus Test, of Richmond, gave a public address before the Alumni Association of the College. Subject, "*The Responsibilities of Scholarship*." He suggested many subjects of great interest at the present time, together with the thought that







these questions must be solved by the thinking people of the nation.

On Fourth-day morning a large and appreciative audience assembled in the grove to witness the graduating exercises of the Senior College Class. On the west side of the College a stage had been erected and beautifully adorned with flowers, leaves, lace curtains, etc. In front of the stage was a mound bearing the simple inscription "85," and from which a beautiful fountain of water rose into the air.

The following was the programme of exercises: Devotional Exercises, conducted by Dr. Dougan Clark; "Catholicism in the United States," Chester Allen; "What the World Wants with You," Clara Augusta Mering; "Are We Responsible?" Richard L. Hallowell; "Tendencies in Thought," Joseph I. Woodruff; "The Young Man—America," Annie Ethel Kirk; "The Reformer," Edwin P. Trueblood; "Education," S. Murray Parker; "Is It Nothing," Nena M. Jones; "Basis of Popular Government," S. Edgar Nicholson; "The Modern Jews," John R. Sherrick; Conferring of Degrees; Baccalaureate Address, President J. J. Mills.

The address of President Mills deserves special mention, because of its practical bearing.

### THE INTERNATIONAL LESSON.

#### THIRD QUARTER.

##### LESSON V.

Eighth month 2d, 1885.

##### ELIJAH MEETING AHAB.

I Kings xviii. 1—18.

GOLDEN TEXT.—Ye have forsaken the commandments of the Lord, and thou hast followed Baalim. I Kings xviii. 18.

The famine had lasted three years and a half (see Lu. iv. 25; Jas. v. 17), during which Baal, as the god of nature and the producer of life, had shown himself quite powerless. But *Jehovah* had supplied all the needs of his servant Elijah, first by natural causes, miraculously brought to his aid, and when these ceased, by a continual miracle of creation, wrought out during more than two years, (v. 1) by which he and the widow's family were sustained. Still further, when in one of them (the widow's son) life was really extinct, *Jehovah* had restored him from death in answer to Elijah's prayer. Thus His power as the true God of nature and producer of life had been vindicated and Elijah's faith strengthened, so that he was now prepared for the great struggle with the false faith.

1. *In the third year.* That is, in the third year of his sojourn at Zarephath. *Go show thyself unto Ahab.* This command, which to the natural mind must have seemed like walking into the lion's den, was, however, accompanied by a promise of good. *I will send rain upon the earth.*

2. *And the famine was sore in Samaria.* That is, in the country immediately surrounding the capital. The effects of the long continued drought, though no doubt mitigated as on a former occasion (Gen. xli. 57) by the importation of corn from Egypt, had at last penetrated to the very capital itself.

3. *And Ahab called Obadiah, which was the governor of his house.* Compare the account here given of Obadiah with Phil. iv. 22. It appears that alike in the court of the most wicked king of Israel

and of the most wicked emperor of Rome, lives of illustrious piety were possible. Obadiah's faithfulness to God is still more striking in a period of such universal and total infidelity.

5. *Go into the land.* "As usually takes place in Eastern countries, when the calamity reaches its highest pitch, the king himself set forth, with his chief minister, to seek for such patches of vegetation as could be found for the sustenance of the royal stables."—Stanley. *Unto all fountains of water and unto all brooks.* "The 'fountains' are the perennial streams, the 'brooks' are the torrent courses which become dry in an ordinary summer. Ahab hoped that even in the latter there might be occasional moist places where fodder might be found."—Cook.

7. *And as Obadiah was in the way, behold, Elijah met him.* "Obadiah's meeting Elijah was a divine leading for the strengthening of the one and the proving of the other. That Elijah, journeying on his weary way, should meet the very man who was his only true friend at the court, was no more accidental than that Obadiah, going forth in search of provender for the cattle, should find the man who was to test severely his faith and his fear of God."—Lange. *Art thou that my lord Elijah?* R. V. "Is it thou? my lord Elijah?"

8. *Behold Elijah is here.* "The last two words are not in the Hebrew, and the sentence is much more graphic without them."—Cook.

10. *There is no kingdom nor nation whither my lord hath not sent to seek thee.* That is, he had sent to all the surrounding kingdoms. Instead of seeking the Lord in true repentance, Ahab laid all the blame on Elijah (see v. 17) and sought him evidently with the intention of punishing him and compelling him to recall the famine.

12. *The Spirit of the Lord shall carry thee whither I know not.* It was only in some such way that Obadiah could account for Elijah's escape from Ahab's vigilant search, and he naturally feared a repetition of it (cf. II Kings ii. 16; Matt. iv. 1; Acts viii. 39) and that Ahab being again disappointed, would wreak his vengeance upon himself. His hesitation arose not from any want of faithfulness to *Jehovah* or unwillingness to serve His prophets, even at a great risk to himself, but it was from the fear that Elijah would not be found when the king came.

13. *When Jezebel slew the prophets of the Lord.* It is uncertain whether this persecution took place, as Stanley supposes, before the famine, or was undertaken with the view of avenging it on those, who through Elijah might be looked upon as the agents in the national calamity.

14. The thrilling words, "Behold Elijah," are repeated for the third time. Perhaps Obadiah could scarcely yet believe that the long sought prophet was found.

15. *I will surely shew myself unto him to-day.* This sentence expresses the consciousness which Elijah had of his own independence of action so far as Ahab was concerned. It was "the Lord of hosts" before whom Elijah stood. Ahab though







strong in resources might send his minions to every nation and kingdom to seek him, but not until the Lord gave the word would Elijah come. Then he would come freely, voluntarily, of his own accord.

17. *Ahab said unto him "Art thou he that troubleth Israel?"* R. V. "Is it thou, thou troubler of Israel?" No doubt during the long years of famine Ahab had constantly heard Elijah blamed as having been the cause of it. Perhaps he thought at once to awe his enemy into submission and to silence the uneasy voice of his own conscience, by boldly casting back its accusations upon Elijah.

18. *And he answered, I have not troubled Israel; but thou and thy father's house, in that ye have forsaken the commandments of the Lord.* Ahab looking at secondary causes blamed Elijah, who was really only the instrument, but Elijah goes at once to the root and shows him that the real evil was that they had forsaken the commandments of the Lord. *And thou hast followed Baalim.* He boldly makes the accusation personal to Ahab himself. "Thou." It is ever thus when God's judgments are pronounced against a soul: it is not mankind in general that has sinned, not even his father's house in particular, but the man himself who stands convicted before the Lord.

#### PRACTICAL THOUGHTS.

1. V. 3. The history of Obadiah's faithfulness, of Esther's influence with Ahasuerus, of Nehemiah's zeal for the Lord, with many similar instances, under circumstances which would seem especially unfavorable to true piety, are not given as encouragements to us to rush unbidden into such positions. They simply take from us all those excuses which we are so fond of pleading for our failures from the uncongenial circumstances of our lot.

2. V. 5. Ahab was still seeking help from earthly sources instead of from the Lord.

3. V. 18. In the Lord's judgment against us, it is we ourselves who are the cause of the trouble and not the Lord. We may well thank Him that His wrath is so continual against sin, and that He will not allow us to rest in it.

Extract from a Circular.

AMERICAN BIBLE SOCIETY,  
BIBLE HOUSE, ASTOR PLACE,  
NEW YORK, June 1, 1885. }

A mistaken impression prevails to some extent that the American Bible Society has resources which make it independent of generous contributions from churches, individuals, and auxiliary societies. But during the four years ending March 31, 1885, the available receipts have fallen short of the expenditures by \$255,097.99, and the Managers of the Society view with anxiety the heavy draft thus made upon the reserve fund which is relied upon to continue the work without interruption from temporary diminution of income.

The necessary expenditures for the translation, publication, and distribution of the Scriptures in foreign lands amount to \$150,000 a year, and the annual distribution of Bibles, Testaments, and Portions abroad exceeds half a million copies. Of these, 40,000 are circulated in Mexico, Cuba, and South America, 39,000 in Russia and Siberia, 50,000 in the Levant, 44,000 in

Japan, 223,000 in China, and the remainder in different countries of Europe, Asia, and Africa. The missionary societies of the United States look to the American Bible Society for generous aid in supplying them with Scriptures for the work of foreign evangelization.

In view of the facts thus briefly referred to, the Managers are constrained to say that the work entrusted to them cannot be maintained as the providence of God plainly indicates that it ought to be, unless the friends of the cause continue to remember it in their wills, nor unless generous contributions are received from the living, of larger amount than are made at the present time.

On behalf of the Board of Managers,  
HIRAM M. FORRESTER.  
W. E. DODGE.  
R. L. BELKNAP.  
A. L. TAYLOR.

#### ITEMS.

THE *Examiner* says that the Calvary Sunday-school of New York, late last autumn, desirous of raising a "fresh-air fund" for sending the poorer children into the country this summer, provided 800 little earthen jugs, one of which was given to each teacher and scholar for a deposit for weekly contributions. They were broken last month, and contained more than \$1,600 for the fund, or an average of over \$2 for every member.

EGGS that have been encased in clay and buried in a dry soil for many years, are esteemed great luxuries by the Chinese, and are by no means to be despised. No trace of decomposition can be discovered in these ancient eggs, which, by their encasement and burial, are excluded from the attacks of bacteria, and the production of objectionable changes; but a chemical modification appears to take place in the constitution of the egg, both yolk and white become transparent, and when eaten are soft and creamy, and almost delicious, by no means resembling an ordinary egg; but as some of these eggs have been buried for half a century, time and isolation have mellowed and refined away any original roughness of character.

#### LIFE'S SECRET.

Build a little fence of trust  
Around To-day:  
Fill the space with loving work,  
And therein stay.  
  
Look not from out the sheltering bars  
Upon To-morrow:  
For God will help you bear what comes  
Of joy or sorrow. —Selected.

#### THE HALO.

["One London dealer in birds received, when the fashion was at its height, a single consignment of thirty-two thousand dead humming birds, and another received at the same time thirty thousand aquatic birds and three hundred thousand pairs of wings."]

Think what a price to pay,  
Faces so bright and gay,  
Just for a hat!  
Flowers unvisited, mornings unsung,  
Sea-ranges bare of the wings that o'erswung,  
Bared just for that!







Think of the others, too,  
Others and mothers, too,  
Bright eyes in hat!  
Hear you no mother-groan floating in air?  
Hear you no little moan—birdling's despair  
Somewhere for that?  
Caught 'mid some mother-work,  
Torn by a hunter Turk,  
Just for your hat!  
Plenty of another heart yet in the world,  
All the more wings to tear, carefully twirled.  
Women want that!  
Oh! but the shame of it,  
Oh! but the blame of it,  
Price of a hat!  
Just for a jauntiness brightening the street;  
This is your halo, O, faces so sweet,  
*Death!*—and for that!  
W. C. G. in *Unity*.

## ECCE CHRISTUS.

BY HARRIETTE WOOD.

We were lately shown a beautiful work of art, designed and executed by an invalid Christian lady. It was an illuminated text, "Look to Jesus," every letter of which had been traced and colored by the finest and most exquisite varieties of woodland moss.

Moss so softly, deftly creeping,  
Fresh as o'er the woodland sod!  
Surely here is nature calling  
Us to look to nature's God.  
Nay, 'tis by interpretation  
We her mystic language read,  
And she hath no revelation  
Of the God that most we need.  
From no Arbogastan cloister  
Did an art so subtle spring;  
Never did the Benedictine's  
Pious, patient labor bring  
Half such fresh and finished beauty  
To his gayly-bordered scroll,  
Or the rubricated title  
Of his silver-lettered roll.  
What a perfect Ecce Christus  
Is that unassuming line;  
What sublimest dissertation  
On the human and divine!  
From the schoolman's labored pages  
To its sweeter truth I turn,  
Highest knowledge of the God-Man—  
Looking unto Him, we learn.  
Cometh down a sweeter vision  
Than the highest art could trace,  
Chief of thousands, when Thy beauty  
Wins our undiverted gaze,  
And the eye by faith uplifted  
To the eternal hills sublime  
Sees a light that heaven is filling,  
Lighting up the vale of time.  
Yea, the contrite soul need open  
But its doors to welcome Him,  
And with joy and peace unspoken,  
Lo, the Lord of heaven comes in!  
Son of God and son of Mary,  
More than wonderful Thou art!  
Most transcendent, condescending  
To a broken human heart.

—*Illustr. Christian Weekly.*

## SUMMARY OF NEWS.

FOREIGN INTELLIGENCE.—Advices from Europe are to the 21st inst.

GREAT BRITAIN.—In the House of Commons on the 13th, an Under Secretary for Foreign Affairs said that nothing had been definitely arranged by the present Government for an arbitration to determine whether the Russian attack on Penjeh was consistent with Russian promises previously made to England. The Chancellor of the Exchequer said that the Government would erect a monument to Gen. Gordon, and would propose a credit therefor. The ex-Minister of War, referring to the late Government's intention to evacuate the province of Dongola in the Soudan, asked whether the present Government would continue the construction of the Nile railway. The reply was that the Government would not abandon the railway behind the defending force, but it did not intend increasing the British forces in Egypt. The President of the Local Government Board introduced a bill by which the acceptance of gratuitous medical relief will not disqualify a voter. On the 14th, it was stated that the Government had no intention of negotiating with the Ameer of Afghanistan for the defence of Candahar. England had given pledges to assist the Ameer if an emergency arises requiring it and he asks for it; and whatever Government may be in power, its course is clear in such a case. On the 17th, C. S. Parnell moved that the Government order a special inquiry into certain murder cases tried in Ireland under the late Government, wherein, he declared, innocent persons had been convicted and either executed or imprisoned for long terms. The Chancellor of the Exchequer replied that the present Lord Lieutenant of Ireland authorized the statement that he will make a personal inquiry into the subject; but he asked the House to reject the motion, as derogatory to the late Viceroy. The motion was negatived without a division.

In the House of Lords, the Irish Land Purchase bill was presented on the 17th. It provides for the advance of three-fourths of the purchase money at 4 per cent. interest for 49 years. Where needed, the whole will be advanced on conditions just and generous, yet not exposing the government to risk of loss. It is proposed in such cases to retain a deposit of one-fifth of the purchase money at moderate interest until the tenant has repaid an equal sum in instalments; and also to use the Irish Church surplus to guarantee the State from ultimate loss, but only after forfeiture of the one-fifth retained. The act is to be administered by the existing Land Commissioner, reinforced by two Commissioners for three years. It is also proposed to create a cheap and simple form for the conveyance of land. The Government proposes to limit the amount to be advanced to £5,000,000. The Church surplus is estimated at £750,000,000. The bill passed its first reading.

Much excitement was caused early in the month, by the publication in the *Pall Mall Gazette* of London of statements showing a fearful amount of moral corruption in London society. Many of the aristocracy were implicated in its charges. Attempts were made to suppress the sale of the journal, and threats of prosecution were made, but it declared its ability to bring proof of all its assertions, and the Government decided not to prosecute. The Archbishop of Canterbury, the Bishop of London, Cardinal Manning and Samuel Morley, M. P., consented to act as a committee of inquiry, to receive confidentially the evidence offered by the *Gazette*, and to make a general report as to the truth of its revelations. The investigation is in progress.







A bill to improve the housing of the poor of London, prepared by the Marquis of Salisbury, has been published, but not yet introduced in Parliament. It provides that in the construction of working men's lodging houses in London, and its urban and rural sanitary districts, a compulsory condition shall be that in leasing unfurnished houses a guarantee shall be given that the dwellings shall be placed in a reasonably fit condition for human habitation. The bill contemplates the removal of three prisons, and the construction on their sites of workmen's dwellings.

Lord John Manners, Postmaster General, proposes to reduce the telegraph charges to ninepence for ten word messages, the address to be free; and to charge sixpence for messages of three words, and a cent for each additional word.

**IRELAND**—The Munster Bank, of Cork and Dublin, suspended payment on the 14th. The majority of the shareholders are ladies, dependent solely upon its dividends for their income. The suspension throws out of work about 1500 employees. Efforts are in progress, which it is hoped will succeed, to adjust the affairs of the Bank. Application was made to the Viceroy for Government aid, but he said that he found that the action desired was not within the province of the Government.

**FRANCE**—The Chamber of Deputies has adopted the entire budget; and also a bill imposing retaliatory duties on Roumanian imports.

The cost of the Tonquin campaign, according to the Budget committee, will be 470,000,000 francs, of which only 270,000,000 have been voted. The deficit will be left for the next Chancellor to deal with.

**GERMANY**—The Imperial Government has ordered 30,000 Russian Poles to leave Eastern Prussia. Of these Poles 4000 are Jews. The majority of the exiles have been granted a respite to allow them to sell out their property and business and settle their affairs before departing.

**RUSSIA**—The harvest prospects are discouraging. The reaping of the winter wheat in the Southern provinces gives barely a middling yield.

#### NOTICE.

BUSH HILL, N. C., Seventh mo. 13th, 1885.

North Carolina Yearly Meeting, to be held at High Point, N. C. Representative Meeting to be held Eighth mo. 5th, at 10 A. M. Meeting on Ministry and Oversight the same day, at 3 P. M.

Yearly Meeting for Business the 6th, at 10 A. M.

Friends wishing further information can correspond.

MOSES HAMMOND,

On behalf of Committee.

THE POST OFFICE ADDRESS of Dr. JAMES E. RHOADS will hereafter be Bryn Mawr, Penna.  
51-4t

## VENTNOR COTTAGES, SEA GIRT, N. J.

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HANNAH T. PAUL.

## IMPORTANT NOTICE TO SUBSCRIBERS TO FRIENDS' REVIEW.

Although we have the gratification of reporting some increase of subscribers of late, yet it is not at present enough to warrant a reduction of the rate of annual subscription. Being still desirous, however, to accomplish this, if practicable, and in order to secure the help of our present subscribers to this end we make the following offer. To each present subscriber who will secure one or more new subscribers for the coming or thirty-ninth volume and remit payment *in advance*, we will send the *Friends' Review* for one year to him and the new subscriber or subscribers, at one dollar and fifty cents each.

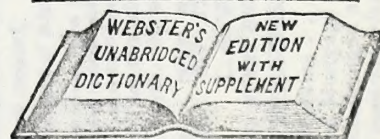
In addition, we will allow a commission of twenty-five cents each, on all the new subscribers thus secured, except one. To illustrate:—Suppose one of our present subscribers should secure five new ones. He would collect from these one dollar and fifty cents each, and remit to us three dollars for his own subscription and one of the new ones, and also one dollar and twenty-five cents each, or five dollars for the other four new ones. He would, therefore, remit to us eight dollars in all and retain one dollar for his commission.

We have during the past year received words of encouragement from so many of our readers that we still feel assured of the statement we made about a year ago, that the usefulness of our paper as a medium of exchange of thought, feeling and general intelligence amongst Friends and others will be increased by enlarging the number of our subscribers and readers. We, therefore, hope our friends will help us in the good work, and at the same time secure to themselves our paper for a year at a reduced rate, besides a good sum for commissions. The first number of the next volume will be dated Eighth month 8, 1885, and we would ask that the names of new subscribers be sent at an early day, in order to enable us intelligently to make arrangements for printing the number of copies that will be required. We are always ready to furnish sample copies on application.

FRANKLIN E. PAIGE, PUBLISHER.

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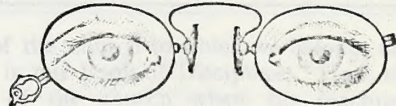
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# Friends' Review.

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## WESTERN YEARLY MEETING.

*At a Called Meeting of the Representative Meeting of Western Yearly Meeting of Friends, held at Indianapolis, Seventh month 7th, 1885.*

*To our Quarterly and Monthly Meetings, and to our Members generally :*

The subject of the ordinances of Water Baptism and the Sacramental Supper of Bread and Wine, with the information that certain Ministers of another Yearly Meeting have accepted and administered them, has claimed our serious consideration at this time.

It is the judgment of this Meeting, that all accredited Ministers coming amongst us from other Yearly Meetings and teaching or preaching these doctrines publicly or privately, and observing such usages, should not receive the support or approval of our members or subordinate Meetings in the course of their visitations.

We also recommend that all our subordinate Meetings should decline to acknowledge or retain Ministers amongst us who teach and encourage the acceptance or observance of these ordinances. We cannot but regard it as inconsistent for any member of the Society of Friends to receive our unity or approval when not in unity with the doctrines

and usages of the church to which we belong, and as published in our Book of Discipline. He is not the servant of the church when his teachings "cause divisions and offences contrary to the doctrine we have learned." Rom. xvi. 17.

While many thousands of the Jewish Christians who were educated under the law of Moses, were observing its ceremonies, the Apostles and Elders of the Church at Jerusalem wrote and concluded, that the Gentile Churches need "observe no such thing." Acts xv. 4—31 and xxi. 25.

Paul wrote to the Church of Corinth: "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we being many are one bread and one body; for we are all partakers of that one bread." 1 Cor. x. 16, 17.

To the Church of Colosse he says: "Christ hath quickened you together with Him, having forgiven you all trespasses, blotting out the handwriting of ordinances which was against us, which was contrary to us, and took it out of the way, nailing it to His cross. . . . Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances? Touch not, taste not, handle not." Col. ii. 13, 14, 20, 21. And to the Church at Ephesus: "Christ hath abolished







in His flesh the enmity, even the law of commandments contained in ordinances." Eph. ii. 15.

"Blessed is he that shall eat bread in the kingdom of God." Luke xiv. 15.

"The kingdom of God is within you." Luke xvii. 21.

"It is not the putting away the filth of the flesh" that saves, "but the answer of a good conscience toward God." I Pet. iii. 21.

"The kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost." Rom. xiv. 17.

Our Saviour told His disciples when eating the Paschal Supper *the last time* under the law: "I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom." Matt. xxvi. 29. There is one Lord, one faith, and one baptism. John, a Priest under the law, said: "I baptize you with water . . . but He that cometh after me is mightier than I, He shall baptize you with the Holy Ghost and with fire." Matt. iii. 11.

The Society of Friends have ever rested their faith on these plain declarations given in the New Testament as the Apostolic teaching on these subjects; and we regard it as a backward move to return again to ritualistic and ceremonial observances, out from which our fathers came in their return to the faith of the primitive Gentile Churches.

Taken from the minutes of the Meeting aforesaid.  
AMOS DOAN, *Clerk for the day.*

#### AN INTERESTING CORRESPONDENCE.

GERMANTOWN, PHILADELPHIA, Seventh mo. 2d, 1885.

TO GENERAL ULYSSES S. GRANT: *Honored Friend*—At the fifteenth Annual Meeting of the Associated Executive Committee of Friends on Indian Affairs, recently held, the undersigned were appointed to convey to thee the deep sentiment of respect and regard cherished towards thee by Friends generally, and to inform thee of some of the results of the method of dealing with the Indians devised by thyself, and carried into effect during thy administration as President of the United States. The condition of the Central Superintendency then assigned to us, with its population of 16,000 Indians has greatly improved.

These Indians are now all at peace with each other and with the United States.

The schools have greatly multiplied in number, and have equally increased in efficiency. The children are trained in industry, and to some extent a generation of farmers, stock raisers and artisans is coming forward to take the place of wild hunters of buffalo.

The supplies are now of good quality, are promptly delivered, and are hauled from the railway termini to the Agencies by the Indians themselves. Some tribes have had rations wholly or partially withdrawn, and in the case of the Osages the latter was done at their own request.

The Indians of this Superintendency now own thousands of cattle, and their stock is increasing.

Many of each tribe, where the supply of rain will allow it, have become tillers of the soil. A large proportion of them now wear citizens' clothing.

During these fifteen years many hundreds have become Christians, and have either died in the faith or are living as members of churches.

The whole administration of Indian Affairs during this period has gained largely in honesty and intelligent direction towards the permanent welfare of the Indians.

The Christian Churches have been stirred as never before to make substantial missionary and educational efforts, and year before last they gave \$250,000 to educational work among the Indians, besides the sums expended by them directly in missionary work.

The admirable training schools at Hampton, Carlisle, Forest Grove, Genoa, Lawrence, Chillico and Albuquerque, have grown up, and are effecting great changes both among the Indians themselves and in the public sentiment towards them. Moreover, a large number of citizens in various parts of the country have associated together to defend the rights of the Indians, to secure for them proper legislation on the subjects of education, law and lands, and to aid the Government in doing all that may be possible to merge the Indians in our population.

We reverently believe that under God these favorable results have chiefly grown out of the humane, wise and Christian plans for the civilization of the Indians adopted during thy administration, which have done much to remove the reproach from our country and churches of failure to achieve their moral and intellectual regeneration.

Hereafter, in the minds of the Indians and of our own nation, the names of William Penn and Ulysses S. Grant will ever be associated as representatives of a policy of peace and justice towards them.

With sympathy for all that is involved in thy declining health, we remain, with great respect,

JAMES E. RHOADS,  
MURRAY SHIPLEY.

MT. MCGREGOR, N. Y.

*James E. Rhoads, Murray Shipley*:—General Grant directs me to acknowledge your letter and thank you for it. His policy was meant for the good of the Indians, and he is glad to hear that they are becoming good Christians.

Respectfully,

F. D. GRANT.

July 4th, 1885.

THE Archbishop of Canterbury thinks that the disposition of the Church of England to increase the episcopal body beyond its present membership of thirty, shows an increasing interest in religious affairs. It certainly looks as if some powerful motive were operating, to induce the church to permit itself any further indulgence in the expensive luxury of bishops. The Archbishop of Canterbury himself is paid \$75,000 a year; the Archbishop of York, \$50,000; while the annual incomes of the Bishops range from \$50,000 (London) to \$10,000 (Sodor and Man). Together, the Archbishops and Bishops are paid upward of \$800,000 a year. But then the church has an income of about \$25,000,000, so the pressure may be easily increased.







Address Before the Pennsylvania Legislature,  
on Constitutional Prohibition.

BY JOSHUA L. BAILY.

(Concluded from page 797.)

PROHIBITION OF SLAVERY.

You know that by constitutional provision as well as by Presidential proclamation slavery was prohibited, and the rights of slaveholders in hundreds of millions of property were forever destroyed. The system was injurious and against the public welfare, and therefore was it blotted out; and not only was there no compensation for the loss of property, but the law especially debarred Congress from ever making compensation.

What stronger ground than the manufacturers of oleomargarine or the owners of the slaves would the distillers and brewers and dealers have to stand upon in asking compensation for their loss in property, should the manufacture and sale of intoxicating beverages be prohibited because they are injurious to the people and obnoxious to the public welfare?

THE LIQUOR TRAFFIC LAW-DEFIANT.

Of all classes of the people of the Commonwealth, the dealers in intoxicating drinks have the least right to ask *any protection whatever* for their interests at the hand of the law, for they do not obey the laws which have been made for the protection of other classes of their fellow-citizens. Indeed, they are everywhere and persistently law-defiant.

A ONE-SIDED AFFAIR.

But a commission appointed, as the liquor men have suggested, to assess the damages which *they* would suffer would be a very one-sided affair. To be just, the commission should ascertain the amount which every county has been obliged to expend for jails and poor houses in which to provide for the creatures of the drink traffic, the cost of penitentiaries and insane hospitals and idiotic asylums, and the cost of maintenance for a series of years for this great army of dependents should also be ascertained. It would be an appalling exhibit of the cost of the drink traffic to this generation. But what it has cost the people in time wasted, in loss of health, in desolated homes and blasted lives, in broken hearts and ruined souls, is beyond the power of human computation. But even if as to that which can be counted in dollars and cents it should be found that the State owes the traffic anything, I for one would be willing that the State should pay, but if the balance should be found on the other side of the account, as it undoubtedly would, the drink traffic fraternity would be very fortunate should the State forgive their debt.

THE SIMPLE QUESTION.

Gentlemen of the Legislature, I have endeavored this evening to show the relations of the drink traffic to the people and to the law, to point out some of the evils which this traffic inflicts upon the community and because of which the people are

praying for relief. I have presented constitutional prohibition as the most effectual *legal* remedy, and have endeavored to answer some of the chief objections which have been urged against it. I have sought, too, to show the justice, the reasonableness, and the strength of the position occupied by those whom I have the honor to represent. But I have not forgotten that you are not asked at this time to pass upon the rightfulness or wrongfulness, the policy or impolicy, of prohibition. Your vote upon the pending proposition involves no such a responsibility, no such avowal of opinion; it is simply a request that you submit the question to the voters of the State.

DESIRE OF YOUR CONSTITUENTS.

That a very large proportion of your constituents desire the opportunity of voting for the proposed amendment there has been abundant evidence. Most, if not all, the representative religious bodies of the State have passed resolutions in favor thereof, and similar action has been taken by numerous State Conventions and by County Conventions in almost every part of the State, called without reference to sect or party. More than one hundred thousand signatures were appended to the petitions to the Legislature of 1881, and the number of petitioners to the Legislature of 1883 was nearly half a million. Petitions of like character have been coming in to you throughout this session from every section of the State. If they are not as numerously signed as two years ago, it is not because the interest in the question is any less, but because the attention of the friends of prohibition has been for the time largely centred on the bill to provide temperance education in our public schools.

THE RIGHTS OF THE PETITIONERS.

Is there any question as to the rights of the petitioners? They are provided for by the Constitution of Pennsylvania. Pardon me for reading from Art. I. of the Declaration of Rights, Sect. 20: "The citizens have a right . . . to apply to those invested with the powers of government for redress of grievances or other proper purposes by petition, address, or remonstrance." "The very basis of our political systems," says Washington in his Farewell Address, "is the right of the people to make and to alter their constitutions of government."

In coming to the Legislature do the people apply where there is the power to grant the remedy? What says Chief Justice Grier: "The police power, which is exclusively in the State, is alone competent to the correction of these great evils, and all measures of restraint or prohibition necessary to effect the purpose are within the scope of that authority."

The people then have made no mistake in coming to the Legislature. They had the right to come. Do they make any mistake in believing that their prayer will be granted? Can it be that the voice of half a million of your fellow-citizens will be unregarded? Never before did so large a number of petitions come before the Legislative Assembly of Pennsylvania. If the voices of these go unheeded, permit me to put the question deferentially, but







with earnestness, of what value is the right of petition guaranteed by the Constitution of Pennsylvania?

#### WHO ARE THE PETITIONERS?

Gentlemen of the Legislature, look over the names attached to these petitions. You will find among them many of the most eminent men of the State—doctors of divinity, and of law and of medicine, merchants and manufacturers, farmers and mechanics and artisans; and you will find among them also the names of thousands and tens of thousands of those whom we familiarly call our workingmen—those who earn their daily bread by their daily toil, the men who mine the coal and forge the iron, the men who build our ships and construct our railways, the men who tunnel the mountains and span the rivers with bridges—these are the people who are most of all interested in this question; for be the workingman never so sober himself, *one day's* hard wrought earnings in every six is taken from him, in one form or another, for the support of the idle and vicious, made so by strong drink.

#### A PLEA FOR THE WORKINGMAN.

For this large body of your constituents suffer me to plead. Is it not a shame that, in the name of law, such an enemy should be ever on his path, watching his every step, setting decoys to trap him, plotting for his wages, taking the clothes from his back and the bread from his children's mouths? and even where a man is able to resist the personal degradation of this scourge, to feel that he is despoiled of his earnings without his consent, that he is obliged to bear his share in this grievous burden which is loading us with taxes, wasting so many of our resources, and filling so many homes with poverty and wretchedness?

#### "ONLY WOMEN!"

But I remember that when I had the honor of being before a legislative committee two years ago, an attorney, speaking for the liquor traffic, sneered at the petitions then before the Legislature, because a great number of the petitioners were "only women." Only women! And who are the women?—the mothers, the wives, and the sisters of the men of Pennsylvania. They know, as no others know, the withering, scathing, blighting curse of the drink-demon. It is the ruthless despoiler of their homes, stealing from them husbands, brothers, sons; dimming the light of their eyes and blanching their cheeks with sadness; crushing their hearts, driving out all hope, and leaving nought but wretchedness and desolation. "Only women!" Such a sneer could come only from a traffic which, in its enmity to the peace and welfare of society, knows neither race nor age nor sex.

Senators and Representatives, once more let me implore you to grant the prayer of these petitioners. Let the question of the constitutional prohibition of the drink traffic be submitted to the voters, that it may be seen that our great inheritance is perpetuated—"a government of the people, by the people."

#### OUT-DOOR PREACHING.

The right to hold meetings in the open air, even in our cities, is one of those traditions which go back to the roots of the English race. Out of such meetings grows our whole system of jurisprudence and of politics. To ask our fellow citizens to meet under a roof, even to hear a man speechify or preach, is a modern innovation. But the innovation has become so well established that the old right seems likely to be sacrificed. It is coming to be an accepted principle that religious services are in some sense disorderly, unless they are held indoors. This new assumption is especially dangerous to society. A Christian church which would be content to confine its ministration within the walls of sacred edifices, would commit suicide. All the great aggressive movements for the Christianizing of the world, from the days of the apostles, have been in the open air. There the great revivalists of the Middle Ages—Francis of Assisi, Berthold of Regensburg, Vincens Ferrer, Anthony of Padua—preached to the people. Luther's Reformation was proclaimed in the market place before it found its way into the churches. George Fox found an audience on the streets and under the shadow of the hay ricks. Whitefield, Wesley, and Rowland Hill preached to audiences too great and miscellaneous for any church to hold them. The great upstirrings of religious feeling in America in 1804, 1819, and 1837, were in connection with open-air meetings. That of 1837 fell into the hands of business men, who showed their prejudices and set bounds to its efficiency by putting it under roof. . . . And if there is any spot on this continent which might be claimed as the right place to hold a public meeting for any lawful use, it is the common land of a New England town. In old England no one would question the right. Is America less a free country, or has "Hire a hall" become the eleventh commandment with us?—*The American*.

#### "WITHOUT RELIGION,"

FROM A SPEECH BY JAMES RUSSELL LOWELL.

I fear that when we indulge ourselves in the amusement of going without a religion, we are not, perhaps, aware how much we are sustained at present by an enormous mass all about us of religious feeling and religious conviction, so that, whatever it may be safe for us to think, for us who have had great advantages, and have been brought up in such a way that a certain moral direction has been given to our character, I do not know what would become of the less favored classes of mankind if they undertook to play the same game.

Whatever defects and imperfections may attach to a few points of the doctrinal system of Calvin—the bulk of which was simply what all Christians believe—it will be found that Calvinism, or any other ism which claims an open Bible and proclaims a crucified and risen Christ, is infinitely







preferable to any form of polite and polished skepticism, which gathers as its votaries the degenerate sons of heroic ancestors, who, having been trained in a society and educated in schools the foundations of which were laid by men of faith and piety, now turn and kick down the ladder by which they have climbed up, and persuade men to live without God and leave them to die without hope.

The worst kind of religion is no religion at all; and these men, living in ease and luxury, indulging themselves in 'the amusement of going without religion,' may be thankful that they live in lands where the gospel they neglect has tamed the beastliness and ferocity of the men who, but for Christianity, might long ago have eaten their carcasses like the South Sea Islanders, or cut off their heads and tanned their hides like the monsters of the French revolution. When the microscopic search of skepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square where a decent man can live in decency, comfort and security, supporting and educating his children unspoiled and unpolluted; a place where age is revered, infancy protected, manhood respected, womanhood honored, and human life held in due regard; when skeptics can find such a place ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the skeptical literati to move thither and then ventilate their views. But so long as these very men are dependent upon the religion which they discard for every privilege they enjoy, they may well hesitate a little before they seek to rob the Christian of his hope, and humanity of its faith in that Saviour who alone has given to man that hope of life eternal which makes life tolerable and society possible, and robs death of its terrors and the grave of its gloom.

From the Herald of Peace.

#### THE SOCIETY OF FRIENDS AND ARBITRATION.

An American "Friend," Mr. Daniel Breed, resident at Washington, U. S. A., has issued the following appeal to his fellow members:

"In view of the progress already made in peace reform, and the present favorable state of public opinion in both Europe and America, it seems certain that the Society of Friends, in Great Britain and the United States, by a proper plan and full concert of action, thus bringing all the power and good influence, all the zeal of our religious Society, to bear, respectively, upon these two governments, can set on foot the most glorious reform that ever blessed the human race—a reform leading to new International Treaties of Peace, and to permanent adoption, among Christian nations, of the principle of judicial proceedings in equity, as a substitute for cruel war, in the settlement of international controversies.

"In organizing this proposed Friends' Peace Mission, let each Friends' Meeting in Great Britain, and also in America, appoint a Peace Committee, say three members from each Monthly Meeting, five from each Quarterly Meeting, and seven from each Yearly Meeting, all consisting of discreet men, having intelligent views upon international diplomacy. Then the several committees of each Yearly Meeting should meet and organize so as to act jointly. Also a Convention of Representatives from different Yearly Meetings should assemble annually in London, and another in Washington, to mature the best methods of accomplishing the grand work of the mission; and especially to advocate new legislation, in favor of International Arbitration as a substitute for war.

"And will not Friends hear the voice of the 'dear Lord saying: 'Go ye into my vineyard of practical peace reform and labor, and I will prosper your new mission of International Arbitration.'

"Let us take a brief lesson from recent history. In 1850 a bright bow of promise for future peace spanned the heavens of Europe and the United States, when the World's Peace Congress convened at Frankfort on the Maine. I sat in that Congress. I saw that dazzling iridescent bow shedding glory on the valley of the Rhine and the Alpine peaks of snow. I heard different tongues, all proclaiming the coming dawn of the glorious day of peace by Arbitration. But alas! how delusive were those bright visions and prophecies of the assembled reformers. One bugle blast from the Baltic woke the storm and fierce hurricane of war to sweep three grand armies into the Crimean sea of blood. Then came our own civil war, plunging the sword to the heart of the nation and clothing the whole land in widows' weeds—in mourning and death. And soon after came the French invasion of Prussia to be terminated by the horrible siege of Paris, making France drink blood till stupefaction followed her first dizzy intoxication. Thus twenty years of terrible carnage dissipated the delusion of 1850. How vain, then, are our hopes of peace to-day. History repeats itself. And future wars will certainly come unless we hasten to form new treaties of peace by Arbitration. Therefore, I repeat: In time of peace, prepare for peace."

#### THE INTERNATIONAL LESSON.

##### THIRD QUARTER.

##### LESSON VI.

Eighth month 9th, 1885.

##### THE PROPHETS OF BAAL.

I Kings xviii, 19—29.

GOLDEN TEXT.—If the Lord be God, follow him: but if Baal, then follow him. I Kings xviii, 21.

The present lesson follows on immediately after the last. After his bold reproof to Ahab, as the troubler of Israel, Elijah went on to say:

19. *Now therefore send and gather to me all Israel unto Mount Carmel.* The place to which Israel was summoned for this supreme struggle between Jehovah and Baal was Mount Carmel, a mountain ridge some twelve miles in length, ter-







minating at its western extremity in a rock, 600 feet in height, descending abruptly into the Mediterranean. From the accounts given by the Palestine Exploration Society, it appears that Mount Carmel was in former days thickly dotted over with villages, of which many ruins still remain. The ridge has "many peaks, intersected by hundreds of larger and smaller ravines. . . . In its interior, it still preserves its ancient glory, which has procured for it the name of 'fruit field,' the valleys being covered with the most beautiful flowers of every description, and the heights adorned with myrtles, laurels, oaks and firs."—*Keil*. "It forms the western boundary of the plain Esdraelon, or Megiddo—the great battle field of Palestine. The spot most frequently identified with Elijah's sacrifice is a sort of plateau near the extreme eastern summit of the ridge, just where the glades of forest, the 'excellency of Carmel,' (Is. xxxv. 2) sink into the usual barrenness of the hills and vales of Palestine."—*Stanley*. This eastern summit commands the last view of the sea behind, and the first view of the great plain in front. "There is not a more conspicuous spot on all Carmel than the abrupt rocky height of El Murahkah (the 'Burning,' or 'Sacrifice.')

20. *And gathered the prophets together.* Though all attached to the temple of Samaria, many of them were probably dispersed to conduct the Baal worship at other places through the land.

21. *And Elijah came unto all the people.* His effort now was directed not to Ahab, but to the people, whom he was about to make one supreme effort to recall to the worship of the one true God. *How long halt ye between two opinions?* The allusion is to the uncertain gait of the man who has not made up his mind in which direction he will go. It may also contain a contemptuous allusion to the dance performed by Baal's priests. See v. 26. R. V. Margin. *If the Lord be God follow him, but if Baal then follow him.* Most of the people thought that Jehovah was God, and Baal was God too.—*Peloubet*. Cf. Matt. vi. 24.

22. *I even I only remain a prophet of the Lord.* Another rendering brings out the sense very clearly, "I still remain a prophet of the Lord, though standing alone by myself." He simply puts his single self in contrast with their number.—*Taylor Lewis*. This solitariness in his testimony to God is one striking feature of Elijah's life. Cf. ch. xix. 10 and 14.

23. *And let them choose one bullock for themselves.* Elijah gives his opponents every advantage in the proposed ordeal—the choice of victim and the first turn in the trial.—*Told*. *And put no fire under.* The sign proposed was a miraculous one,

for no other would have satisfied the conditions and convinced the people of a miracle-working God. There could be no foul play, because Elijah was watching them, and also they were called upon away from their temple and without any previous warning. "So the magicians of Pharaoh failed to imitate the miracles of Moses the first time they had no previous notice of the miracle and its nature."—*Peloubet*.

24. *And the God that answereth by fire, let him be God.* The test proposed was a peculiarly appropriate one. Baal claimed to be the God of nature. He ought to be able to give fire, and if so, undoubtedly rain also. Jehovah also claimed to be the God of nature, and fire had ever been His special sign. See Gen. xv. 17; Lev. ix. 24; Judges xiii. 19, 20; 1 Chr. xxi. 26; 11 Chr. vii. 1. See also in the New Testament the promise of the baptism with the Holy Ghost. Matt. iii. 11, 12; Acts ii. 2, etc. *It is well spoken.* The people agreed to accept the test as decisive.

25. *And Elijah said unto the prophets.* Having gained the assent of the people for whose verdict he and the Baal prophets were now contending, and who were of course entitled to be consulted as to the sign that would satisfy them, he now turns to the prophets.

26. *And they took the bullock.* They could not honorably retire from the contest. *And called on the name of Baal from morning even till noon.* The contest began early in the morning, and lasted until evening. Almost the whole time was consumed by the priests of Baal. *But there was no voice nor any that answered.* Skeptics may scoff at religion as they please. There is after all this practical test of the answer, which each one of us may apply for ourselves. God does not often give a public answer calculated to strike conviction in the hearts of thousands at once; but He is always waiting to give the humbler yet more astonishing sign of the answer to the individual soul that seeks Him.

"Whoso has felt the Spirit of the Highest

Cannot confound nor doubt nor deny.

Yea, with one voice, O world, thou dost denyest.

Stand thou on that side, for on this am I."

*And they leaped upon the altar which was made.* R. V. "And they leaped about the altar." It is the same word as that translated "halt" in v. 21. "It is descriptive of what actually occurred; i. e. of the reeling, swaying bacchantic dance of the priests, which was probably not unlike that of the dancing dervishes or the Indian devil-worship of our own time."—*Peloubet*.

27. *And it came to pass at noon that Elijah mocked them.* Elijah looked on quietly and patiently until noon, and then for the people's sake, began to make suggestions. If these were sarcastic, keen, taunting, the occasion justified him. The people needed to see the facts in a strong light.—*Cowles*. *Cry aloud, for he is a god, either he is talking.* R. V. "He is musing;" or *he is pursuing.* R. V. "He is gone aside;" the word may also mean, he is taking a recess. "The ridicule lies more especially in the words 'for he is a god,' when con-







trasted with the enumeration of the different possibilities which may have occasioned their obtaining no answer."—*Keil*. Contr. Ps. cxxi. 4; Is. xl. 28; Ps. xxxiv. 15; Is. lix. 1.

28. *And they cried aloud and cut themselves after their manner*, etc. Although these things when spoken of a God are absurd, yet they are not incredible to the heathen. The prophets of Baal actually took Elijah at his word, and began to cry louder, and to cut and slash themselves with their knives and lancets, till the blood gushed out. Lev. xix. 28; Deut. xiv. 1.

29. *And they prophesied until the time of the offering of the evening sacrifice*. This "prophesying" refers to the incoherent ravings which commonly formed the culminating frenzy. They continued this till three o'clock—the time of the offering of the evening sacrifice. The failure had been signal and complete. *There was neither voice, nor any to answer, nor any that regarded*.

#### PRACTICAL THOUGHTS.

V. 21. The central point of the Lesson is the test applied to Baal. Is he a god or no?

Test him if you please, but make up your minds one way or the other.

"How long are you to halt and totter, first on one knee, and then on the other? If Jehovah be your God, walk straight after Him; if Baal, walk straight after him."—*Stanley*.

V. 22. Let us be strong enough to stand if need be alone for God. One man with God is a majority.

V. 24. The God that answers by the fire of the Holy Spirit, that purifies the heart, that consumes sin, that brings light to the mind, that inspires the soul with life, that cheers and warms hearts—this, and only this, is the true God. And religion that fails in these, is not the true religion for man.—*Peloubet*.

Vs. 26, 29. All Christless religions, and all the gods of this world always fail us when we need them most.

#### RURAL.

**BUCKWHEAT.**—Buckwheat is one of the most valuable grain crops that are grown. But, unfortunately, like some other good things, it is too often badly used. It has been given a bad name; has been called the lazy man's crop; has been charged with injuring stock, both through the straw and the grain; and, on the whole, it has been brought into a condition of contempt which it does not deserve. On the other hand, it has many good points. It is one of the easiest crops to grow; the seed costs very little, even less than corn per acre; it comes in for seeding at a leisure time, and fits a piece of ground which might otherwise lie fallow and worse than useless; it yields very well, and is exceedingly profitable when sown upon good ground and in a proper manner. It is ready for cutting at a leisure time when no other work presses, and the grain is an exceedingly nutritious food for both mankind and animals. It is highly nitrogenous, and is, therefore, well fitted for mixing with corn

to be chopped for food for horses; and this same quality makes it very desirable for its popular purpose—viz., the breakfast cakes for the family during the winter season. Every farmer, therefore, should sow a piece of buckwheat, and he should do it well. The ground should be well plowed and harrowed. It will not do to act upon the common principle that any kind of soil and any kind of scratching of it will do for buckwheat.

This idea is quite wrong, and is an exceedingly injurious one to the farmer as well as the crop, because it tends to get the man in a habit of doing his work carelessly and badly, and which runs through all his business. On the other hand, this crop should be put in on the true and right principle that "whatever is worth doing is worth doing well." In sowing this crop, which, by the way, we have done always, with more or less satisfaction, our method is to plow the ground in good time and do it well, and immediately harrow it thoroughly, sowing the seed after the harrowing, while the soil is moist and mellow, and then plow it under with a light furrow, or work it in with a common cultivator. If the ground is good, a peck of seed to the acre is sufficient; if it is rich, as a piece of lowland meadow broken up for reseeding, a bushel of seed to five acres may do; if it is poor, two pecks may be sown. We have grown seventy bushels per acre one year upon a piece of intervale or bottom land with one bushel of seed for five acres. This thin sowing encourages the branching of the plant, and the seed is borne upon these branches very thickly. The grain is also large and plump and very heavy when so grown. Moreover the stems are stouter, and do not lodge, as is the case when the plants stand thickly.

If any fertilizer is needed, superphosphate of lime seems to be the best for it. It is a nitrogen gatherer, or, it may be better said, that in the hot season in which it is grown, the production of nitrates in the soil goes on more actively than at any other season, and consequently this crop is naturally well supplied with nitrogen in any kind of soil in which this fertilizing agent can be developed in an active condition. Plaster is also an excellent fertilizer for it; and, if a reason is asked for this fact, it might be suggested that, in the decomposition of plaster—sulphate of lime—in the soil, the sulphuric acid is able and very ready to unite with any free ammonia with which it may come in contact, and that the decomposition of organic matter in the soil is always productive of more or less ammonia; besides, the showers bring down in the summer the largest contribution of ammonia from the atmosphere during the whole of the year.

The choice of seed is worth a few words. There are two kinds only which are worth sowing—viz., the black and the gray. The so called silver-hull buckwheat is the gray variety, grown under some exceptionally favorable circumstances, as upon a thin, gravelly, slate soil, which is in good condition. Upon such a soil the grain has a light, thin hull, which leaves the kernel large and full, and thus the gray variety and this sub-variety yield more and







better flour than the dark, thick-skinned kind.—  
*Henry Stewart in New York Times.*

## THE FRIENDS' REVIEW.

PHILADELPHIA, EIGHTH MO. 1, 1885.

THE ASSOCIATED EXECUTIVE COMMITTEE of Friends on Indian Affairs has issued in pamphlet form the Minutes of its meeting at Marion, Indiana, in Fifth month of the present year. At its first sitting, the Committee concluded to present an address to Ex-president U. S. Grant, in remembrance of his commencement, fifteen years ago, of a course of national conduct towards the Indians marked by peace, honor, justice, and Christian kindness. The last remaining Agent appointed upon nomination by Friends, L. J. Miles, is reported to be about to resign his office; so that the very remarkable and creditable system established under the authority of President Grant's administration is being brought to a close. Its usefulness is beyond dispute; and the spirit, at least, of that method or principle of dealing with the Indians may, we hope, still persist on the part of our government.

Concerning the educational work under the care of this Committee, the following summary appears in the Minutes:

During some portion of the past year, six Government boarding-schools and three day-schools have been supplied wholly or in part with superintendents and teachers by Friends. These schools have an enrollment of 585 pupils. Besides these there have been 129 pupils in the White's Institutes of Indiana and Iowa, making over 700 scholars under 54 Friends, in all departments during the year, some of whom are not reported in the above statistics. The Forest Grove School in Oregon, and the Chilocco Training School in Indian Territory, have been under Friends as superintendents, who have had several of their fellow members as assistants. Nearly 100 of these 700 scholars have professed faith in Christ during the year, and the committee felt that there was great cause for gratitude on account of this evidence of the Divine blessing on the labors of the teachers.

The report of White's Institute, Indiana, was read. The thoroughness with which the scholars have been taught in the schools, have been led to habitual and cheerful obedience, have learned to labor steadily, have been induced to adopt respectful and courteous manners, and, above all, have been led, in so many instances, to a sincere Christian faith, was most gratifying to the Committee. They extended their hearty encouragement to the Trustees, upon whom the care of the Institution immediately devolves, and to the officers whose efforts have been so fruitful.

The report of the White's Institute, Iowa, under

care of Benjamin and Elizabeth B. Miles, was read, and awakened warm sympathy for them and deep interest in that institution. The Committee earnestly hope that the Trustees of the Institute will devote all the property under their control to the support and perfecting of the Institution as a Training School.

The following record was made in regard to "Religious Interests" of Indians under care of the Committee:

There are two Monthly Meetings, and twelve places where religious meetings are held. A meeting-house has been built at Shawneetown. There is a membership of 168 Indians, and one minister, Frank Modoc, has been recorded. He has visited his people and the Klamaths in Oregon, many of whom were deeply interested in the truths of the Gospel, and six of them requested admission to membership in Grand River Monthly Meeting.

Dr. Charles W. Kirk has visited the meetings and members of Grand River Monthly Meeting; Lawrie Tatum has visited all the Meetings, and many of the members; Thomas H. Stanley has made visits to many of the Kaws and Osages; Mahlon H. Stubbs, with Jesse Hobson, of Oregon, has visited the Klamaths and Modocs in Oregon; so that the whole field has received instruction and help from Friends not residing on the Reservations.

Frank Modoc has felt so strongly the need of more thorough knowledge of English and of the Bible, in order that he may be more perfectly fitted for his calling as a Christian teacher, that he has been sent to school at Oak Grove Seminary, in Maine, for further education.

The meetings have grown both in numbers and in grace. The laborers have been tested and disciplined by trials. With gratitude for what has been done, the Committee commend the work to Him who has so graciously granted His blessing hitherto.

THE CHRISTIAN UNION, in a recent number, uses editorially some notable expressions upon the subject of the relation of our government and people to the Indians. One of these is, "Barbarism has no rights which civilization is bound to respect." As a paraphrase of a famous sentence once written concerning the position of negroes in our Southern States, this has a suspicious sound. Upon reflection, we apprehend that it is almost, but not quite, true. Barbarism has at least one right: to be transformed into civilization. Moreover, the rights of barbarians are as real and inalienable as those of any other human beings.

Another sentence in the editorial of the *C. Union* is this: "The Indian has a right to no more land than he can cultivate." Has not this a flavor of agrarianism? How will it do to apply it to landholders everywhere, at home and abroad? Unless we have a socialistic or communistic standard es-







tablished, it is not easy to think how the amount of property, long held in undisputed possession, which can rightfully belong to a man, a tribe, or a nation, is to be settled.

Lastly, the *Christian Union* asserts, with emphasis, that "the reservation must go." Why must it go? Because white men, armed with the powers and resources of civilization, want the land, and must not be excluded from it. *Must* not, hardly here so well expresses the idea, as *will* not, and therefore *cannot*.

Under the pressure, so obvious, constant, and almost irresistible, exerted by selfish men to subordinate the interests of the Indians to those of their own trade and profit, many of the warmest friends of the Indians have come to a conclusion like that we have just quoted: the reservation must go. But how, and when, and with what to take its place:—these are questions of great moment. They involve not only justice to the Indians, but also security for the white people in their neighborhood.

We repeat, barbarians have their inalienable rights. On the lowest ground, of legal claims, they have the rights conferred by treaties and contracts, authorized by the government. If these are put aside, it should only be with their own consent, and with equivalents satisfactory to them. In regard to Oklahoma, for example, a region of 5,000,000 acres of land conveyed by the United States in fee simple to the Choctaws, Chickasaws, Creeks, Seminoles and Cherokees, a delegation of the last-named tribe has thus spoken:\*

It was not a territory of the United States, but a territory where Indians could obtain a title to their lands, and where governments of the Indian people not inconsistent with the constitution of the United States could be framed. The policy originated with some of the founders of the American Republic, and much effort, law, and treaty were directed to it during the first half of the present century. The chief object was to secure the removal of the powerful half civilized tribes or nations living in Georgia, Alabama, Mississippi, Louisiana, Tennessee, and North Carolina, and get possession of the lands occupied there. The chief argument used was that the Indians would thus, by exchange and purchase, get a fee simple title from the United States which could not be disturbed, and would be able to build up governments of their own on the same model as state or territorial governments. Nearly all of the leading nations now occupying the Indian Territory had formed constitutional governments in the old States before that time. To induce them to dispose of their homes there the most sacred guarantees were given them. The treaty of May

6, 1828, says, "A permanent home, and which shall, under the most solemn guarantees of the United States, be and remain theirs forever." The treaty of February 14, 1833, under which the District and Supreme Courts have affirmed it to be a fee simple title, says in Article I., "The United States agree to possess the Cherokees and to guaranty it to them forever, and that guaranty is hereby pledged." Then follows the description of the land and consideration. Under this agreement title to these lands passed from the United States and patent was issued. The Cherokee Nation owns its lands just by the same title that every citizen of the United States holds title, and in addition the solemn pledge and guaranty of the Government. On what pretext shall boomers or any one else claim any right to squat on such property? Is there to be a general confiscation of titles in the United States? Has an Indian no rights a white man is bound to respect? Are the solemn pledges of the United States government to be shamelessly violated? Can the United States give any title to any one else until they buy back the property? On what pretext are we to be forced to sell it for less than its worth in a fair market?

But, on the highest ground, of humanity, the Indians are entitled to the kind of care often expressed in the words "wards of the nation." As those under guardianship while children are carefully prepared by education for a subsequent independent life, and are meanwhile supported by their caretakers, so ought the Indians to be. Something is being done by our government to promote the education of Indians, at, and remote from, their reservations; and more still is being effected by private benevolence. But *much more* ought to be done for the same end. Let the Indians be prepared for citizenship as fast as possible; but, while the extension of law for his protection should be immediate, the encroachment of white men upon existing Indian territory ought to be forbidden and prevented. At the same time Christian philanthropists may well intervene for the advantage of all, by promoting such arrangements as will provide for the gradual utilization of valuable lands, while preserving to the Indians not only "life and liberty," but the means and opportunities also, which they require for "the pursuit of happiness." If the reservation must go, the Indian yet stays; and he should stay, not as a bondman under military control, nor as a scalping enemy upon the war-path; but as a citizen, with all the rights and privileges belonging to Christian civilization.

THROUGH ONE DOOR, only, can any one, whether he be great and successful, or weak and obscure, enter into everlasting life. Therefore, of all ques-

\*Report of R. McMurdy, L.L.D., of the American Arbitration League, 1885.







tions concerning General Grant, who has just passed away, that of the greatest moment is, did he die in the faith of a Christian? There is good reason to believe that he did so. Among the evidences of this, was his answer to a clergyman who said to him, "We are all praying for you." After writing an expression of thanks for the interest in his welfare thus shown by many people, he added: "I can only pray that their prayers may be answered; so that we may all meet in another and better world."

Many morals might be drawn from such an illustrious life. One stands out prominently; namely, that human glory is very unstable, and the greatest successes often have calamitous compensations. What St. Helena was to the first emperor of the French, and Sedan to his successor in power, General Grant's failure and impoverishment in business, after having reached the highest pinnacle of distinction at home and abroad, must have been, in humiliation and disappointment. Only, with this great difference; that it was not his own selfish ambition, but with the crowned heads just mentioned, but only his too easy confidence in others, that wrought the disaster. Still, the lesson is the same in substance: "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

As to General Grant's public life, we may adopt the words of a Friend who had some official intercourse with him: "His course towards the Indians, the Geneva Arbitration, the magnanimous terms he offered to the rebel army, his defence of the colored people of the South against the banded violence of the Kuklux, his arrest of the current in favor of inflated currency by his letter to Representative Jones, his veto of a scandalous pension bill, and his magnanimous support of General Garfield after the latter was duly nominated for President, should all be remembered."

SAMUEL A. PURDIE makes, in our correspondence, an appeal for renewed aid, with money, in conducting his publication department, which ought not to be overlooked. An opportunity has been opened to him, for access, through his press, to many minds, not only in Mexico, but also in Central and South America. Such may, if fostered, become a mission work upon a large scale of usefulness.

THE best solace of affliction, next to religious trust, is necessary labor.—E. W.

## DIED.

WOOD.—On the 15th of Seventh mo., 1885, Sibyl S. Wood, daughter of Greenberry P. and Hannah Wood, in the 28th year of her age; a member of Springdale Monthly Meeting, Iowa.

Gently did the life of this dear child close, and a heavenly smile in death, spoke plainly that her wish to be with Jesus was granted.

WELLS.—At his residence, east of Rose Hill, Fifth mo. 28th, 1885, John Calvin Wells, in the 47th year of his age; a consistent member of Rose Hill Monthly Meeting, Butler county, Kansas.

He was born in Alamance county, N. C., in the year 1838, and has been a member of the Society of Friends 22 years. He was married in 1860, to Mary Ann Cox, who survives him, with five children, all grown up to manhood and womanhood except one. In the year 1865 he moved to Hamilton county, Ind., where he lived for 15 years, most of which time he was a member of Union Grove Monthly Meeting. From there to Nebraska for one year; from there to Kansas, where he resided until his death. He was afflicted with cancer for 12 years; a great portion of the time he suffered extremely, which was borne with Christian fortitude. He was converted when young, and his daily life was a living example worthy of imitation. During the last two weeks he often expressed his willingness to depart and be at rest, and that he was only waiting the Lord's good time.

VESTAL.—Narcissus H. Vestal, wife of Nathan H. Vestal, died Sixth mo. 3d, 1885, in the 50th year of her age. She was an esteemed member of Deep Creek Monthly Meeting, North Carolina.

She professed religion about eight years before her death, since which time, we believe, she has lived an humble, Christian life. She was a devoted wife and mother. She leaves a husband and six children and a large circle of relatives and friends to mourn her loss. Those who knew her best, loved her most. She was taken very suddenly, lived ten days, and spoke but a few words during her illness; yet, we believe, she has been gathered into the realms of the blessed.

## CORRESPONDENCE.

### LETTER FROM RUFUS P. KING.

BALLARAT, VICTORIA, AUSTRALIA, Sixth mo. 13th, 1885.

*Dr. Rhoads*—Dear Friend:—I have been thinking for some time that I would write to thee, but have waited to see more of the meetings.

We sailed on the 16th of Second month; called at Honolulu and spent three hours, and passengers were allowed to go into the city. It is a beautiful place, with a variety of palm, cocoanut and orange trees, and beautiful flowers. It was a very hot day, the 22d.

We next called at the Navigators' Islands. A number of natives with very little clothing on them, came out to us in small boats, offering war-clubs, &c., for sale. We got into Auckland on 2d of Third month, and spent three hours there; a beautiful city situated on a hill side. It was warm and pleasant. We landed in Sydney on the 13th of the month. J. J. Neave met us and took us to his beautiful home, three miles up the Lone Cove river.

We had a very pleasant voyage; the Captain said one of the best he ever had. There were several nice passengers on board. I earnestly prayed that I might be instrumental on the voyage in helping some of them to get nearer to the Saviour; and there were testimonies given that they had been helped. Several







of the passengers who had known little of Friends, have since attended the meetings in Sydney and Melbourne at different times. I also went among the steerage passengers every day seeking opportunities for speaking a word for Jesus.

We spent nearly a month in and around Sydney, holding meetings and visiting Friends. Sydney Meeting in the past has not always been an encouraging one. Since we arrived above twenty persons have been received into membership. Some of them had been attending meetings for some time, and they have been encouraged to take a more decided stand.

We have traveled long distances to visit isolated members, and they have seemed to appreciate our visit very much.

We spent a month in Tasmania. There is a Monthly Meeting in Hobart, with several nice Friends members of it. We labored earnestly and faithfully among them and there was an awakening, and I humbly trust souls have been brought to their Saviour. We went to other parts of Tasmania visiting Friends, but there is only one meeting in the island. In two or three places Friends have "sittings" in their houses on First-days.

Our next place was Melbourne, where we found a pretty large meeting. We have been in this colony, Victoria, five weeks. We were at Melbourne Meeting several times. Truly there is an awakening in Melbourne Meeting. We have had several large and interesting meetings. Several young people have acknowledged that they have been greatly blessed during our stay.

We are now in Ballarat. There is a small meeting here. The meeting was commenced many years ago by people who knew but very little about Friends. We have had five meetings in their meeting-house, one of which was for children, and was a very precious one.

We expect to go to Adelaide next Third day, and spend a month or more in that colony, South Australia; then back to Sydney, when I expect J. J. Neave and I will go to Queensland. Alpheus White thinks some of returning home in the Eighth month. He had a letter telling him his brother was not expected to live, and his parents were in infirm health. If he should return, I shall miss him very much. I shall not go to New Zealand before the end of Ninth or beginning of Tenth month. The hottest time of the year in Australia is about Christmas. It is winter now, and about as cold as Third month in Philadelphia. There is some beautiful scenery in Tasmania, and also in Victoria. Near Sydney are some very fine orange groves. Very few of the natives are left in the civilized parts. I have seen some half-castes, but none of the old aborigines.

In dear love to thee and all thy family, I am thy friend,

RUFUS P. KING.

P. S.—Twelve months ago this day dear Edward L. Scull passed from earth to his rest in Heaven. I have thought much of him to-day, and it is my earnest prayer that I may meet him in the presence of the Saviour, in whose presence is fullness of joy, and at whose right hand there are pleasures for evermore.

#### MEXICAN MISSION NOTES.

Some time since I gave the readers of *Friends' Review* sketches of a visit to all the stations but Cadareita Jimenez and Mendez. These stations have visited us; at least, their respective laborers.

The visit of our friend José M. Garza, of Cadareita Mission, to Matamoros, embracing nearly all of Fifth month last, was a very memorable event in the history of the mission. He is a man of limited education, but

an earnest student of the Scriptures, and his spiritual discernment called forth especial comment from our native members, as he had no opportunity to be informed of the peculiar difficulties of individual members from other sources. His plain Scriptural teaching and eminent pastoral gift, as evinced in a visit to all our members, were eminently satisfactory. Simultaneous with his arrival was that of Santiago Garcia Gonzalez, of San Fernando, who had accepted the position of teacher of Spanish grammar in both our schools. He has been eminently successful in that line, but his ministerial labors and the wisdom of his counsels in business meetings have especially endeared him to our congregation, who were in great need of such a native laborer among them. Far above both of these has been the visit to this city of Gertrudis G. G. de Ureste, who is in charge of the mission at Mendez. She accompanied her husband, who came to settle his father's estate, and these arrangements have detained her longer than they had anticipated. Her services here have, however, been abundantly blessed to very many souls, and her cultivated mind and scientific ability have enabled her to stimulate every department of mission labor here. She was present at the school examinations, labored ably in the Dorcas Society, in the Band of Mercy, in the Bible-school, in the public ministry, family visiting and business meetings; although it is the first time she has been privileged to attend such gatherings.

There were some misgivings among our members as to the results of the public ministry of women in Mexico, and a fear lest it might hinder the general acceptability of our mission among the people here. However, as the voice of conviction and those penetrating words of self-examination have met an echo in every heart, not a word of opposition has been heard. Her distinguishing trait in preaching is a solicitous care to be led by the Holy Ghost, and with it a discernment of the condition and needs of the persons she addresses. Her labors have been abundantly helpful to all our missionaries, as well as to our native members, and a visit from a sister in our native land could hardly have been more beneficial, nor could it have been more in consonance with the spirit and teaching of Quakerism. If we might set down any one feature of the teachings of Friends as being more prominent in the meetings here, we believe this would be the principal one. These visits have greatly strengthened the band at Matamoros, which had otherwise been greatly weakened by emigration, and had many trials from within its fold.

The work on the Girls' Boarding School is going rapidly forward, our aim being to open the fall session in Ninth month next in the new structure. Its general plan is Spanish architecture, and it is hoped to be hurricane-proof, whilst special care for ventilation and for heating each room is in bold contrast with the inconveniences we have ever experienced in houses devoid of chimneys. The school examinations were creditable, and show the interest and application of the pupils and the earnest efforts of the teachers, especially in the girls' school.

The only feature of our work which is languishing is the publishing department. Whilst the issues from our stereotype plates show a favorable amount of work done, yet scarcely anything has been done in going forward with new books. Less even than ten years ago, when we had one-tenth of our present facilities. Sales have been very slight, and donations for this department have been less than during any one of the fourteen years of our sojourn in this land. It has at times seemed as though we must throw out of employment laborers who have been in our em-







ploy ever since 1872. My own time is much interrupted by other attentions in connection with the work, and I can do less than I could ten years ago in the office for this reason. Adding to this the fact that funds for this purpose are not available, we must leave the question of the total suspension of this department to be answered by Friends in our native land. Could they realize the great work already accomplished and the many pressing needs of Spanish America, they would not hesitate to lend a helping hand and enable us to improve the many opportunities to supply our publications to parties in the West Indies, Central and South America, who call for them. Fourteen years of patient correspondence have given us a wide circle in which to distribute our religious issues, and to abandon the field now reached, lose the thread of correspondence and restrict our mission to local work in the State of Tamaulipas, would seem to be a decision which is hardly in keeping with the past history of the Society of Friends.

We believe there is an abundance of wealth in the Society to sustain all the mission work it has yet attempted, and we trust that it will fully awaken to this need and not permit that the opening of new fields should compel the abandoning of those already in existence.

Last year Friends nobly responded by purchasing us a printing press, doubling our facilities; this year one Friend has generously supplied means for a girls' boarding-school; further buildings are urgently needed, and we in no wise wish to draw funds from the support of our co-laborers in their respective fields of labor; but we wish to place the matter clearly before Friends at home, and their action thereon must guide our own movements and labor.

SAMUEL A. PURDIE.

HOUGHTON, IOWA, Seventh mo. 5th, 1885.

*Editor of Friends' Review*—Dear Friend:—The following letter was received a few days ago by one of our Sac and Fox Indian girls from her father, a full-blood Indian, and as we thought it might be of interest to the readers of the *Friends' Review*, we offer it for thy disposal.

Our year's term of school closed very pleasantly on the 30th ult. With only three days' preparation, during which time they carried their regular detail of industrial duties, the children performed their literary exercises to their own credit and very much to the satisfaction of their teachers. The boys now with their crops well cultivated, will enter into the labor of the harvest season; and the girls will continue their daily round of domestic duties. We will also send a letter written by one of our Omaha school girls to one of her friends, in her own handwriting. It is entirely the expression of her own thoughts without any assistance. She is twelve years of age. Many similar letters go from our Indian children to their friends.

SAC AND FOX AGENCY, I. T., June 25th, 1885.

*Miss Estella Nomunway*—Dear Daughter:—I write to let you know we are all in good health. It rains here almost every day now, and the water in "Deep Fork" has been full banks, and some times running over for about two months. So much rain has fallen that our crops will be poor. Our spring payment is delayed again, and we shall not get our money till August or September. I want to come and see you as soon as we get our money.

There are changes going on here that will finally result in altering the relations that now exist between us and the white people. We cannot always do as we have been doing. Some of our people are glad, and

some of them are sorry. Our young people must be educated, the old ones can never be. I am glad you like your school, and hope you will learn much of the new way. It will take us old people a long time to find out what it all means, but the young may and must learn it quickly. The vices of our people are destroying us, and some of the old ones begin to see it. The young also some of them see it, but it is hard for them to mend their ways. We are blind and see but dimly what is before us. We have stopped our ears so long that the voice of the Great Spirit is but little heeded. Our children at school must have their eyes and ears opened so they may learn the right way, and having found it walk therein. The old way must give place to the new, and we shall drift into it by ways and influences we think not of. May the Great Spirit of the red man and the Great Father to whom you are taught to pray be the one Father to us all, who shall guide us into a better and a higher life in his own good time, is the prayer of your father,

NOM-UN-WAY.

WHITE'S INSTITUTE, HOUGHTON, IOWA, June 28th, 1885.

My Dear Friend, Elizabeth Atkin,—I have just written to mamma to-day, and I have heard that you wanted me to write to you, and so I will. I will tell you all I can about this school. It is a brick building, and it is very large. There are lots of Indian children here. There are 20 Osages, 18 Omahas, 7 Pottowatomies, 3 Kaws, 3 Sac and Foxes, 6 Arapohoes, 2 Cheyennes, 1 Cherokee, 10 Winnebagoes, 11 white children, and I guess that is about all. I had forgotten all about you until you sent word for me to write you. We have a lady doctor here. I am very well and my dear little sisters are the same, hoping these few lines will find you well also. Millie is growing fast, Jennie is also. I do not grow very much in size, but I feel that I am growing in the knowledge of our Lord and Saviour Jesus Christ. I used to feel that I was not worthy of God, but I feel now that I can pray to God aright, and walk in the paths of righteousness. I have written a real nice letter to mamma just the other day. I would like to see all of my folks, but I know they sent me here to learn, and so I will try hard, so I will be useful, so that my papa and mamma can see that these kind folks has tried to learn me to be a scholar, and above all things to be a Christian. I am in the fifth reader, arithmetic, grammar, spelling and geography. I guess I have no more to write about this time. When you get this letter you must write me, and when you get to the State of New York you must remember to write to me. I will now close; my love to all of the Omahas and my own folks.

I remain your dearest friend, ETTA PILCHER.

#### DECIDED ACTION NEEDED.

SEVENTH MONTH 23d, 1885.

I was once present at a session of a Yearly Meeting in which, when it was proposed to inquire into the use by Friends of fermented as well as distilled alcoholic liquors, some of the older members, who had been accustomed to think cider innocent, remarked that "whenever the subject of Temperance was brought up, a degree of excitement resulted, unfavorable to the solemnity of the meeting; the Clerk had therefore better proceed with the regular business."

This expression was forcibly recalled to mind upon reading a late editorial in the *Christian Worker and Gospel Expositor* (Seventh mo. 16th), in which it is said that "whenever circumstances arise which direct the minds of Friends specially towards the ordinances, we notice a feverish sense of uneasiness and excitement, which, if encouraged, would, in a large degree,







we think, paralyze the great soul-saving work we have in hand, both in our home and foreign fields."

Certainly, it is very desirable that such "circumstances" should not arise, as the acceptance, teaching and administration of what are called the ordinances, by acknowledged ministers in the Society of Friends. But when they do, deliberate action by Yearly Meetings and their Representative bodies might be very reasonably looked for. Two Yearly Meetings, and the Representatives of two others, have therefore unitedly issued clear testimonies on this subject within a few weeks. Are we to suppose that the revival and evangelizing work with which the editor of the *C. Worker* is familiar is so quiet, so free from all excitement, that a Minute of New York or New England Yearly Meeting, or of the Representatives of Indiana or Western Yearly Meeting, is too disturbing for his sensitive readers? I am one of those most deeply, it may be said intensely, interested in the progress of the evangelizing and soul-saving work of the church. But, to be successful in soul-saving and evangelizing, for permanent results, a church must be *united*; and this the Society of Friends cannot be, while some of its members, against the long known and now reiterated testimony of the body, accept, teach and administer water baptism and the sacramental supper.

The Society of Friends either is or is not a non-sacramental Christian church. It cannot be "neither cold nor hot" upon such a subject. Will not *all* the Yearly Meetings unite with those which have already spoken, so that this question may be rightly and fully settled, at once and forever? ADELPHOS.

#### A GORDON MEMORIAL.

Cardinal Manning writes as follows in a letter to the London *Tablet*:

"England has a perfect right to intervene and protect the millions that cannot protect themselves against the dealings, I will not say unjust, but inhuman and abominable, of savage invading aggressors. I may, perhaps, be asked what form of intervention shall we take, and I say without hesitation the form of a Nile Association analogous to the Association of the Congo. If the waters of the Upper Nile were covered with industry and commerce the Slave-trade would die a natural death. Even the Arabs would cease to sell men if they could obtain greater wealth by selling the products of industry. The soil of the Soudan is described as fruitful to exuberance. It can grow corn and cotton and sugar cane and every form of seed. Mr. Johnston, in his adventurous and valuable experience, has ascertained that this peaceful race is especially apt in agriculture and in the cultivation of the soil. He supplied them with seed, and found habits of simple industry to spring up at once. We need not quote the opinion of Sir Samuel Baker, who has told us that a commercial company with a few steamers on the Nile, and, in the then condition of the country, two military stations by way of a police, would have stopped the Slave-trade; nor need we quote the opinion recently given by Mr. Stanley, that a commercial association on the Upper Nile would surely not only extinguish the Slave trade, but spread civilization in the basin of the Nile—and not this only, but that the civilization of the Nile and the civilization of the Congo

would, in the end, become confluent. In this way the heart of Africa would be opened to the Christian world. This, then, is the true memorial of the heroic life and death of Charles Gordon."

#### Academy of Natural Sciences of Philadelphia— Notes on the Cicada.

At a late meeting of the Academy, Dr. H. C. McCook made a communication on the habits of the seventeen-year locust or cicada. After some introductory remarks he called attention to a number of specimens illustrating the burrows and turrets of these insects. The material will form a part of the large collection illustrating insect architecture recently presented by Dr. McCook to the Academy.

About May 25 the immature insects began to issue from the ground in West Philadelphia. On the fourth of June his attention was especially attracted by the vast number of insects climbing the trees and railings at the point of observation. They appeared for the most part after sunset and distributed themselves over every portion of the neighboring trees, the motion of the immature insect being very deliberate. It took about an hour to break through the shell, the slit beginning at the head and proceeding back over the thorax. When the insect first emerges from its pupa case it is pure white, and the multitudes of them slowly crawling up the branches of the trees presented quite a weird appearance. It took the wings twelve minutes to expand to their full size. To give an idea of the number of insects produced over a given area, it was stated that in a space of ten feet by four 668 burrows had been counted. In another space six inches square there were 17 openings, while another space six feet square contained 665 outlets. Under one tree there were 9600 burrows; and under another, a small birch, 22,500 were estimated. Nor did these figures indicate the number of insects liberated, as the burrows frequently interlace underground and several individuals will emerge from one opening. The deepest burrow was found to extend down about one foot, although another observer had not found any deeper than eight inches. The number of eggs deposited is small when compared to the swarms of insects, a fact which may be accounted for by the persistent enmity of the sparrows, which eagerly devour both the pupa and the mature insect.

Each female lays about thirty eggs. They are little translucent bodies, and are deposited in double rows in a slit in the bark. A description was then given of the specimens in the collection, including a number of mud turrets erected above the burrows. It had been suggested that these turrets were for the purpose of protection against moisture. The speaker believed this position to be untenable, the turrets probably being built as a protection from other adverse agencies. No trace of the varnish or glaze described in the text books could be found in the burrows or turrets, nor were the former closed by a partition near the entrance as had been also asserted.







## ITEMS.

**THE GAMBLING NUISANCE** on board Atlantic steamers continues to evoke loud protests from the Christian voyagers. A writer in *The Christian Commonwealth*, who crossed to New York on the newest Cunard steamer, the *Etruria*, asserts that the evil is growing instead of diminishing:

"Men who never think of gambling at home occupy nearly their whole time at games of chance while crossing the Atlantic. The gambling fever is usually excited by selling pools on the runs of the ship. This is supposed to be a very innocent amusement, and many respectable men, and even some who call themselves Christians, think it first rate fun to invest in these pools. But after careful investigation I am satisfied that they are for the most part in the hands of a gambling ring, who usually pocket a large sum of money from the uninitiated. But this is not the worst of it. The demoralizing influence of this pool selling soon begets a gambling spirit, and it often happens that some very unsuspecting persons are unloaded of a hundred pounds or more before reaching New York or Liverpool."

All who value sound morals will endorse the strong protest of this correspondent. He calls on the steamship companies to interpose their veto on such demoralizing and illegal practices. It seems nothing less than ridiculous to suppose that the officers of the companies have not the power to terminate the evil practice, if carried on in the public parts of their ships. The writer says:

"I have reason to believe that the Cunard Company, at least, would be glad to have a reformation as regards this matter. Mr. Cunard himself, who was one of the passengers on the *Etruria*, seemed to be mortified at the unblushing effrontery with which the gambling business was conducted. As this company now is in the lead, as regards all improvements relating to steamship navigation, let them be the first to set an example in clearing out from their smoking-rooms the infamous business of auctioneering pools on their magnificent vessels."—*The Christian*.

**HOUSING THE POOR.**—The *Spectator* sees no hope but in a new missionary effort:

"We see no remedy except the bare possibility—remote enough at present—that there may arise so large a class of missionaries to the poor—missionaries in a new sense, missionaries not necessarily professing religious ends though they must be animated by a genuinely religious spirit—that it shall become a recognized calling in life for educated men and women to go and live in the most wretched of our over-peopled districts just for the purpose of inoculating those districts with higher ends and aims. Such missionaries must live for the purpose of securing the election of good local authorities, of enforcing all the more useful legislative provisions which Parliament has enacted, of diffusing a higher tone in municipal affairs, of promoting decent and healthy popular amusements, and generally for the purpose of turning a warren of misery into something like an organized society."

**STATISTICS OF THE MINT.**—While Col. Snowden was Register the bullion operated upon was \$133,683,475.47, and while Chief Coiner the amount was \$259,946,297.90. Upon this bullion there was a legal allowance for wastage of \$159,380.69. The actual wastage was only \$16,053.42, a saving to the Government of \$143,327.27. The total amount of bullion operated upon while Colonel Snowden was Superintendent of the Mint (from March 4, 1879, to June 30, 1885) was 355,407,767.88 ounces, equal to \$1,308,637,067.46. Upon this the legal allowance for wastage

was \$1,170,903.89, while the actual wastage was \$76,258.14, a saving of \$1,094,645.75. It will be seen that the total value of the gold and silver handled by Col. Snowden during his connection with the Mint was \$1,702,266,840.86, to which must be added \$11,229,106.22 in minor coins issued by him as Chief Coiner and Superintendent, making \$1,713,495,947.08 in all. The total amount of the gold by weight was 4377 tons, and of silver 12,477 tons—16,824 tons in all.—*Phila. Paper*.

**THE Hydrographic Office** of the Navy Department has secured by means of observations made by United States naval vessels data respecting the dimensions and speed of deep sea waves. The longest recorded wave measured a half mile from crest to crest with a period of 23 seconds. Waves having a length of 500 or 600 feet and periods of 10 to 11 seconds are the ordinary storm waves of the North Atlantic. As to the height of waves the most trustworthy measurements show from 44 to 48 feet to be a remarkable height. Waves having a greater height than 30 feet are not commonly encountered.

**JOHN BRIGHT'S ORATORY.**—Thoughts are expressed from his lips with an amplitude and simplicity which is noble, a clearness of tone which makes one involuntarily think of snow-clad summits, or of the majestic voice of the ocean. He is Bossuet, Pascal and Franklin all in one. The ear, the heart, the intelligence, the soul are all charmed. He excels in finding his imagery on the spur, as it were, struck like coins which enter at once into circulation. He knows how to touch all the chords of the human heart one after another; or rather—and this is what ravishes and carries away his audience—they feel that his efforts are not the effect of art, but of profound conviction backed up by incomparable gifts. He always appears as if he thought it possible to persuade his adversaries by good reasons, and certainly he thinks so: he judges them by himself.—*Philippe Duvyl*.

WE give the following list of refracting telescopes in the United States having an aperture of eleven inches or over:

	Aperture.	Maker.
1. Washington Naval Observatory	26.0	Clark.
2. University of Virginia	26.0	"
3. Halsted Obs'y, Princeton College	23.0	"
4. Chicago Observatory	18.5	"
5. Van Duzee, Buffalo, N. Y.	18.0	Fitz.
6. Warner Obs'y, Rochester, N. Y.	16.0	Clark.
7. Washburn Obs'y, Madison, Wis.	15.5	"
8. Harvard College Observatory	14.9	Merz.
9. Allegheny Obs'y, Allegheny, Pa.	13.0	Spencer.
9. Dudley Obs'y, Albany, N. Y.	13.0	Fitz.
9. Columbia College, N. Y. City	13.0	Fitz.
10. Michigan University	12.5	"
11. Glasgow, Missouri	12.3	Clark.
12. Vassar College, N. Y.	12.2	Fitz.
13. Mr. White, Brooklyn, N. Y.	12.0	Clark.
13. Lick Observatory, California	12.0	"
13. West Point Observatory	12.0	"
14. Wesleyan University, Connecticut	11.8	"
15. Cincinnati Observatory, Ohio	11.3	Merz.
16. Dr. Draper's Obs'y, Hastings, N.Y.	11.0	Clark.

There are no instruments in the country between ten and eleven inches in aperture (a curious fact); but there are about a dozen having a diameter between nine and ten inches. Of the instruments named above, No. 2 is not yet mounted, and No. 5, we believe, was dismantled some years ago. We do not think it has been in use for a long time. According to the list given in a recent number of the *Astronomical Register*, from which the above is compiled, there are in exist-







ence in all the rest of the world just for other refractors having an aperture not less than even inches, the largest of them being the Vienna telescope of twenty-seven inches diameter. This does not include the thirty-inch Poulkova telescope, which is now nearly completed, nor the great telescopes (of about twenty-nine inches diameter) in process of construction for Paris and Nice. There are in Europe, also, eleven reflectors of twenty-four inches, or more, in aperture. The only corresponding instrument in this country is the twenty-eight inch reflector, constructed by the late Dr. Draper. Twenty-one of the sixty refractors were made in this country, seventeen in Germany, eleven in France, eight in England and Ireland, one in Italy. Two are unknown.—*Independent*.

EVERY ATTEMPT at applying principles of co-operation in manufactures is of interest, as the belief is daily growing that in some form the mechanic should receive a share of the profits from the outcome of his labor. Some peculiar features are to be found in the Oldham Co operative Spinning Companies of Lancashire, England, popularly known as "Oldham Co-ops." These are joint stock companies, whose capital is held in small shares, the majority of the shareholders being operatives, though the shares are also purchasable by the public. But the distinctive feature of the factories—and one that has its dangers as well as its advantages—is that they attempt to do what is in effect a banking business, receiving deposits as small as a pound, and paying a little higher interest than the ordinary banks, say four to four and one-half per cent. The security is "the plant;" and the holders of loan certificates, as well as of stock, are mostly the operatives. A rather odd fact, pointed out by the London *Spectator*, is that the shares and certificates of one mill are usually held by the operatives of the others. The reason assigned is that discipline can be better preserved when the operatives are not virtually masters of the managers. One would suppose that self-interest would balance any tendency to insubordination. This experiment appears to be a strictly business one, not backed by philanthropy, but started purely to make money. In good times the system works admirably; in hard times there is the same danger attaching to any large concern using borrowed capital. It is stated that despite the present depression in the English cotton trade the dividends of the first quarter of this year ranged from three to thirteen per cent. per annum, very few concerns declaring no dividends.—*Christian Union*.

Selected for Friends' Review.

#### JOHN THE AGED.

I'm growing very old. This weary head  
That has so often leaned on Jesus' breast  
In days long past that seem almost a dream,  
Is bent and heavy with its weight of years;  
These limbs that followed Him—my Master, oft  
From Galilee to Judah; yea that stood  
Beneath the cross, and trembled with His groans,  
Refuse to bear me even through the streets  
To preach unto my children.

Some seventy years ago  
I was a fisher by the sacred sea.  
It was at sunset. How the tranquil tide  
Bathed dreamily the pebbles; how the light  
Crept up the distant hills, and in its wake  
Soft purple shadows wrapped the dewy fields;  
And then He came and called me; then I gazed  
For the first time on that sweet face; Those eyes  
From out of which as from a window shone  
Divinity,—looked on my inmost soul,

And lighted it forever. Then His words  
Broke on the silence of my heart; incarnate Love  
Took hold of me and claimed me for His own.  
I followed in the twilight holding fast  
His mantle. O, what holy walks we had  
Through harvest fields and desolate dreary wastes!  
And oftentimes He leaned upon my arm  
Wearied and wayworn—I was young and strong,  
And so upbore Him. Lord, now I am weak,  
And old and feeble; let me lean on Thee!  
How strong Thou art. The twilight draws apace.  
Come, let us leave these weary streets and take  
The path to Bethany; for Mary's smile  
Awaits us at the gates, and Martha's hands  
Have long prepared the cheerful evening meal.  
What say you, friends? That this is Ephesus,  
And Christ has gone back to His kingdom? Aye,  
'Tis so, 'tis so, I know it all, and yet  
Just now I seemed to stand again once more  
Upon my native hills and touch my Master.

O, how oft I've seen,

Touching His garments, bring back strength and life  
To palsied limbs; I feel it has to mine.  
Upbear me once more to my gathered children;  
Once more to tell them of a Saviour's love.  
For by the sweetness of my Master's voice  
I think He must be very near just now.  
My little children, God so loved the world  
He gave His Son: so love ye one another,  
Love God and man. Amen! Now bear me back;  
I feel my work is done.

For Friends' Review.

#### ULYSSES S. GRANT.

*Conquered at last?* Not so. His service done,  
Calmly he struck his tent, and left the field.  
Only to one Great Captain did he yield  
His long sheathed sword. Thro' all its victories won,  
No whisper of ambition marred the fame  
Which went before him round the listening world;  
Linking with Washington's a warrior's name  
Whose gladder hour came when his flag was furled.  
Chieftain, long waiting in thy watch of Death,  
What cry brought sweetest music to thine ears?  
Vicksburg, or Richmond? Nay: more heavenly  
breath  
Drowned battle-shouts with voices from the spheres.  
O, more than conqueror, thro' strength Divine!  
"Let us have peace."—Eternal peace is thine. H.  
Philadelphia, Seventh mo. 23d, 1835.

#### LOWELL, THE POET-SCHOLAR.

BY MARGARET J. PRESTON.

We knew him as the Poet who had won  
The place made vacant by the deathless twain  
Gone henceward—as the man whose sovran brain  
Ruled in a realm, with right denied by none.  
Now, as the peer of statesmen, who has done  
Us honor—civic oak with bay, we fain  
Would twine:—Apollo took his lyre again,  
After he drove the chariot of the sun.

So, home to his ancestral elms, we hail  
The Poet-Scholar, with a pride that calls  
Forth reverence from these grateful hearts of  
ours;  
Because his patriot love should so prevail,  
That he could turn from Oxford's stately towers,  
And choose, instead, his Harvard's simpler walls.  
—*The Literary World*.







## SUMMARY OF NEWS.

**FOREIGN INTELLIGENCE.**—Advices from Europe are to the 28th ult.

**GREAT BRITAIN.**—The Princess Beatrice, the Queen's youngest daughter, was married on the 23d to Prince Henry of Battenberg, Germany. The marriage took place at Osborne, in the Isle of Wight.

In the House of Commons, the Medical Relief bill passed third reading on the 24th, and the Secretary for Scotland bill passed second reading. The House of Lords passed the Irish Land Purchase bill, and the bill for the better housing of the working classes.

R. Bourke, Under Foreign Secretary, stated in the House of Commons that in Fifth mo. 1884, M. Billing had made an offer to Lord Lyons, English Ambassador at Paris, to obtain the ransom of Gen. Gordon from El Mahdi for \$250,000. Lord Lyons forwarded the offer without comment to Earl Granville, Foreign Minister. The first condition of the offer was the payment of \$10,000 on its acceptance. Earl Granville, after consultation with other members of the Government, declined the offer, for various reasons.

The Russian Government has assented to the issue of the Egyptian loan, a fact which is thought to indicate a growth of friendly relations between that country and England. Final arrangements for the issue of the loan have been made with Rothschild and Bleichroder of Berlin. The coupons are to be payable where the loan is issued, at London, Paris and Berlin.

Sir Moses Montefiore, the eminent Jewish philanthropist, the celebration of whose hundredth birth-day attracted so much attention last autumn, died on the 28th ult. at his home at Ramsgate.

The House of Lords has refused to consider a bill providing for woman suffrage, the Marquis of Salisbury declaring that it was impossible to deal with the subject so near the end of the session.

**IRELAND.**—The Directors of the Munster Bank propose to resume business, for which purpose they will issue debentures bearing 5 per cent. interest. They have given up all hope of assistance from the Government or the Bank of Ireland.

**FRANCE.**—The Senate has adopted a bill to issue bonds for thirty years to the amount of 819,000,000 francs, for the purpose of improving parish roads and schools.

The Chamber of Deputies rejected a motion of a Lyons Deputy to admit German, English and Swiss cottons free of duty, in order to encourage mixed silk and cotton manufacture. Rouen manufacturers protested that it would injure their cotton trade.

**SPAIN.**—There is an alarming increase of cholera in the villages around Madrid. In the whole of Spain, the number of new cases reported daily diminished from 2417 on the 21st to 1885 on the 24th, the deaths on those days being respectively 952 and 894. On the 25th, 3350 new cases and 1155 deaths were reported. In the densely populated poorer districts, the stubborn resistance of the inhabitants makes proper hygienic measures impossible.

**RUSSIA.**—An article in the *Moscow Gazette*, reported to have been prompted by the Czar, says that Russia has reached the furthest limits to which she desires to go, and that the Government considers its ventures in Central Asia at an end. Russia fears nothing so much as the condition and growth of an unwieldy territory. The Czar is anxious to secure a solid frontier within which progressive works of civilization may be carried on.

A Russian Commercial Commission has been appointed, the object of which is the study of trade movements and means of communication between trans-Caspian territory and Afghanistan and Persia.

**TURKEY.**—The Grand Vizier, in a recent interview, is reported to have said that he recognized the necessity of Turkey's forming an alliance with England, and that the conclusion of such an alliance would be easier now than it was before.

**EGYPT.**—Reports have been received from several sources that El Mahdi died about the 22d of Sixth month, and it was stated from London on the 27th that the Foreign Office had received incontestible proofs of the event. It is announced from Cairo that one Khalifa Abdoolah has assumed the leadership of his followers.

**DOMESTIC.**—Ex-President U. S. Grant died on the 28th inst. at Mount McGregor, N. Y., in his 64th year, after an illness of about a year, from a cancerous affection at the root of the tongue and in the upper part of the throat. This caused much suffering, often of a very distressing character, which was borne with great fortitude. He was removed from New York city to Mount McGregor on the 16th of Sixth month. At that time he had lost his voice, and with slight exceptions, was obliged thenceforward to express himself only in writing. With some fluctuations, vitality declined, steadily though slowly. His mind appeared clear until near the close, which was quiet and peaceful.

Expressions of sorrow for this event have been very general, not only from all sections of our own country, but from Europe. It is announced that on the funeral day, the 4th inst., memorial services will be held in Westminster Abbey, conducted by the Dean of Westminster, with a discourse by Canon Farrar.

The family of Gen. Grant have selected Riverside Park, New York City, as the place of interment. A place in Central Park in that city was first offered, and also one on the grounds of the Soldiers' Home at Washington, D. C. The remains will be removed on the 4th to Albany, and on the 5th to New York, the interment to take place on the 8th.

From the 16th to the 26th ult. both inclusive, extreme heat prevailed over the greater part of the United States, the thermometer in many places ranging above 90° every day, and often exceeding 95°. At Philadelphia, the highest temperatures reported by the U. S. Signal Service were 97° on the 18th, and 96.9° on the 21st; but as the instruments are carefully protected from reflected heat, and are located in an upper story of a high building, the actual heat endured in the streets is several degrees in excess of that indicated by them. On the latter day, thermometers near the ground showed from 100° to 104°. A very considerable increase of mortality was the result in all the large cities, not only from sunstroke and the direct effects of heat, but also especially among aged persons and young children.

The President and Cabinet have reached the conclusion that the leases of lands held by cattle owners in the Indian Territory are invalid, and it has been determined to take steps to have them set aside. On the 23d ult. the President issued a proclamation directing the cattle men on the Cheyenne and Arrapahoe reservations in Indian Territory to remove their cattle within forty days. The cattle owners have sent a petition to the Secretary of the Interior, asking for an extension of the time, as they say the removal cannot be effected within that period.

The Chief of the Bureau of Statistics reports that the number of immigrants who arrived in the United States during the fiscal year ending Sixth mo. 30th, 1885, was 387,821, being 122,013 less than during the preceding fiscal year, and 401,171 less than during that ending with Sixth mo. 30th, 1882, the year of the greatest immigration.







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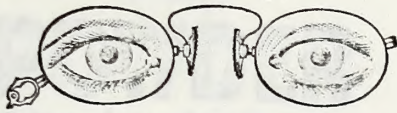
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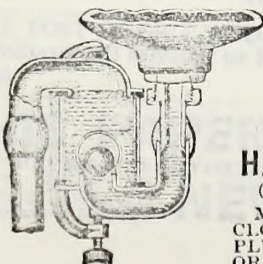
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